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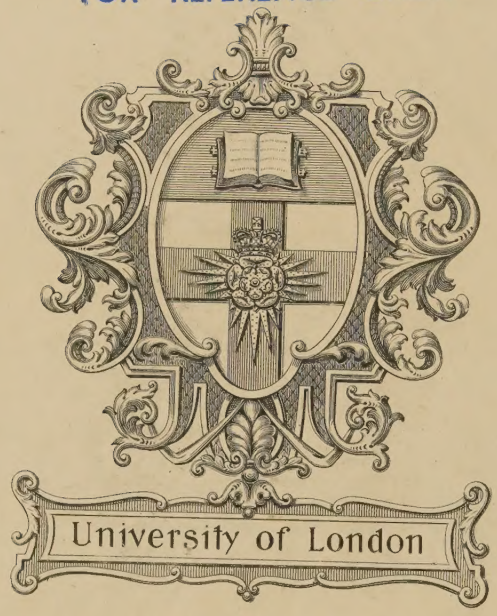

HINDOO WIDOWS.

RETURN to an Order of The Honourable House of Commons, dated the 25th June 1828;—*for*

COPIES OR EXTRACTS

Of all Official Returns, Letters, and other Documents, which have come to the possession of the Court of Directors of the honourable *East India* Company, relative to the Burning of Widows, or other Immolations in the Company's Territories in India, since the several Returns, Documents, and Papers on the same subject which were last laid before Parliament; together with Copies of all such Letters, Papers or Orders, as have been transmitted to *India* by the said Court, since the period in question, relating to the same subject.

India Board,
July 18, 1828.

GEORGE BANKES.

Ordered, by The House of Commons, *to be Printed,*
18 *July* 1828.

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Copy of a Letter from the Court of Directors to the Governor in council in the Judicial Department, dated the 12th December 1827 - - - - - ibid.

East India House,
17th July 1828.

Tho$ Fisher,
Searcher of the Records.

EXTRACT of a Letter in the Judicial Department, Lower Provinces, from the Governor General in Council of Bengal, to the Court of Directors, dated 5th October 1826.

Letter to, dated 23d July 1824, paragraph 38; Suttees: } 46. Replied to on the 3d December 1824.

Extract of a Letter in the Judicial Department, Western Provinces, from the Governor General in Council of Bengal, to the Court of Directors, dated 12th July 1827.

150. THE first case deserving of notice is, N° 4, of the Trials referred from Sangor, recorded on the proceedings of the annexed date, in which three persons were brought to trial, charged with the murder of Mussummaut Heera. It appeared from Mr. Robertson's report on the trial, that the husband of the deceased had died six years previously to her determining to become a suttee; that notwithstanding the remonstrances of the Tehsildar, she persisted in her resolution to perform the rite, but that unable to endure the flames, she had attempted to escape from the pile, when she was thrown back into the fire by one of the prisoners, and at last she was put to death with swords, by the other two, her relations. W. P. Crim. Cons. 1826. 6th July, N°s 11 a' 13.

151. The prisoners pleaded in their defence, "That according to the immemorial "custom of the country, they conceived that they were justified in dispatching "one, who by flying from the pyre, upon which she had spontaneously seated her- "self, sought to bring upon the village the malign influence that attends an imperfect "suttee."

"That in putting the deceased to death, they were guided by the ancient rules and "customs of their country, and that they were not aware of their being at variance "with the regulations of the British government." It, moreover appeared, that the villagers tried to dissuade her from the act, but desisted under the apprehension of "the malediction of a devoted suttee;" and that they exhorted the prisoners to put the woman to death, lest an imperfect suttee should bring calamity on the country.

152. Two of the prisoners were convicted by the futwa of the law officer, and were recommended by the commissioner to be imprisoned in some distant jail, or transported for life.

153. In this sentence, however, we did not concur; it appearing to us, from all the circumstances of the case, that the prisoners were not actuated by motives of malevolence towards the deceased; that there were grounds to presume they were ignorant of the provisions of the Hindoo law, which expressly forbid all compulsion and restraint in the performance of a suttee immolation, and that they were hurried into the commission of the homicide, of which they were convicted by a superstitious dread of the consequences which would result to themselves and others, by allowing Mussummaut Heera to retract from the performance of the rite of suttee, to which she had voluntarily devoted herself, and adverting to the long imprisonment which they had undergone, we remitted the sentence to which they were declared liable, by the judgment of the commissioner, and ordered their immediate release.

154. In communicating the foregoing order to the acting agent to the Governor General, we directed him to promulgate the grounds on which the prisoners were discharged, with an intimation, that any future criminal act of compulsion, in forcing a woman to become a suttee, or in preventing her retracting, would subject the offenders to the guilt and punishment of murder.

Extract of a Letter in the Judicial Department, Western Provinces, from the Governor General in Council of Bengal, to the Court of Directors, dated 30th August 1827.

8. It will be satisfactory to your Honourable Court to observe, that but few cases of suttee are reported to have occurred throughout the division, except in the district of Ghazeepore, where the number was considerable. We propose to revert to this subject, 1826. Criminal Con. 3 Nov. N° 47. 51.

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subject, in noticing the annual Suttee Report. In the mean time, the explanations which it was considered necessary to call for, in regard to certain cases of apparent irregularity, which occurred in the districts of Mirzapore, Allahabad, and the northern division of Bundlecund, have been since received, and copies of them are transmitted as separate numbers in the packet.

Extract, Bengal Criminal Judicial Consultations, 19th December 1822.

W. P.

Extract, Letter from the Nizamut Adawlut, to the Officiating Secretary to Government, Judicial Department, dated 22d November 1822.

N° 5. Kumaoon.

I am directed by the Court of Nizamut Adawlut, to request that you will lay before his Excellency the Most noble the Governor General in council, the accompanying copy of a letter from Mr. R. T. Glyn, commissioner, under Regulation X, 1817, together with copies of its inclosures, submitting his sentiments on the state of the police, and the administration of justice in the province of Kumaoon.

Pars. 15 & 16-7.

The court entirely concur with the commissioner, as to the propriety of holding inquests in all cases of suicide or sudden death, and it would also prove satisfactory, if the police officers were instructed to furnish reports of all casualties caused by wild beasts, the number of lives lost by this means appearing to be enormous, even with the imperfect information hitherto furnished.

Kumaoon.

Extract, Report from R. T. Glyn, Esq. commissioner at Kumaoon, under Regulation X, of 1817, to the Acting Register to the Nizamut Adawlut, dated 8th October 1822.

SUICIDE.

Par. 16. Cases of suicide appear not to be regularly reported by the police, *see* paragraph 9 of the commissioner's letter, as it is I fear in this, as in many other of our provinces, a grievous fact, that a great proportion of suicides consists of cases of wives being ill-treated, and widows half starved ; for this and other obvious reasons, it appears advisable, that regular inquests and reports should be carried into effect in all such instances ; I therefore recommend that the commissioner be instructed accordingly.

Extract of a Letter of Instruction from R. T. Glyn, Esq. Commissioner at Almorah, to G. W. Traill, Esq. Commissioner at Kumaoon, dated 3d July 1822.

5. To furnish an abstract statement of suttees, reported to have been committed within your jurisdiction in the years 1820 and 1821 respectively ; also of any other description of self-immolation reported.

Extract from Mr. Traill's Report to Mr. Glyn, dated 21st July 1822.

19. In 1821, four suttees took place, and four suicides were reported. In the present year, one suttee has taken place, and one suicide has been reported. But suttees and suicides have greatly diminished within the last six years. Many cases of suicide, however, occur which are not reported. The improvement in the condition of the females of these provinces, who are now treated with far less harshness than formerly, will no doubt tend gradually to put a stop to this practice.

Resolution of the Government.

N° 6. Commissioner, Pars. 16 & 17.

11. His Lordship in council entirely concurs in opinion with the commissioner and with the Nizamut Adawlut, that it will be advisable to make it imperative on the authorities vested with the charge of the police in the interior of the province of Kumaoon, to hold inquests in every case of suicide or accidental death, as well as in all cases of death by wild beasts, and to transmit a report of the result to the local commissioner at Almora. Instructions to this effect will be issued to the commissioner.

Extract, Bengal Political Consultations, 10th October 1823. BENGAL.

Mr. Moorcroft to G. Swinton, Esq. Secretary to the Government, Political Department, Fort William.

Sir:—I take the liberty of requesting, that you will be pleased to submit the following communication, respecting the custom of Hindoo widows burning on the funeral pyre of their deceased husbands, to the consideration of the Right honourable the Governor General in council. N° 48.

2. During a residence of seven months in Kashmeer, compelled by causes personally related, I heard not of any Hindoo woman burning with the corpse of her husband; and on inquiry into this point, was informed that the sacrifice was not practised.

3. Struck with an exemption that seemed highly extraordinary in regard to a country famed for the burning of the Hindoo female, taking its origin, according to Hindoo history, from the interposition of a Hindoo deity, and which in reality continued under the rule of Hindoo princes for more than two centuries after Hindoostan had been subjected to Mahomedan government, I determined to ascertain its cause.

4. Having assembled those pundits who had the highest reputation for learning, I began my inquiries by asking whether Hindoo women burned themselves with their deceased husbands in Kashmeer, and was answered in the negative.

5. Convinced of this fact, my next questions embraced the points of the sacrifice ever having been practised in this country; and if so, through what influence it had fallen into disuse.

6. It was stated that the practice formerly did exist, but had been discontinued* since the country had come under the power of the Moosulmans, and by their orders; yet, strange as it must appear, the best informed men amongst the present Hindoo population were unable to particularize the period at which, or the person by whom, an order so importantly affecting Hindoo interests had taken place.

7. No individual of the present generation had ever seen this sacrifice in Kashmeer, and it therefore became necessary to recur to traditional and to recorded testimony. It was speedily seen that the former resolved itself into assertion so loose and vague, as to afford neither substantial data, nor ground of probable inference. The matter became, therefore, narrowed to recorded relation, and this was already within my reach.

8. With great difficulty, at much expense, and merely through professional relief afforded to one of the principal pundits, in a complaint pronounced by native physicians to be beyond the reach of medical aid, I succeeded in obtaining access to the book called Raja Toorimgunee, or the Waves of the Stream of Rajas, in strict meaning, the Chronicles of Kashmeer, written on the leaves of the bark of the birch-tree by various historiographers, from Kalbara downwards.

9. Forewarned by the artifice practised on Colonel Welford, in order to insure fidelity in the copy, I took the precaution of causing it to be collated with another copy by a different body of pundits from those first employed, and have reason to believe that the copy I possess is more perfect than the two old ones, through a comparison, by which the deficiencies of the latter, in consequence of accident, were repaired.

10. The pundits were enjoined to collect every passage connected with the subject at issue, in the copies they held, and afterwards to compare their extracts with the copy in my possession, which I retained, giving for reason that it was expensively bound, and intended as a present.

11. Neela Kak, one of the pundits, showed some reluctance to engage in a matter, which, he remarked, was greatly important, and might involve the pundits of Kashmeer with their brethren of Benares, should the search elicit parts at variance with the doctrines brought by the latter. To this it was observed, that the pundits were not required to commit themselves by any comments, but were employed

* This is not to be attributed to abhorrence of spilling human blood. Superstition is apt, under every form of faith, to run into cruelty; and under the administration of Ata Mahomed Khan, it was discovered through the chief attending, in disguise, the annual commemoration by the Shea Moosulman's, of the death of the grandson of Ulee, that they actually sacrificed a human victim, by shooting with arrows, a child, in imitation of the mode by which the descendants of their patron met their death. The affghan punished the crime by authorizing many of the Sheaks to be plundered.

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1 page 5.

ployed merely to collect extracts from one of their most ancient books, which must have acquired a certain degree of publicity amongst their own society, and of which the contents were open to all, who, possessing a knowledge of the Sanscrit, had access to the work now owned by me.

12. After a search continued for three days, and conducted through separate portions of the work being given to different individuals, the pundit brought proofs of the antiquity of cremation in Kashmeer. They have been directed to determine the period from which its abolition might be dated, with an account of the causes that had led to that event.

13. The first instance of human sacrifice by burning, recorded in the Chronicles of Kashmeer, relates to Burrake Baee Ranee, who burnt with the body of her husband, Ushook Raja Turung. The second took place many years afterwards, when Wakpushta Ranee ascended the pyre with the corpse of her husband, Raja Turvereen.—Turi 2, page 15.

The third example occurred in the person of a Burhmunee, who applied to the Raja Telitta Dit for justice against a Brahmin, whom she accused of having destroyed her husband by necromancy. Having received assurances of an inquiry into the merits of the case, she burnt with the corpse.—Tur. 4 and 47. Several women were stated to have burnt either with Yeshustur Raja, or during his reign.—Tur. 6, p. 106.

The widow of Zung Ram Deo Rajah burnt herself.—Tur. 7, p. 107.

The widow of Kundur Puseeniha Rajah met a similar fate.—Tur. 7, p. 122. Eight women, of whom the principal were Mumma Nika and Tuee Muttee, burnt with the body of Kulishe Deo Rajah, who reigned forty-nine years, and had a large zamana.—Tur. 7, p. 149. Six women burnt with Rajah Mull, one woman with his elder son and successor, Sulheen Rajah; and another with his younger son, Kulheen Rajah.—Tur. 7, p. 188, *et seq.*

The following Turung exhibits six examples of this, viz.: Tuee Muttee Ranee, with Rudda Rajah.—Tur. 8, p. 287. Four women, burnt with Siembet Deb Rajah.—Tur. 8, p. 264; and one with Kooshtch Rajah.—Tur. 8, p. 305.

14. It does not appear that any women thus sacrificed themselves during the period of which Jona Rajah is the historian; and the pundits deduce the cessation of the custom from the accession of Rentan Sahah, or more properly Reutren Cha, a native of Tibut, who, after assuming the sovereignty, became a Moosulman*. He was succeeded by his widow, who, with her children, was put to death by his wuzeer.

15. Without agitating the question of female self-immolation being originally prescribed in the books held as sacred by the Hindoos, or being interpolated after it had grown into a custom, the facts just recorded strongly evince the influence of custom, in subjugating the natural feeling of abhorrence to witness an act of deliberate self-destruction, much less to practise it.

16. No fewer than thirty-two Rajahs continued between the burning of the widow of the Rajah Usbook in the first, and that of Rajah Twaeeseen in the second Turung; but it appears, that as the custom acquired age, it acquired also strength, and became partly stripped of its horrors through familiarity with the spectacle, for more suttees occurred in the 7th Turung than in the whole of the preceding series.

17. Aware of the reluctance with which the pundits commenced their task, perceiving the slowness with which the research of the causes of abolition was prosecuted by them, and dreading some modification of circumstances more favourable to their religious prejudices than consonant with truth, I invited the aid of Moosulmans in pursuing the inquiry from the period in which Islamism became the prevailing religion in Kashmeer.

18. Of this, the design was to determine whether the abolition of the custom was derived from the interference of Moosulman authority, and if so, in what form, and what were its immediate and remote effects.

19. An order of the Emperor Arungzebe, under the date of the 15th day of the month Sufur, in the 12th year of the reign of this monarch, A. H. 1080, or A. D. 1669, was discovered to have a direct and full bearing upon this subject.

20. This

* It is only inferred by the Pundits, that the abolition was first urged by Rentun Sbah, without authority from documents; but it seems more likely, that what was contrary to Moosulman customs, was abrogated by Secundur Booth Shikum, the two latter appellations being given to designate him as a "destroyer of images."

20. This order regulates the Fizya or capitation tax upon infidels, in respect to the Mahomedan faith, by indicating its objects and exemptions, a classified modus, the form of collection, the application of the proceeds, and the officer of collection and administration. It interdicts the public performance of the rites and ceremonies of any other religion than that of Mahomed, and, as growing out of this principle, directs the appointment of darogha, or officer in every district, of a certain description, to superintend or take cognizance of the cremation of the corpses of Hindoos, and forbids the attendance of females on this occasion, as also any public demonstrations of the grief of the relatives and friends of the deceased.

21. The words made use of in the order imply a suspicion of the possibility of females being clandestinely secreted in the pyre along with the corpse; and this contingency is met by cautionary injunction of vigilance to the superintendent of Hindoos funerals.

22. Though exhibiting some features of judicious discrimination and regards towards certain individuals, this decree in dictated in that spirit of bigotry which so notoriously governed the mind and influenced the conduct of the imperial zealot, yet an effect of the utmost practical humanity sprung from its observance.

23. However, the virulent intolerance of this order of Arungzebe forms a striking contrast with the generous sentiments, the paternal conduct of the truly great and benevolent Akbar, which even yet continued to vibrate in the ear, and to delight the heart of every Hindoo *.

24. The present order, though enforcing the relinquishment of the custom, by which widows had been authorized to burn with the bodies of their husbands, not only infringed religious prejudice, but by prohibiting even the presence of females at the funeral pyre, and by extinguishing every public mark of mourning for the deceased, outraged feelings of private affection, and violated customary tokens of respect prescribed by decorum, and sanctioned by antient and national usage.

25. Yet history is so wholly silent in respect to any insurrectionary movement consequent upon this sudden attack of the privileges of this numerous class of the imperial subjects, as to afford a direct inference that nothing of this nature did really occur.

26. Whether this extraordinary submissiveness on the part of the Hindoos, to an order so general as to extend at once to the whole of the imperial dominions, resulted from gratitude for the favours received from the former government, or from a secret intimation and tacit acknowledgment of a benefit forced upon them by this arbitrary abolition, it would not only be curious, but useful to resolve.

27. Still, however interesting may be the unravelling of the motives of this obedience, it requires an analysis of the history of the country, and of the public mind at that time, to which the troubled state of Hindostan immediately after the death of Aurungzebe, and the period which has since elapsed, are greatly adverse.

28. Perhaps

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* It is well known, that the Emperor Akbar made many concessions to the Hindoos, of some of which the motives seem to have originated in benevolence, and of others, to have been connected with a prudent policy. The Rajahs of Omer and of Joudpore were objects of political jealousy, and indeed, of danger to the Moosulman interests, from the great power they possessed; and to conciliate their friendship, which was not effected without much exertion, the sagacious emperor wisely waived the tribute directed by the law of Mahomet to be levied on those, who being the subjects of the Moosulman government, dissent from the faith of Islam, in favour of the dominions of these two chiefs, and also the custom of slaughtering cows. His grandson, Shah Jehan, more severely attached to Moosulman ordinances, more serious of availing himself of all the resources of his empire, more tenacious of privilege, and perhaps, conscious of greater strength, resolved to make a bold effort to resume those powers he considered only in abeyance. With this object in view, he proposed a grand hunting party, to which the Rajahs of Omer and of Joudpoor were invited. The monarch previously directed an arrangement, by which his attendants were to leave him with the two Hindoo chiefs, and pressing on as if in the eagerness of the chace, to a sequestered spot, Shah Jehan suddenly stopped his horse, and requested the attention of the Rajahs to an important subject. Having suddenly divested himself of his girdle, to which were fastened his sword and other weapons, and putting this into their hands, told the chiefs, that he was resolved to levy the tribute on infidels, and to have cows slaughtered in their respective dominions. That if the Rajahs acceded to these propositions, it would be well, but if they refused their assent, he was determined to prosecute his objects at all risks; and that to convince them of the firmness of his determiniation, he had delivered up to them his arms, and was in their power, and would abide the result of their decision, when unattended and apparently defenceless. The determination of the chiefs was a compliance with his wish, and the tribute was levied, aad cows were slaughtered in their respective territories. But instead of the tribute, as far as the Rajahs were personally concerned, being collected by the officers of the Moosulman government, the Rajahs came to court, and offered the amount themselves in the shape of a nuzzur, or free gift, for which they received the customary returns of imperial favour; and when the slaughtering of cows had been practised for nine months, supposed to be a period of sufficient duration to establish the practice as a precedent of right, it was given up.

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28. Perhaps every Hindoo bosom gladly received the boon of liberation from a horrible thraldrom, attained without voluntary dereliction of principle, or of religious ceremonial, and the still low voice of humanity * may have pleaded in extenuation of the oppression, through the act itself; breaking up a custom in nature still more revolting and abhorrent, which long sanctioned, might have been long upheld by the tyranny of superstition, and the intrigues of a class interested in its continuance.

29. After the order in its full extent had been complied with in every part of the imperial dominions without resistance, the resumption of the custom of burning is to be found in that disorganized condition of the Mogul empire, of which symptoms were manifested immediately after the decease of Aurungzebe, and rapidly and uninterruptedly increased under the degenerate descendants of a worn out dynasty.

30. Where the shadow only of a regular government remained, as that maintained in Kashmeer by the Soobaders, no attempt has been made to revive the custom of burning, during a period of 154 years, amongst a people reported by history to be notoriously addicted to sedition.

31. It is well known that the Sikhs have more than a leaning of partiality towards the doctrines of Hindooism, that respect to Brahmuns and Faqueers amongst them is considerably increasing, that the Hindoo population of the eastern part of the punjab is very large, even in the principal cities, as Umritsir and Lahour, and that there now exists no law to restrain suttees in any part of Runjeet Sing's dominions.

32. Under these circumstances, it bears upon the present subject to inquire into the present state of the custom of burning, for instance, amongst the numerous population of the cities just mentioned, and the result of inquiry upon this point is, that two women have burnt at Umritsir within the last fourteen years, and one woman at Lahour within the same period, and that all these were inhabitants of the mountains.

33. The public influence of the order of Aurungzebe, in consonance, as far as this point is concerned, with the natural feeling of the natives, still retains full and efficient force, and although the decree itself be not only extinct, but the very government which might be supposed to have upheld its enforcement, has in relation to the punjab been practically dead for the last seventy years.

34. This fact, it is presumed, may practically be set off against the resumption of the custom in Hindoostan, under the operation of domestic and of superstitious influence.

35. It has been remarked, (par. 32,) that the punjabee suttees were hill women, and in reference it may be observed, that it is in the mountainous regions possessed by Hindoo chiefs, and over which Moosulman power has been but weakly established, the custom of burning prevails in the highest degree.

36. Disgusted with the continual and lavish waste of human life, through burning, witnessed by me during the prevalence of the epidemic cholera, I ventured to animadvert as to its obvious and political effects on a population previously much wasted by warfare, but was immediately reminded, that the British government sanctioned the practice by permitting its performance.

37. With truth I may assert, that neither the tender of a Toukmeen horse, of which the saddle and housings were completely covered with plates of pure gold, the offer of a large estate in perpetuity, nor my adoption as a friend and relative into one of the oldest and most respectable Hindoo families in existence, conveyed to my mind one half the satisfaction that resulted from the discovery of my having been accessary to the saving the bodies of many of the females of the family of Meer Futteh Chund, who had left their private apartments, and actually crossed the threshold of the outer door of their house, in their way to promise to the supposed dying body of their lord, that they would burn with it.

38. Meer Futteh Chund, abandoned by his physicians, laid on the ground to die, was given to my care, with an injunction from the Rajah, that I might do whatever

* The Hindoo women of Kashmeer are not insensible to the nature of the ancient privileges, and never sacrificed their own customs voluntarily in complaisance to those of the Moosulmans, so far as to adopt the practice of Moosulman women of the higher ranks in the concealment of the countenance, or in sequestering themselves to private apartments. The Hindoo women of every class are seen both at their houses and abroad, without the reality or affectation of concealment. Nand Ram Pundit, the treasurer of Shah Mahmood, endeavoured to introduce the use of the boontix, or coif and veil, wore by the Moosulman women, but was foiled in the attempt.

whatever I thought proper, even to incurring loss of caste, provided the means were thought necessary to conduce to his recovery.

39. One favourite female attended upon the Meer during his illness, and her promptness in affording assistance, her unremitting care, and the distressing expression of her countenance, abundantly testified her deep anxiety to save a life, in the preservation of which that of her own depended.

40. The British Indian government wish to reign in the affection of their subjects, and have scrupulously avoided in general interfering with their religious and domestic concerns; but the natural consequence of the diffusion of that spirit of humanity, which had induced the British nation to take so lively an interest in the suppression of the traffic in personal liberty in Africa, manifested itself in a regulation tending to check and put down the continuance of slavery in India, a slavery which, if compared to that exercised on Africans, sinks into the mere shadow of a name, having nothing similar to the latter, except its appellation.

41.—No expression of dissatisfaction followed the promulgation of this order, although the custom of maintaining slaves in Indian families is in a degree interwoven with religious prescription, and has a more important bearing on domestic affairs, than the performance of suttee, the one being constantly connected with household economy, and ever in action, while the other has only an occasional and fugitive influence.

42. I trust to be pardoned for having thus trespassed upon your time, through a feeling that I should have acted unworthily by suppressing intelligence, which may perhaps not have reached the government, and which may promote the interests of humanity.

43. A copy of the order alluded to is inclosed; I have seen and examined the original, and entertain not a doubt of its authenticity.

I am, &c.

Kashmeer, 26th July 1823. (signed) *W. Moorcroft*,
Superintendent of the Hon. Company's Stud
on deputation to Central Asia.

Ordered, That the foregoing dispatch do lie for consideration.

Extract, Bengal Judicial Consultations, 6th May 1824.

Criminal, W. P.

N° 4.

Register of the Nizamut Adawlut, to W. B. Bayley, Esq. Chief Secretary to Government.

Nizamut Adawlut. Present, J. H. Harington, Esq. Officiating Chief Judge; Courtney Smith, Esq.; J. T. Shakespear, Esq.; W. B. Martin, Esq. Puisne Judges; John Ahmuty, Esq. Officiating Judge.

Sir:—In conformity to the desire expressed in the second paragraph* of your letter, under date the 23d of December last, I am directed by the court of Nizamut Adawlut, to request that you will acquaint the Right Honourable the Governor General in council, that they have called for and perused the whole of the proceedings in the case of the cutwal of Garuckpore and others, charged with the murder of Mussummaut Busunteea, by forcibly sacrificing her on the funeral pile of her husband.

* See Papers, Session, 1825. p. 6.

2. An English abstract of the trial is also herewith submitted, for the information of government.

3. On a review of the evidence, the court disbelieve, that on the part of the prosecution, as far as regards the coercion and violence stated to have been used. But even that evidence, the court observe, does not show that the cutwal was present when the alleged force took place; on the contrary, he appears to have gone away, and to have returned, on a person being sent to apprize him of the occurrence of irregularities; but the sacrifice had been completed before he had time to regain the spot; and according to the evidence for the defence, no force whatever was used.

4.—By the futwah of the law officers of this court, the cutwal has been declared altogether innocent; and, although the son and the two nephews of the deceased husband are declared culpable and punishable, for having been engaged in the ceremony, yet that part of the evidence is discredited, which goes to prove force and violence. The judge of circuit, who seems to have afforded to the case a full and patient investigation, must, the court observe, have been impressed with a belief of the innocence of all the prisoners committed; otherwise he would not have closed the trial without reference.

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5.—Upon the whole the court are of opinion, that the magistrate was misinformed; and that the cutwal should not have been dismissed. With regard to this individual however, the court do not deem it necessary to issue any orders, as he appears to have been only acting, and no application for his being restored was submitted by the judge of circuit to this court, under Regulation XVII, 1816.

I am, &c.
(signed) *W. H. Macnaghten*, Register.

Fort William, the 2d April 1824.

ABSTRACT of the Proceedings held in the Case of Govind Lol, late Kotwal of the Sudder Thannah, of Goruckpore, and others, charged with Murder in an illegal suttee.

On the 22d July 1821, information was given to the kotwall of Goruckpore, that a Bramin named Gend Tewaree, had died, and that his widow, Moossummaut Basuntee, had expressed her intention of burning with his body. The kotwal immediately dispatched a petition giving this information to the magistrate; the magistrate wrote an order on the said petition, desiring the kotwal to restrain the widow from burning (baed keh kotwal ora baz darud) and sent it to the kotwal subsequently to this; on the same day the kotwall reported, that the suttee had taken place, and that it had not been attended with any circumstances which called for the interfence of the police. In the mean time, however, a report reached the ears of the magistrate, that the widow had tried to effect her escape from off the pile after it had been set fire to, but was seized and thrown back into the flames by her relations. They accordingly issued warrants for the apprehension of Hurbuns Tewari, son, and Madhoe and Ajedhea, nephews of the deceased Bramin, who were said to have committed this outrage. They having been apprehended on the 23d July, denied the crime charged against them. They stated, that the widow had insisted on burning with the dead body of her husband, notwithstanding they had used all their endeavours to persuade her to give up her design; they denied that she had at any time leaped from the pile, but stated, that some part of the pile having given way, the body fell out, and that they had returned it to the flames, in order that it might be consumed, but that not a spark of life remained in it.

The magistrate then proceeded to take evidence.

Nakir Khan, police burkundaz, attached to the cotwall, deposted, that after the pile had been set fire to by Harbuns, the widow in a short time being unable to bear the heat of the fire, shook off the wood which was placed upon her, and rose up and made signs for assistance, which not being attended to, she leapt off the pile; that as the cotwall was standing a short distance off under some trees, he, the deponent, sent information to him by Mudur Bux and Daim Khan; but that before the arrival of the cotwall, the son and nephews of the deceased had seized the widow, and thrown her back into the midst of the flames; that she leapt from the pile a second time, and was again seized and thrown back into the fire; that after this, they threw heavy logs of wood on her, so that she rose no more, but was burnt to death; that the cotwall did not take the slightest notice of this transaction.

Meer Kosun Ali, a police chowkeydar, stated, that he also saw the woman twice leap from the pile, and that she was twice forcibly thrown back, and that the second time, large pieces of wood being thrown on her, prevented her rising. He also deposed, that the cotwall being informed of this, took no notice thereof. He did not recognize the prisoners Anun Sing Dain Khan and Enayust Oolla, chowkeydars, and Mudur Bux burkundaz, deposed to nearly the same effect.

Govind Lal, the acting cotwall, when called upon for his defence, stated, that on hearing of the intention of the widow, he went to the house of the deceased Bramin, and tried to dissuade her from burning, but that, as she persisted in her intention, and as on inquiry he could not learn that there were any circumstances which would, under the instructions issued on the subject, authorize his interference, he went to the place where the suttee took place, but remained under the shade of some trees at a little distance, leaving some burkundazes and chowkeydars near the pile to see that all was right; that Hasun Ali chowkeydar told him that the body of the widow had fallen from the pile, but that it was quite lifeless, and that they had again thrown it into the fire; that on hearing this, he went up to the pile and saw both the bodies burning. He denied that he either saw or heard that any one had forcibly thrown the woman back alive into the flames.

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The prisoners were committed to the court of circuit for the division of Benares, on the 31st August 1821, as N° 6, of the Goruckpore calendar of the second sessions of 1822, Hasbuns, Mudhoo and Ajoodwaon, on the charge of the wilful murder of Moossummaut Busantea, by forcing her to burn on the pile of her husband after she endeavoured to escape therefrom, and Govind Lal, on the charge of being present and aiding and abetting.

The case came on before Mr. Sands, the second judge, on the 25th, 26th, 27th, and 28th February 1822.

The prisoners pleaded not guilty. The witnesses for the prosecution were the same persons who gave their evidence before the magistrate. Their evidence was to nearly the same effect as they before gave, but there were many contradictions therein.

The prisoners having been called on for their defence, Hurburrs stated, that as his mother Moossummaut Busuntea insisted on burning with the dead body of her husband, notwithstanding all the entreaties of the family, he, as was customary, set fire to the pile; that after the pile had been lighted, one side of it giving way, the body of Moossummaut Busantea, was obtruded from the pile, but that every spark of life was extinct. He further declared, that the witnesses for the prosecution had brought forward this false complaint against him from enmity which they bore to his father, who, as agent for Rajah Pylwan Sing, and others, for the collections of the sayer duties of the city of Gorruckpoor, had been in the habit of making the inhabitants of the city supply wood and grass for the use of the Rajah.

Madhoo stated, that he had used his utmost endeavours to dissuade the widow from burning, but without success. He also stated, that one side of the pile having given way, the body nearly fell to the ground, but that life was extinct.

Ajodheas defence was to the same effect, with this addition, that when he saw that the lifeless body of Moossummaut Busuntia had fallen nearly off the pile, he pushed it back into the fire with a bamboo, in order that it might be totally consumed, as is required by the Hindoo law.

Govind Lal stated, that immediately on hearing of the intention of the widow, he sent off Usud Ali Khan, burkundaz to the magistrate, with a petition, communicating to him this intelligence, and then proceeded to the house of the deceased Bramin, and used his utmost endeavours to dissuade the widow from burning with her husband's body, but as she turned a deaf ear on his expostulations, and as on inquiry he could discover no circumstances which, under the circular instructions issued to the daroghas on the subject of suttees, would have authorized his interfering to prevent her by force, he went to the place where suttees usually take place; that when the pile was ready, he made another vain attempt to dissuade her, but that she having again repulsed him, he was forced to let the suttee go on; that as he was unable to stand the heat of the sun, he left some police burkundazes and chowkeydars to see that every thing went on properly, and retired under the shade of some trees at a short distance from the place where the pile was raised; that after some time, Mudar Bux, burkundaz, and Hosun Ali and Dairn Ali, police chowkeydars, came to him, and Mudar Bux said, that the woman had burnt, but that after she was dead, her lifeless body had fallen from off the pile; that he, on hearing this, ran up and saw both bodies burning, and on asking the by-standers what had happened, the same story was told him as Mudar Bux had before related. That when all was over, he returned, and in the road to the cotwalle, met Assud Ali with the petition he had sent to the magistrate, on which was written an order for him to hinder the suttee. He stated, that as it was customary for Hindoos to burn the dead bodies to ashes, he did not think it necessary to mention in his report to the magistrate, that the deady body of the woman had fallen, and was again returned into the fire. He pleaded fourteen years service in the Goruckpoor district, during which he said he had always done his duty correctly, and concluded by stating, that the witnesses for the prosecution were at enmity with him, and had therefore given false evidence to ruin him.

Sookul Duroodgur, Goordial Bramin, Ajodhee Purshad and Duljeet Khan, witnesses called by the three first prisoners, deposed, that they were present at the suttee, and saw no appearance of the woman throwing herself off the pile; they stated, that they saw the body of the woman hanging partly out of the fire, but that she was quite dead.

Kunooman Sing, burkundaz of the cotwall (witness to the defence of Govind Lal), deposed, that the cotwall tried to dissuade the widow from burning, both at his house and at the funeral pile; that the cotwall being unable to stand the heat of the sun, retired under some trees till some one called, and that he then went up to the pile.

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Emaum Bux burkundaz (witness of Govind Lal) deposed to the same effect, and stated, that some one having called out that the woman had leapt from the funeral pile, the cotwall and witness ran up to the spot, and saw that the head and arm of the woman were hanging down off the pile, the rest of the body being still in the fire, he thought that life must have been quite extinct. He further deposed, that on their return to the cotwall, Asud Ali met them, and gave the petition to the cotwall.

Debee Pershad, Lulloo Chowdry of the Abhars, Bishen Churn, Gend Chowdry, Ununt Ram, mohurrir of the Register's Court, and Buwarvi Purshad, also mohurrir of the Register's Court (witnesses called by the prisoner Govind Lal), deposed that they were present at the suttee, and did not see the widow leap from the pile. Some of them deposed, that they saw parts of the body of the widow hanging from the pile, but that the body must have been perfectly lifeless.

The law officer of the court of circuit, Mooftee Gholam Yahya, gave his futwa in the following terms :—

The four prisoners deny the crimes laid to their charge. The witnesses for the prosecution depose, that Moossummaut Busuntia, widow of Gend Tewari, deceased, not being able to support the heat of the lighted funeral pile, having retracted her consent to burn, leapt from the pile once or twice (for they do not agree in this), and that Hurbuns Tewaree, her son, and Mudho Tewaree, and Ajoodea Tewaree, sons of the brother of her deceased husband, took her by force and intentionally threw her into the fire, so that she was burnt and died ; and that Govind Lal, the cotwall, who was on the spot, by delaying to withhold them from so doing, became a consenter to the act. The evidence of these witnesses is invalidated by various contradictions. The witnesses for the defence depose, that the woman before-named, voluntarily expressed her intention of burning with her husband's body, and did burn on a wooden pile, and that they did not see, that she being yet alive, leaped from the pile ; but that from the wood being burnt, and the pile giving way, the body, life being extinct, fell out, and was again burnt in the fire, and that, at the time of burning, Govind Lal was present; but these witnesses also contradict each other in certain points. Under these circumstances, on account of the discrepancies and contradictions in the evidence of the prosecution and defence, that credit which should be given to witnesses under the law, cannot be given. The crime charged is not therefore proved as it ought to be under the law, nor are there grounds for even strong presumption ; there is only a slight suspicion, the prisoners are therefore entitled to their release.

The judge of circuit concurring with the futwa, issued a warrant for the release of the prisoners on the 27th February 1822.

The proceedings having been called for by the Nizamut Adawlut, were transmitted by the Benares court of circuit, and received on the 4th March 1824.

Two law officers of the Nizamut Adawlut, declared, that the fact of the woman's having twice leaped from the funeral pile, and of her being thrown back by the three first prisoners was not proved, the evidence being contradictory, but that there were strong grounds for presuming that the widow, of her own accord, ascended the funeral pile, with the intention of burning with the dead body of her husband, and that Hurbuns Tewaree set fire to the pile, which was burnt, and that Madtho Tewaree, and Ajoodhea Tewaree, were aiding and abetting in this act ; and that the said prisoners were liable to discretionary punishment by seasut, and acquitted Govind Lal from all participation in this act, and declared him entitled to his release.

(signed) *A. F. M. Reid*, Deputy Register.

The Governor General in council observes, that the foregoing letter requires no order.

Extract, Bengal Political Consultations, 26th May 1826.

Extract of a Letter from the Honourable Gerard Wellesley, Resident at Indore, to the Secretary to Government, dated 12th April 1826.

N° 37.

1.—I am concerned to have to report, for the information of government, that Tantiah Jogh, the minister of this Durbar, died some days ago, after an illness of several weeks, during the latter part of which he was attended with every care, but in vain, by Doctor Dalgairns, of the Bombay establishment, who came over from Mow for the purpose, at Captain Alve's request, myself being absent on a tour at the

the time, and Doctor Gordon, the medical officer, on duty at the residency, during Mr. Wilson's absence on leave, being along with me.

2.—I returned to Indore while he was yet alive, and as he had repeatedly expressed a desire to see me, on finding his end approaching, I proceeded to his house, but when I arrived at the door I found he had just expired, and nothing but weeping and lamentation among the crowd of people assembled there. However, my attendance was not in vain, as it enabled me to add the weight of my exhortations to those which the best friends of the family were making, to divert the widow from her declared resolution to immolate herself with her husband's corpse, and in which she persisted with a degree of obstinacy, that for a long time was proof against all the appeals made to her reason and feelings, in the endeavour to produce in her a change of purpose. The chord, however, was touched at last, and she gave way to parental feelings.

3.—Tantiah Jogh remained in possession of his senses to the last, and some hours before he expired made a formal declaration of his heir, and disposal of his property. Having no son, he named his eldest daughter's son, a child about three years old, the heir to all his property, with the exception of some specific sums which he bequeathed to several other members of his family; and delivering the child into the arms of his wife, charged her with the care of its welfare and interests, she is accordingly considered as vested with the guardianship of the child, and the charge of her late husband's property and concerns in trust for him; and her preservation from the sacrifice which she meditated is considered the preservation of the family in its substance, since had she perished, a contention would probably have arisen among the relations for the right to the management, in the prosecution of which they would, very likely, have ruined each other, or at all events fallen into the detrimental predicament of a family divided against itself. Tantiah Jogh left a nephew and other relations on the male side, who would have been entitled to the inheritance had he not formally named his daughter's son his heir; and it is surmised, that those relations would have been well pleased, if the widow's intention of sacrificing herself had been fulfilled, as it would have left open a prospect of their falling into the control of the property, not to add, that it would have given eclât to the funeral rites of their deceased relative.

4.—Tantiah Jogh is supposed to have died worth above half a crore; a large proportion of which is laid out in the hands of agents at Indore, Oujein, Kotah, Jodhpore, Jyepore, Gualior, Benares, Hyderabad, Poona, Bombay, &c., and may not be easy to realize. There does not seem to exist any imputation against him, of having made this fortune by illegitimate means, or inconsistently with his duty as minister of Holkar's state, at least since the establishment of the present relations with us, though no doubt he derived great advantages from holding that station in the prosecution of his private concerns. It may, in short, be said of him, that he at once raised the state of which he was minister from an almost desperate state of depression and embarrassment, to one of substantial prosperity and respectability, and his own fortune, to a princely magnitude. Such a character could not fail of possessing considerable weight and influence, nor sink into the grave without the event creating a sensation in the region in which he moved. The public sentiment too, seems to be one of respect and esteem for his character.

5.—The Maha Rajah, I am happy to say, and more particularly the Bye, his mother, who exercises a considerable degree of influence over him, have shown a very satisfactory disposition on the occasion. The Maha Rajah himself is considered to have entertained more respect than partiality for Tantiah Jogh, and appeared to take his illness and death but little to heart; but the Bye cherished more friendly feelings towards him; she behaved with a great deal of kind attention to him during his illness and at his death, and used her best endeavours in person to dissuade the widow from her design of becoming suttee, doing every thing to comfort and assure her in the spirit of an amicable disposition.

Ordered, That the following letter be addressed to Mr. Wellesley:

To G. Wellesley, Esq. Resident at Indore.

N° 39.

Sir:—I am directed to acknowledge the receipt of your dispatches, dated 12th and 25th ultimo, reporting the death of Tantiah Jogh, the measures adopted by yourself on that occasion, and the formation of a new administration by the Maha Rajah Mulhar Ras Holkar.

2.—The

BENGAL.

2.—The Governor General in council sincerely laments the death of so able and distinguished a minister as Tantiah Jogh, who appears to have thoroughly understood the principles of the alliance between the two states, and to have uniformly exerted himself in the faithful discharge of the duties and obligations attaching to the government of Holkar under the treaty of 1818. It is highly satisfactory to his Lordship in council, however, to learn that so efficient a provision has been made for supplying the place of the deceased, and he trusts, that Rao Jee Trimbuck will emulate the example of his eminent and respected predecessor.

3.—Your proceedings in every stage of the above arrangements are entirely approved by the Governor General in council, and his Lordship in council is highly gratified by the conduct of the Maha Rajah and Bye, as described in your dispatches. A letter will be addressed to Holkar by the Right honourable the Governor General, in the terms recommended by you, which you will receive from the secretary to government in the Persian department.

I have, &c.
(signed) *G. Swinton*, Secretary to Government.

Fort William, 26th May 1826.

Criminal, W. P.

Extract, Bengal Judicial Consultations, 6th July 1826.

T. C. Robertson, Esq. to Mr. Secretary Shakespear.

N° 11.

Sir:—I have to request, that you will lay before the Right honourable the Governor General in council, the accompanying report upon case, N° 4, of the Sangor trials.

I have the honour to return the original proceedings on the above case, referred to me for examination by your letter of the 15th instant.

I have, &c.
Calcutta, 27th June 1826. (signed) *T. C. Robertson.*

Sangur Trials, Case, N° 4.

N° 12.

Government prosecutor, *versus* Gundhurp Sing, aged 30 years; Kurnowd Sing, aged 25 years; Bishen Sing, lumberdar of the village of Mala.

Charge:—Murder of Mussamut Heera, the niece of the prisoner Bishen Sing, on the 6th September 1823.

The Naib Tuhseeldar, of Pergunnah Khemlara, &c. &c. in his report, dated the 7th September 1823, states, that the watchman of the village of Mala had repaired to the tuhsildar's cutcherry on the preceding afternoon, and stated, that a woman named Heera, who had been a widow for six years, had that morning declared her resolution of becoming a suttee, in spite of the dissuasion of her uncle and all the people of the neighbourhood. On receiving this information, the tuhsildar dispatched two subordinate officers, named Toojan Chowdree, and Ram Nath, chuprassee, to remonstrate with the woman and prevent her destroying herself. In the evening they returned and reported, that on reaching the village, they had found the pyre constructed, and every preparation made for the consummation of the suttee in a neighbouring garden. That they remonstrated with the woman, telling her that now that six years had elapsed since her husband's death, her becoming a suttee would be quite preposterous. Having prohibited, in the name of the tuhsildar, the suttee being carried on, the messengers returned to the village, when they were, after a few minutes, informed, that the woman had set fire to the pile of wood, after seating herself on it, and subsequently, on the flame scorching her, attempted to escape, when the two prisoners, Gundhurp Sing and Kurnowd Singh, her relations, had dispatched her with their swords. On hearing this, the two messengers repaired to the Naib Tuhsildar, who reports, that he then went to the village, and apprehended the prisoners.

In his examination before the Naib Tuhsildar, on the 7th September, the prisoner Bishen Singh asserts, that he, in concert with others, did his utmost to dissuade the deceased from immolating herself. That she persisted in her resolution until actually scorched by the flame, when she endeavoured to escape, and was put to death by her relations, the prisoners Gundhurp Singh, and Kurnowd Singh. That according to the immemorial custom of the country, they conceived that they were justified

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in dispatching one who, by flying from the pyre, upon which she had spontaneously seated herself, sought to bring upon the village the malign influence that attends an imperfect suttee.

The prisoner, Gundhurp Singh, in his examination on the same occasion, admitted having struck the deceased twice with his sword, but declares, that he did his utmost to dissuade her from becoming a suttee, reminding her of the agony she would suffer, and warning her, that if she attempted to escape, after ascending the pile, her life would no longer be secure. He further stated, that in putting the deceased to death, he was guided by the ancient rules and customs of his country, and that he was not aware of their being at variance with the regulations of the British government.

The prisoner, Kurnoud, acknowledged his participation in the act of killing the deceased, and justifies himself by the plea advanced by the prisoner, Gundhurp Singh.

On the 11th September, the prisoner Kurnoud Sing being interrogated by the assistant, repeats his confession of having, in concert with his kinsman, Gundhurp Singh, dispatched the deceased upon her attempting to quit the pyre. He asserts, that from the morning of the day on which the deceased resolved on her self-immolation, he, with many others, were occupied till the afternoon in vain endeavours to divert her from her fatal resolution. That chowdree Googein Singh did, among others, attempt to dissuade her, but at last desisted, saying, "I can do no more, for who would incur the malediction of a devoted suttee?" That on the woman quitting the burning pile, all the by-standers exclaimed, "Kill her, kill her, or an imperfect suttee will bring calamity on the country!" On hearing this, the prisoner admits that he struck her twice with his sword; after which she was again thrown upon the blazing pile by the prisoners, Bishen Sing and Gundhurp Sing. Gundhurp Sing's examination corresponds on all the leading points with that of Kurnoud, with the following additional particulars. He asserts, that the deceased could not have survived, even if she had not been struck with a sword; the fire had scorched her so dreadfully, that she was rolling on the ground at the time he cut at her with his sword, and that, in cutting at her, he kept his own eyes shut. He declares, that Bishen Singh alone threw the deceased back upon the pile.

The prisoner, Bishen Singh, declares the deceased to have spontaneously resolved on burning herself. That he dispatched the village watchman to give notice to the tuhsildar, who sent Soojan Chowdree and another person to the village. That the deceased would not attend to what Soojan Chowdree said to dissuade her from ascending the pile, and that in putting her to death on her attempting to escape, the prisoners were guided by what they believed to be a rule of their faith. This prisoner was not interrogated, as to whether he was the person who threw the deceased back upon the pile. He denies that the resolution of the deceased was in any way imputable to cruel or harsh treatment, or even, to the best of his knowledge, to the suggestion, advice or persuasion of others.

The three prisoners severally declare, that no suttee had occurred since their birth, till the present occasion, within the limits of their village.

The Naib Tuhsildar, on examination before the assistant, acknowledges having received timely information, through the watchman of the village, of a suttee being in agitation, and pleads, in excuse for not having repaired in person to the spot, that he was unwell, and that the Tuhsildar being absent, he thought it improper to quit his office. He states, that proclamations, prohibiting suttees among all Brahmins, have been circulated through the country; and that, knowing the deceased to be of an inferior caste, he distinctly enjoined Soodan Chowdree and Ram Nath, chuprassees, to prevent her burning herself.

Ram Nath, chupprassee deposed, that having received positive orders to prevent the suttee, he repaired to the village, when he found the pyre prepared, and the deceased sitting by, clad as a devoted suttee. He remonstrated, saying, that excepting among three of the Brahmin tribes, suttees were prohibited. He spoke to the deceased; that she gave him no heed, and repelled him with words and gestures; she seized a stone, and held it, as if intending to break her own head with it. Seeing this, the deponent retired, with the intention of carrying information. Before he had gone far, he was told that the suttee had gone on, and the woman been killed by her kinsman. This deponent declares, that he could not, before the suttee took place, find the lumberdar of the village. He deposes, that many people tried to dissuade the deceased from ascending the pile, but that she would attend to none.

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Soojan Chowdree deposed, that he was fully empowered by the Naib Tuhsildar to use every argument, and to hold out assurance of future support, if necessary, to induce the deceased to abandon her design; that he addressed himself to her, but found her obdurate; that he remonstrated with the lumberdar, saying, suttees are allowed among none but Brahmins, though what reply he received is not recorded; that the deceased, in his presence, having arisen, and ran towards the pile of wood, he went away to give information to the Naib Tuhsildar, and only knows from hearsay what happened afterwards.

Inswunt, Brahmin, deposes, that he, in common with almost every inhabitant of the village, tried in vain to dissuade the deceased from burning herself. The deponent declares, that he remained on the spot until fire was applied to the pile, when he retired, thinking it unbecoming a Brahmin to encourage a suttee among people of the Dangen caste.

Hurry Sing, village watchman, confirms all that the others relate in regard to what occurred previously to the suttee, but states, that he was prevented by the crowd from approaching the pile, and does not know what happened there.

Lotun, Brahmin, declares, that he and many others reasoned with the deceased, and endeavoured to induce her to abandon her design, but without success; on which the deponent states, that he left her, and retired to his home. On the 22d September 1823, the Naib, Tuhsildar was dismissed from his office, for the negligence evinced by him on the occasion of the suttee, by order of the assistant in charge of the province.

The Mahomedan law officer, in his futwa, pronounces the prisoners Gundhurp Singh to be convicted of wilful murder, and liable to suffer death by Kissaos; and the prisoner Bishen Sing, though guilty of not exercising the power which he possessed to prevent the suttee, yet to stand absolved, because he was acting under a persuasion of the conformity of his conduct with the rules of his own faith.

The agent of the Governor General, approving of this verdict, directs, on the 3d July 1825, the prisoner Bishen Sing to be released, and recommends that the prisoners Gundhurp Sing and Kurnond Sing be imprisoned in some distant jail, or transported for life.

The distinction whereon the verdict recorded in this case rests, is founded, in great degree, on one of those absurd niceties of the Mahomedan law, which look to the mechanical agency by which a crime is committed, more than to the moral feeling in which it may have originated. The law officer seems to think, that even were it proved, that the prisoner Bishen Sing threw the deceased back into the fire, yet the probability of her having been first deprived of life by the swords of the other prisoners, would go far to exonerate that individual from any responsibility for her fate. To me it appears, that Bishen Sing is by far the most culpable of the three prisoners, since he had power to postpone, if not to prevent the suttee; and I do not see how the reason urged in his exculpation is more applicable to his case than that of the other prisoners.

If a supposed obligation of a religious nature suffice to exempt the head-man of a village from the consequences of a neglect or dereliction of duty, a corresponding consideration may be surely admitted to operate in extenuation of any fault or crime into which his negligence may have allowed those subject to his authority to be betrayed.

That the prisoners Gundhurp Sing and Karnoud Sing, in putting the deceased to death, for attempting to escape the completion of what she had spontaneously undertaken, did consider themselves warranted by the dictates of their religion, and the custom of their tribe, and were not actuated by any malevolent or flagitious motive, seems probable from the whole tenor of the evidence, and derives strong confirmation from the circumstance mentioned by Gundhurp Sing, that when he struck at the deceased, he closed his eyes, as if to avoid the sight of what he felt compelled to perform. I cannot discern in any part of their conduct, as represented by the evidence, any traces of that consciousness of guilt which seems essential to the constitution of crime, and I am therefore of opinion, that since the lumberdar, or head-man of the village, who might have put a stop to the suttee, has been released, the individuals who merely enforced an observance of its rites after its performance, had received his sanction, cannot be regarded as fit objects of so severe a punishment as imprisonment or transportation for life.

As this is apparently the first case of the kind that has arisen, and the practice does not appear to be frequent in the Sangur province, more good may probably be effected by pardoning the prisoners, as persons guilty of an enormous offence,

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but forgiven on account of their supposed ignorance, than by any moderate punishment that could be awarded; and I therefore recommend that the prisoners be discharged, due intimation being given to the community, that similar lenity will not be extended to the next offenders, as they cannot possibly have the same inexperience and ignorance to plead.

(signed) *T. C. Robertson.*

27th June 1826

RESOLUTIONS.

Read the proceedings of the 15th ultimo, nominating Mr. T. C. Robertson to examine and report upon the proceedings held by the agent to the Governor General in the Sangor and Nerbudda territories, in certain cases of murder. N° 13.

Read a letter from Mr. T. C. Robertson, under date the 27th ultimo, together with his report in case, N° 4, on the proceedings held on the trial of Gundhurp Singh, Kurnowd Singh, and Buhen Singh, charged with the murder of Mussamut Heera, on the 1st September 1823.

The Governor General in council having duly considered the report on the above trial, and adverting to the entire want of evidence, that the prisoners Gundhurp Singh and Kurnowd Singh were actuated by motives of malevolence towards the deceased, to the presumption arising from all the circumstances of the case, that they were ignorant of the provisions of the Hindoo law, which expressly forbid all compulsion and restraint in the performance of a suttee immolation, and that they were hurried into the commission of the homicide of which they are convicted, by a superstitious dread of the consequences which would result to themselves and others, by allowing Mussamut Heera to retract from the performance of the right of suttee, to which she had voluntarily devoted herself; adverting also to the long imprisonment which the said prisoners have undergone, and deeming them fit objects of mercy, resolves, that the sentence to which the prisoners Gundhurp Singh and Kurnowd Singh are declared liable, by the judgment of the agent to the Governor General, be remitted, and that they be immediately released.

The Governor General in council observes, that the prisoner Bishen Singh, was acquitted and released by the agent to the Governor General.

Ordered, That copy of the foregoing resolution, together with a copy of Mr. Robertson's report, and the whole of the proceedings in the case, be transmitted to the acting agent to the Governor General, in the Sangor and Nerbudda territories, for his information and guidance.

Resolved, at the same time, That the acting agent be instructed to make known in the most public manner, the grounds upon which the prisoners have in this instance received a remission of the punishment to which they were declared liable by the futwa of the law officer, with an intimation, that any future criminal act of compulsion in forcing a woman to become a suttee against her will, or in preventing her from retracting her consent, and returning to her family, will subject the offender to the guilt and punishment of murder.

(signed) *Henry Shakespear*, Sec^{y} to Gov^{t}.

Extract Bengal Judicial Consultations, 3d November 1826.

Criminal, W. P.

Extracts from a Letter from the Register of the Nizamut Adawlut to the Secretary to Government in the Judicial Department, dated 28th July 1826. N° 47.

Nizamut Adawlut. Present, W. Leycester, Esq. Chief Judge; C. Smith, Esq.; C. T. Sealy, Esq.; W. Dorin, Esq.; and A. Boss, Esquire, Puisne Judges.

1. I am desired by the court of Ninamut Adawlut to request, that you will submit, for the consideration and orders of the Right honourable the Governor General in council, the accompanying copy of a letter from the 2d judge of the Benares court of circuit, dated 15th May last, containing his report on the 2d sessions of 1825, for the several districts comprized in the division, accompanied by the prescribed statements.

4. The court have no means of ascertaining the caste of the woman who is alluded to in this paragraph, as having become a suttee three months after the death of her husband, and they are consequently unable to pronounce whether the sacrifice was legal or otherwise. The judge of circuit will be required to report more fully on the subject, and if the woman was of the Braminhee tribe, (which circumstance would render the sacrifice illegal), whether any and what measures were adopted, to bring to punishment the aiders and abettors in the illegality. Mirzapore, par. 5.

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6. It is gratifying, that during the period under review, the sacrifice of suttee has not once been performed in this district.

S. D. BUNDLECUND.

12. It is highly gratifying to find, that no instance of suttee occurred during the period under review. The judge of circuit will be called upon to furnish a bref statement of the two cases that were prevented, and of the nature of the persuasion used, as the magistrate not having occasion to furnish a periodical report, has thought it unnecessay to detail the circumstances of the intended saerifices.

N. D. BUNDLECUND. para. 21.

Par. 26. ALLAHABAD.

16. Only one case of suttee is reported to have occurred in this district during the first six months of the past year. An intended sacrifice appears to have been prevented by the interference of the police officers. The judge of circuit will be called upon to furnish a brief outline of the case, and to state the nature of the interference used by the police officers.

FUTTEHPORE. BHITOORA. Pars. 36, 37, 38.

21. The calendar of offences tried on this occasion, is in no respect remarkable. Two cases of suttee have occurred in this jurisdiction, during the period under review.

JUANPORE. Pars. 46, 47.

24. With respect to this district also, the court have the gratification of observing, that not a single suttee occurred during the period under review.

AZIMGURH. Pars. 50, 51.

26. Of the two suttees which took place during the period under review, one was illegal, supposing the woman to have been of the Brahminical caste. On this point, further information will be required from the judge of circuit.

GHAZEEPORE. Pars. 59, 60.

29. It is also matter of deep regret, that the number of female sacrifices are still so considerable.

Extracts of the Report of W. J. Sands, Esq. Second Judge of Circuit at Benares, to the Nizamut Adawlut, dated 15th May 1826.

MIRZAPORE.

5. From the 1st January to 30th June 1825, there were four sutties, one of which was illegal, the widow having burnt herself with a bone of her husband's body, three months after his death; during the whole of 1824, there were six sutties.

S. D. of BUNDLECUND.

12. No suttees took place in this district during the first six months of 1825.

N. D. of BUNDLECUND.

21. No suttees took place from January to June 1825, and two were prevented by the persuasive remonstrances of the police officers.

ALLAHABAD.

26. There was only one suttee during the first six months of 1825, and one was prevented by the interference of the police officers.

FUTTEPOOR. BHITTOURAH.

38. From the 1st January 1825, to the period of the sessions, there were two suttees.

JUANPORE.

43. No suttees took place in this zillah from the 1st January 1825 to the period of the sessions.

AZIMGURH.

51. Two suttees took place between the 1st January and 30th June 1825, and one between the 1st July and the period of the sessions. In one during the former period, the widow burnt herself with her husband's turban.

GHAZEEPORE.

60. During the year 1825, twenty suttees took place, and nine were prevented by the persuasions of the police officers.

Ordered, that the secretary write the following letter to the register of the Nizamut Adawlut, to the secretary to the military board, and to the magistrate of Allahabad.

N° 49.

Extracts of a Letter from H. Shakespear, Esq. Secretary to Government, to the Register of the Nizamut Adawlut, dated 3d November 1826.

1. I am directed by his Excellency the Right Honourable the Vice President in council, to acknowledge the receipt of your letter, under date the 28th July, received on the 26th ult., submitting copy of a letter from the second judge of the Benares court of circuit, dated the 15th May last, containing his report on the second sessions of 1825, for the several districts comprized in that division, accompanied by the prescribed statements.

Par. 4.

2. The Vice President in council desires, that the result of the report called for from the judge of circuit in this paragraph, and in paragraphs 12, 16 and 26, regarding cases of suttee, may be submitted for the information of government.

16. It is extremely satisfactory to observe the few instances of suttee which took place in the Benares division during the first six months of 1825, excepting in the district of Ghazeepore, where the number of female sacrifices in the whole year of 1825, appears to have been very considerable. This subject, however, will be further considered, on the receipt of the annual report on suttees for the past year, which I am directed to request may be expedited.

Extract, Bengal Judicial Consultations, 29th March 1827. BENGAL.

Extract of a Letter from G. W. Trail, Esq. Commissioner in Kumaoon, to H. Shakespear, Esq. Secretary to Government, Judicial Department, dated 1st March 1827. Criminal, W. P. N° 14.

The suttees in the past year, amounted to six, and the number of self immolations at Kiddaenath, to nine.

Extract of a Letter from H. Shakespear, Esq. Secretary to Government, Judicial Department, to G. W. Trail, Esq. Commissioner in Kumaoon, dated 29th March 1827. N° 20.

Par. 4.—It appears from the concluding part of your letter, that suttees have somewhat increased, but that self-immolations have been much less frequent than in 1825.

	1825.	1826.
Suttees - - -	4	6
Self immolations	22	9

Extract, Bengal Judicial Consultations, 5th April 1827. Criminal, W. P.

Register of the Nizamut Adawlut, to H. Shakespear, Esq. Secretary to Government in the Judicial Department. N° 1.

Sir:—In continuation of my letter to your address, under date the 8th December last, I am desired by the court of Nizamut Adawlut to forward to you, the accompanying copy of a letter from the Benares court of circuit, dated the 20th ultimo, submitting in reply to the court's letter of the above date, copies of explanations relative to certain suttee cases, together with copies of its inclosures; and to request, that you will lay the same before his Excellency the Right honourable the Vice President in council.

Present, W. Leycester, Esq. Chief Judge. C. Smith, Esq.; C. T. Sealy, Esq.; W. Dorin, Esq.; A. Ross, Esq., Puisne Judge.

I have, &c.
(signed) *W. H. Macnaghten*, Register.

Fort William, 9th March 1827.

Extract of a Letter from the First and Second Judges on Circuit in Benares, to the Register of the Nizamut Adawlut, dated 20th February 1827.

1. We have the honour to acknowledge the receipt of your letter of the 8th December last, with the copy of Mr. Secretary Shakespear's letter which accompanied it, on the subject of our late second judge's report on the conclusion of the second sessions of 1825; and to forward herewith, copies of the explanations called for by the superior court, in certain suttee cases. N° 1.

1. Letter from the Magistrate of Allahabad, dated 26th Dec. 1826.
2. D° from the Acting Magistrate of the N. D. Bundlecund, dated 23d December 1826.
3. D° from the Magistrate of Mirzapore, dated 16th February 1827.
4. D° from the Joint Magistrate at Arzinghur, dated 18th Dec. 1826.

Extract of a Letter from Mr. A. J. Colvin, Magistrate of Allahabad, to the Judges on Circuit at Benares, dated 26th December 1826.

1. I have the honour to acknowledge the receipt of your letter of the 20th ult. with the extracts annexed.

In reply, I beg leave to acquaint you, that from the report of the Thanadar, in the case of intended suttee, it appears that the deceased was a man of the Aheer caste, resident of a village called Bhultoa, in the Thannah jurisdiction of Dya Bhurokyr, Purgunnah Khyraghur, who, in attempting to cross a river, was unfortunately drowned; and that his widow, about 26 years of age, expressed at first, her intention of immolating herself on the funeral pile of her husband, but was prevented by the persuasions of the police officers, supported by those of her own relations.

To W. A. Brooke, W. Gorton, and W. Lowther, Esquires, Officiating Judges of the Court of Circuit for the Division of the Benares.

Gentlemen:—I have the honour to acknowledge the receipt of your letter, dated the 20th ultimo, requesting information relative to the points noticed by the court of Sudder Nizamut Adawlut, in the two cases of suttee prevented by the persuasive remonstrances of the police officers.

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2. The first case occurred on the 21st March; a person named Bhuka Lodha, aged 22 years, having died of epidemic cholera, his wife, Mussummat Chetea, aged 20 years, prepared to perform suttee, and clothed herself in the usual garments. The police officers of Thanah Islempore, having explained to her the rules relative to suttee, and that the orders of the hakim were against its commission, she laid aside her apparel, and returned to her home.

3.—The second instance took place at Sersolar. The wife of Derlond Chumar, who died on the 27th April, having determined to perform suttee, the body of the deceased was conveyed to a grove of trees, and preparations for the suttee had commenced, when the police officers arrived at the spot; she paid no attention to their remonstrances, and the day having passed away, the police officer refused his sanction to the performance of suttee at night. Early the ensuing morning the usual ceremonies had commenced, when the mohurir of the Thanah, who is a Hindoo, went to the woman, and having explained the rules relative to suttees, informed her, that to the utmost of his ability he would prevent the suttee; he then desired the burkundazes to make her sit down, upon which she expressed her determination not to burn with the body of her husband. The mohurir conveyed her away to the Thannah, and desired the relatives of the deceased to burn the body; after which, the nephew of the deceased went to the Thanah, and having ascertained that the woman had recovered the use of her faculties, the mohurir delivered her to him.

I have, &c.
(signed) *W. H. Bensen*, Acting Magistrate.

Hunneerpore, N. D. Bundlecund, 23d Dec. 1826.

To W. A. Brooke, W. Gorton, W. Cracoft, W. Lowther, and E. Le Warner, Esquires, Judges of the Court of Circuit for the Division of Benares.

Gentlemen:—I have the honour to acknowledge the receipt of your two letters, dated 20th November and 14th December last, with their respective inclosures, regarding the anoomurin of Mussummut Ghoonia, of the Brahminee tribe, in 1825, and in reply I beg to inform you, that no measures were adopted by the late magistrate, to bring to punishment the aiders and abettors in the illegality.

2. As so long a period has elapsed since the occurrence of the suttee, I imagine, that considerable difficulty would be experienced in proving the fact against those concerned in aiding and abetting the suttee.

I have, &c.
Zillah Mirzapore, 16th Feb. 1827. (signed) *B. Tayler*, Magistrate.

To W. A. Brooke, Esq. First Judge, and other Judges of the Court of Circuit for the Division of Benares.

Gentlemen:—In answer to your letter of the 20th ultimo, and its inclosures, I have the honour to inform you, that on reference to the records of this office, it appears, that the woman who burnt with the turban of her husband on the 2d May 1825, was of the Rajpoot caste, 80 years of age, and that about one year from the time of her husband's death had elapsed when the suttee took place.

I have, &c.
Azimghur, 13th Dec. 1826. (signed) *F. Currie*, First Magistrate.

Ordered, That the secretary write the following letter to the Register of the Nizamut Adawlut:—

N° 2.

Extract of a Letter from W. Shakespear, Esq. Secretary to Government, to the Register of the Nizamut Adawlut, dated 5th April 1827.

I am directed by His Excellency the Right Honourable the Vice President in council, to acknowledge the receipt of your letter, dated the 9th ultimo, submitting copies of explanations furnished by the Benares Provincial Court, relative to certain suttee cases.

Calcutta Government Gazette, January 15th, 1827. BENGAL.

SUTTEES.

At the village of Haripal, a young woman, aged 16, having heard of her husband's death, (a person named Modhusudan Bhose, a writer in Calcutta), determined not to survive him. The darogha and the Company's officers refused to allow it; but upon representation to the judge of the zillah, the permission was obtained; upon which the girl, taking a ring belonging to her husband, abandoned with cheerfulness, and of her own free will, this perishable frame.

An inhabitant of Serampore having lately died, his faithful wife, notwithstanding the strenuous opposition of the public authorities, burnt herself with him in their presence, with a swelling heart and a smiling countenance.

Judicial Department.

Our Governor General in council at Fort William, in Bengal.

1. Our last letter to you in this department was dated the 31st January last.

2. We now reply to your letter in this department, dated 3d December 1824, on the subject of suttee.

3. You will have perceived, from the public channels of intelligence, that this is a subject which has excited a strong interest in the public mind of this country.

4. Almost the only point connected with this most delicate and difficult subject, on which there is or can be no difference of sentiment, is, the desirableness that a practice so revolting to humanity should be discontinued, and we needed not your assurance to satisfy us, that you "entirely participate with us in the feelings of detestation with which we view the rite, and in our earnest desire to have it suppressed, and that nothing but the apprehension of evils infinitely greater than those arising from the existence of the practice, could induce you to tolerate it for a single day."

5. We are fully sensible of the many embarrassing considerations with which the question is beset, when looked at practically; the difficulty of legislating on subjects connected with religious prejudices, particularly when the extent and force of those prejudices are but imperfectly known; the danger of unsettling the confidence of the natives in our government, and of arraying against it those prejudices which it has been our uniform policy scrupulously to respect; and the risk in attempting to proceed precipitately or prematurely to secure the object of our wishes; of retarding, if not entirely defeating its accomplishment, by arresting the progress of education and the diffusion of knowledge, so happily begun, and to which we trust, that we are not too sanguine in looking for the gradual extinction of this barbarous rite.

6. These are no light considerations; but whether in what degree, and in what mode the ordinary course of civilization, and the results which experience warrants us in anticipating from its advancement, may be accelerated by a judicious and seasonable interposition of the authority or influence of your government, are questions undoubtedly deserving the most serious deliberation and inquiry, but which we think that we shall best consult the important interests with which we are charged, by committing to your counsels, aided by the information and local experience of our servants, and directed, as we know they will be, by prudence and humanity.

7. One of the difficulties attendant on the consideration of this subject, arises out of the difference of opinion which prevails among your ablest public functionaries, as to the safety and expediency of any interference on the part of government for the suppression of suttee, and you, of course, have better means than we possess, of weighing conflicting opinions in a just balance, and of affixing to each respectively its proper value.

8. We doubt not, that before this dispatch reaches you, the subject will have undergone renewed deliberation; for we observe, from your resolutions, passed on the 10th November 1825, that though the measures to be adopted under the instructions and authority conveyed to you in our dispatch of the 17th June 1823, could not then be conveniently determined on, in consequence of the continuance of hostilities with Ava, and the contemplated military operations on your north-western frontier, "the Governor General in council confidently hoped, that at the

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period when the next annual report of suttees should be received from the Court of Nizamut Adawlut, the state of public affairs would admit of the adoption of any measures which might then be judged proper, with greater prospect of success than at present."

9. We look forward with much anxiety for your next communication on the subject.

We are your affectionate friends,

H. Lindsay, J. Pattison, J. Morris, N. B. Edmonstone, J. Muspratt, C. Mills, W. Astell, John Loch, J. R. Carnac, W. Wigram, J. Baillie, R. Campbell, G. Smith, J. Masterman, J. G. Ravenshaw.

London, 25th July 1827.

BOMBAY.

BOMBAY.

Extract of a Letter in the Political Department, from the Governor in council of Bombay, to the Court of Directors, dated 7th March 1821.

54. Your Honourable Court will peruse with satisfaction the circumstance brought forward by Captain Grant, as marking some change in the opinions of the country, in the instance of the widow of a respectable carcoon having been prevailed upon by three natives of influence, who interposed of their own accord, to abandon the resolution she had formed, of becoming a suttee, on whom the Rajah also voluntarily settled a small pension; but we fear that Captain Grant is too sanguine in anticipating any change in the opinions of the natives on this head, similar instances of dissuasion from suicide having been by no means unfrequent under the native government.

55. We cannot close this review of the administration of the affairs of the Sattara state, without affording our testimony to the zeal, discretion and ability displayed by Captain Grant, in conducting the multifarious and complicated duties confided to his agency, which cannot be too highly commended.

Extract, Bombay Political Consultations, 23d August 1820.

Extract of a Letter from Mr. Chaplin, Commissioner in the Deccan, to the Secretary to Government, dated 20th July 1820.

1. I have the honour to transmit copy of Captain Grant's report of his proceedings, during the quarter ending the 30th of April, in the administration of the government of his highness the Rajah of Sattara.

10. The effect of the political agent's praiseworthy exertions, to repress the practice of widows burning themselves on the funeral piles of their deceased husbands, exhibits a proof, that the exercise of influence, judiciously and delicately applied, and unaccompanied by any demonstration of authority, may be attended with signal success in checking this barbarous custom of self-immolation.

Extract from the Report of Captain James Grant, Political Agent at Sattara, to the Commissioner in the Deccan, dated 25th May 1820.

Suttees.

A circumstance happened here lately, which, as it marks some change of opinions, and is particularly creditable to the persons concerned, I shall take this opportunity of mentioning it. Though interference to prevent the immolation of widows ought to be attempted most cautiously, and with circumspection, is particularly necessary in this territory, where, at Wahee, Maholy, Kurar and Punderpoor, suttees are quite common; yet, when any fit opportunity presented itself, I did not fail to converse with the more sensible of the natives, with whom I am in habits of familiar and daily intercourse on this subject, and by not appearing to set myself in opposition to their prejudices, I frequently found them very liberal in their opinions and ready to admit the too frequent recurrence of those sacrifices; but a very pleasing proof of the good effect of this, occurred a short time ago, when Dajeeba Lagoo, a most respectable carcoon, and a man in whom I have had reason to place much confidence, died suddenly on the 6th instant. His widow was prepared to accompany

accompany him to the pile, when Neelkunt Shastree, Wittub Punt, Furnaveese, and Fattya Abeynkur, went of their own accord, and personally interesting themselves, succeeding in prevailing upon her to forego the resolution. People of less influence could not have succeeded, and names less respectable would render the circumstance unworthy of notice. The Rajah afterwards, and likewise of his own accord, settled a small pension on the widow.

I, of course, commended this, but merely as a praiseworthy act, which must give them self satisfaction; for any injudicious interest taken in these matters, whatever superficial observers may fancy, is not only the sure way of riveting prejudices, but is more pernicious and hazardous than any person who has not watched these men's minds, can possibly contemplate.

Extract of a Letter from the Secretary to Government, to the Commissioner in the Deccan (in reply to the foregoing communication), dated 18th August 1820.

6. Captain Grant's report is considered very creditable to that officer, and his zeal, discretion and ability, in conducting the multifarious duties confided to him, cannot be too highly commended.

Extract Bombay Political Consultation, 27th November 1822.

From J. P. Willoughby, Esq. Assistant, in charge of the Residency, to Mr. Secretary Farish; 17th November 1822.

Suttees.—From the Assistant in charge of the Residency at Baroda, reporting the occurrence of one in the family of the late Gungather Shastree.

Sir:—It is with great regret, that I am obliged to report, for the information of the honourable the Governor in council, the occurrence this morning at Baroda, of a melancholy instance of the barbarous and revolting Hindoo custom of a widow becoming a suttee.

2. Mopunt Cristna Puturirden, a younger brother of the late Gungather Shastree, died on the 14th instant, after a few days illness; his wife, Mootooraby a young woman of about eighteen years of age, immediately declared it to be her intention to burn herself; being however at that time in a particular situation, she was incapacitated from performing her vow at the time her husband was burnt, which ceremony was performed on the day of his decease; his bones, however, were preserved, and the unfortunate female sacrificed herself this morning, I am informed, with the most wonderful resignation and composure.

3. The family in which this melancholy event has happened, being so intimately connected with the British government, I deemed it my duty to endeavour to persuade this unfortunate woman, through her family, to abandon her unnatural design. With this intention, I yesterday waited on the family, and having condoled with them upon the death of the deceased, endeavoured to impress upon them the horrid nature of the rite, and the abhorrence in which it was held, not only by my government, but even by many of the Hindoos themselves. I requested them, if possible, to induce their unhappy relation to accept a comfortable provision, and to adopt a son, in order to divert her from her intention, and likewise endeavoured to work upon their feelings, by declaring, the immolation, if it occurred, would cause the highest displeasure to the British government, from whom they owed almost every thing they possessed.

4. The eldest son of the late shastree gave me no hope that my proposal would have any effect, and I am sorry to add, I cannot think he had any wish that it should; he, however, went, at my request, to the widow of the deceased, and communicated the purport of what I had said to her, but returned in less than five minutes, and informed me she had directed him to tell me, she was fixed in her resolution, and had no other wish but to join her husband in the manner proposed. Such being the answer given, I considered myself unauthorized to proceed any farther, and returned home, after informing the family, the circumstance would be reported to government for such notice as it might deem proper to take of it.

I have, &c.

(signed) *J. P. Willoughby*, Assistant in charge of the Residency.

Baroda Residency, 17th November 1822.

BOMBAY.

From Mr. Secretary Farish to F. Warden, Esq. Secretary with the Honourable the Governor.

Suttees. To the Secretary with the Honourable the Governor on the subject.

Sir:—I am directed by the Honourable the Acting President in council, to transmit to you, for the purpose of being laid before the Honourable the Governor, the accompanying copy of a letter from the assistant in charge of the residency at Baroda, dated the 17th of this month, reporting the occurrence of a suttee at Baroda, in the family of the late Gungather Shastree.

I have, &c.
(signed) *J. Farish*, Secretary to Government.

Bombay Castle, 26th November 1822.

Extract, Bombay Judicial Consultations, 10th January 1827.

N° 75.

From T. H. Baber, Esq. Principal Collector of Dharwar, to Mr. Secretary Norris.

Sir:—I have great pleasure in transmitting the accompanying report from Goolam Hossein, Moamluldar, of the Bunkapoor taloog, and Shewa Roodrapa Lingayet, zilladar of Hangull, whom I had commissioned to visit a Lengayet widow at Arilicutty, in the Hooghly taloog, about 22 miles from my camp, who had resolved upon burying herself alive with her deceased husband, communicating the success that had attended their efforts to dissuade this infatuated, at the same time, devoted creature, from self-immolation.

2. I forward also copy of the following papers on the subject, reports made to me by the hoobly taloog, moamtutdar and zilladar of Arilecutty, both Brahmins.

My letter to the zilladar, and another addressed to the relations of the deceased.

And lastly, a letter I have addressed to the jungams, or high priest, giving them the whole credit of this meritorious act.

3. There been have but two instances of Lingayet suttees since the Company's accession to this district; one at Dharwar, in 1820, the other at Hangull, in 1821; and from all I can learn of the doctrines of the peculiar tenets of the Lingayet religion, self-immolation by widows, is neither enjoined or considered meritorious.

I have, &c.
(signed) *T. H. Baber*, Prin[l] Coll[r].

Circuit Cutchery, Camp Sheegam, 20th December 1826.

N° 76.

Translate of Urzee, from Goolam Haissein Moamlutdar, f the Bunkapoor Taloog, and Shewa Roodropa Lingayet, Zilladar of Hangull, to T. H. Baber, Esq., Political Agent, Southern Mahratta County, dated 19th December 1826.

We beg leave to state, that having been deputed, in consequence of the report to the principal collector, that Deyovecuva, widow, of Mulemma caste, Lingayet of Aclecatty, in the new Hoobly Taloog, had expressed a determination to immolate herself with the remains of her late husband, we repaired to the spot with instructions to do all in our power to dissuade her from carrying her intention into effect; and in the event of our attempts proving unsuccessful, to send a report to the principal collector, when the vehass suvary would repair to the spot for the same purpose; in obedience to which orders, we make the following report of our proceedings:

On our arrival at Acilecutty, we found that the husband's corpse had been bathed, dressed with a pagady and angraca. Becootley (cow dung ashes) had been applied to the temples and forehead, a roodraileyko juaulla and flowers were suspended to its neck, perfume was burning, and it was laid out on a cot, with all the ceremonies usually observed on such occasions. Deceased's widow sat by the side of the corpse, she had likewise bathed herself, had gone through the same ceremonies as deceased. She was dressed in a new sady, had some patel-nut, rice and various fruits wrapped in a cloth suspended to her waist; a vault (samudy) had been prepared large enough for both, according to the custom of the caste (Home); the word Russeveuna was written all around the samday, and every thing was in readiness for the performance of the immolation; the people from 10 to 15 villages had assembled to witness the sight, amounting to from 5,000 to 7,000; when we attempted to dissuade the woman, she replied, that she had already made her mind

to

to perform suttee; that she had no children; that her husband and herself were only two individuals; that God had given her sufficient money to maintain herself, the whole of which she was going to distribute in charity, and then to perform suttee; after which she said, she was sure of securing possession of her husband, and continue his wife in the next world. We then interrogated the jungums of the caste, belonging to four inhuts, who said that it was written in their Shasters, and their forefathers had informed them, that if a woman performs suttee, she will have her husband sitting on her lap, and be thus roving the world at large, for the space of twelve years; to this the widow observed, that she had given her word to her husband when he was dying, to follow him by performing suttee, and how therefore could she avoid doing so; to which the jungums replied, that if she did sacrifice herself her death would be laid to her husband's account (sree-buth); they then told her to bury her husband according to the customs of her caste, to perform pooja twice a day to the ling she had received from her goorvo, and to pray for her husband being admitted into the sealing of bliss (moksham), and for her being permitted to join him in the next world, and that her prayer, if from the heart, would be complied with; the woman then rejoined, that such being the advice and opinion of her fellow caste, and the sircarwallas having persuaded her that her goorvas were right in declaring the inutility of the performing suttee, she would defer to such opinions, and spend the rest of her life in performing pooja to her ling; whereupon she relinquished her intention of performing suttee, and her husband's corpse was then committed to the vault by her caste people. Seven hours worth of pice and several cloths were then distributed in charity among the jungums. We then, together with the suttees-vurtucks and jungums of the four inhuts, accompanied the woman to her house, and having left her with her eldest brother's sister and her husband's brother's son, and desired her caste people, together with the jungums, to remain with her a few days, in order to reconcile her to her intentions, we took our departure.

(signed) *Golam Hossein.* *Sheva Roodrapa.*

(True translation.)

(signed) *T. H. Baber,* P[l] Collector.

Translate of Urzee from Cotoonapa, Moamlutdar of the Taloog New Hoobly, to T. H. Baber, Esq. Principal Collector, S. M. C. dated 17th Dec. 1826.

N° 77, accomp[g] N° 75.

I beg leave to report, that the Zilladar wrote to me, that one Murtemma, a Theby, had died at Aclecutty, two days ago, and that his widow had expressed her determination to bury herself with his remains. I wrote an answer, directing him to inform her, that it could not be allowed without orders from the Huzzoor; that if she was still determined, then to assemble the people of her caste from the neighbouring villages, to get them to reason with her; and that if she still persevered, to go and report the circumstance to the principal collector at Shegam; the zilladar wrote again, that himself and the dyre had done all in their power to dissuade her, but without success; that he was going to make a report to the principal collector at Shegam; that even if he succeeded in preventing it, the woman says she will not live, and that she appeared determined to listen to no person. Copy of this letter I beg to inclose.

Letter from Alchpa Zilledar Boogwowag Arlecutty to Kutavrapa Moamlutdar, of the Taloog New Hoobly, dated 10th December 1826.

Marteemica Thelya Ryot, of this village, died yesterday; I immediately wrote to you, that his widow had expressed her determination to inter herself with his remains; you informed me in reply, that it could not be permitted without orders from the Hazoor, desired me to assemble the dyre of her caste, and to endeavour by all the means in my power to dissuade her; also, if she still persisted, to go and report the circumstance to the principal collector at Shegam. I did all in my power to dissuade her, but I am sorry to say without success. She had determined to sacrifice herself, and will listen to nothing. She will not go to Shegam; says that she will not live, even though I should interfere and prevent her, and will not listen to any person who advises her; I am making all the bundobust I can.

(True translate.)

(signed) *T. H. Baber,* P[l] Collector.

BOMBAY.

Translate of Letter from Atchepa Zilladar Sumuth Arilecutty Taloog New Hoobly to T. H. Baber, Esq. Principal Collector, S. M. C. dated 15th December 1826, one gunta after midnight (1 A. M. 16th Dec.)

N° 78, accomp^{g} N° 75.

I beg leave to report, that in the Mirza Arelecully Boogooroog, one Martemma Theily, who contributes 23 rupees towards the moletenpa, had been sick for the last month, died at 1 A. M. yesterday; he has left a widow, aged about 45 years, who having no children adopted her nephew, a man about 25 years, and resides with her. During Murtemma's illness, it appears he exacted from his wife Deyvucky, a promise that she would immolate herself with him in the event of his death. Having heard that she had expressed a determination, and was making preparations to do so, I sent for the potell coolewinee shetty and dynee; we all went and gave the woman much advice, but she would pay no attention to what we said, declaring that she would listen to nothing tending to dissuade her from carrying into effect the promise she made to her husband, to immolate herself with his remains. I in consequence wrote a letter to the moamlutdar of this taloog. He sent me a reply, directing me to assemble the villagers again, and tell the widow that the principal collector would never give his permission for her to sacrifice herself; that if she still persevered, to tell that he was going to report such her determination to the Huzzoar, that she could not be permitted to murder herself without orders, and to make what bundobust I could; accordingly having assembled the governors, shastre, &c. we all went back to the woman and gave her all the advice we could. She would not pay any attention to us, but still persisted in saying, that she had promised her husband to go with him, and that she had done so with her own free will. She added, that if any person interfered to prevent her, she would make away with herself by other means, and she positively refused to go to the Hazzoar.

(True translate.)

(signed) *T. H. Baber*, Principal Collector.

N° 79, accomp^{g} N° 75.

Order to Atchapa Zilladar of the Sumuth Arlicutty Taloog New Hoobly, dated Skeegam, 16th December 1826.

Your urzee has been received (here recapitulate contents). The man died by the act of God, which nothing can controvert. Our days are numbered; what can we do then when God is pleased to call us. No person should commit suicide; no sin is greater than this. She should not be guided by the promise her husband exacted from her, during his life-time. Explain all this to her; tell her she is committing a very great sin. I have sent Goolam Hossein Moamlutdar and the Lingayet Shewa Roodrapa to endeavour to dissuade her. You will assemble her relations and caste people, and with them do all in your power to dissuade her from carrying her determination into effect. Should she still persevere, send an express to the Hoozzoor, when the Khass Sewary will come. Do all you can to satisfy her. It is meritorious to save a life.

(signed) *T. H. Baber.*

N° 80, accomp^{g} N° 75.

Translate of Order to the Relatives of Deyouca, widow of the late Murtemma Theily, at Arlicutty, dated Sheegam, 16th December 1826.

It having been represented that Murtemmas, widow Deyouca, was making preparations to immolate herself with the remains of her late husband, I deem it necessary to inform you, that God gives life to all in this world, and he who destro ys that life which God has given him, is obnoxious to punishment in the next world; there is no sin equal to that of suicide; though the husband did exact a promise from his wife to immolate herself with his remains, that is no reason why she should conform to that promise. Such an oath is by no means binding. I have therefore deputed Goolam Hossein Moamlutdar of the Taloog Bunkapoor and Shewa Roodrapa Jungum Zillada, of the Taloog Hungull, to endeavour to dissuade this woman from carrying her determination into effect; you will think well of all this, and assist them in their endeavours. By so doing, you will gain a name, and set an example which will be attended with lasting benefit to the country. The favour of the Huzzoor, you will also obtain, if you exert yourselves on this occasion. Think well of all this, and do all you can to prevent the suttee. Spare no pains, and if you find her determined, report to the Huzzoor, when the sewary will come to you without delay.

(signed) *T. H. Baber*, Principal Collector.

BOMBAY.

Translate of letter from T. H. Baber, Esq. Principal Collector S. M. C. to the Jungums Dyne of Arlicutty and neighbouring villages, in the new Hoobly Taloog, dated Shegaum, 21st December 1826.

N° 81.

Atchapa Zilladar having written an urzee, that one Murtemma Thele had died at Arlicutty, that his widow, Deynuk, was prepared to immolate herself, and that she would listen to no advice to the contrary, I therefore deemed it necessary to send Goolam Hossein Moamlutdar, of the Taloog, Bunkapoor and Shewa Roodrapa, Jungum Zilladar, of the Hongull Talook, to aid you all in endeavouring to dissuade this widow from carrying her determination into effect; they have just returned, and report (here recapitulate their report); I therefore consider it proper to inform you all, that nothing can be more gratifying to me than the success which has crowned your endeavour to save from destruction this deluded creature; for the saving of this woman is to be attributed to your exertions entirely, and to you alone all the credit is due. It does not in any way derogate from your merit, having aided the sircar servants; on the contrary, it is enhanced thereby, and entitles you to the highest meed of praise I can bestow upon you. Continue the good work, by giving this devoted woman your good advice from time to time. A report of this circumstance has been transmitted to the sircar; all persons who may interfere to prevent similar sacrifices hereafter, will equally signalize themselves. One or two of you will do well to remain with this woman for a few days, until the intensity of her grief has subsided.

(True translate.) (signed) *T. H. Baber*, P^l Collector.

N° 79 of 1827.

To the Principal Collector of Dharwar.

N° 82.

Sir:—I am directed to acknowledge the receipt of your letter of the 20th ult., with its inclosures, reporting that a Lingayet widow had been dissuaded from burying herself alive with her deceased husband, and to express the satisfaction of the Honourable the Governor in council on the occasion.

I have, &c.

(signed) *Charles Norris*, Sec^y to Gov^t.

Bombay Castle, 10th January 1827.

Extract from the Regulations passed by the Governor in Council of Bombay, A. D. 1827: Regulation XIV.

Chapter V.

Section 26, Clause 1st. Any person who shall purposely, and without justifiable or extenuating cause, deprive a human being of life, or who shall commit or assist in any unlawful act, the perpetration of which is accompanied with the death of a human being, shall be liable to the punishment of murder; provided always, that death take place within six months after the act was committed.

Clause 2d. Assisting at any rites of self-immolation as directed by the religious law of the person performing such immolation, shall not subject any one to the penalty of murder.

Judicial Department, our Governor in Council at Bombay.

1. Our last letter to you in this department, was dated the 5th instant.

2. We now reply to paragraphs 139 to 146 of letter dated 25th June 1823, also paragraphs 6 to 15 of letter dated 22d May, and paragraph 4 of letter dated 29th November 1824, relative to suttees.

3. You have here brought to our notice the occurrence of a suttee in the southern Concan, under circumstances, which by the standing orders of government, rendered it illegal. Mr. Sparrow, the magistrate of the district, adverting to the peculiar nature of the case, and considering that the act, although contrary to the written Hindoo law, was in accordance with the custom of the Concan, applied to you for instructions, and abstained from bringing to punishment, any of the parties who assisted on the occasion. We concur with you in thinking, that Mr. Sparrow showed great judgment and prudence, in forbearing to punish the offenders.

BOMBAY.

4. You have also referred us to an account of a suttee at Poona, in September 1823, which was attended with circumstances of peculiar horror and cruelty.

5. Three of the principal offenders were brought to trial; two of them were found guilty of endeavouring forcibly to retain the woman in the fire, when attempting to come from it, and of attempting to drown her; but the Shastrees declared, that the acts of which they were found guilty, were not mentioned in the Shaster as crimes, so that there could be no punishment; the accused were therefore discharged. It is deeply to be regretted, that under a British government, deeds of such atrocity should have been perpetrated with impunity. We observe, however, that while the former custom, or a belief in the existence of such a custom, was admitted by you to be a ground of exculpation, in this instance, it was distinctly stated to the Brahmins, and proclaimed by the authority of government, that in future, every person concerned in forcing a woman to burn, should be punished as a murderer.

6. In connection with the proceedings above noticed, the collector of the district, after consulting the principal Brahmins, framed new rules for regulating the act of suttee, which your government sanctioned, on a clear understanding, that they were made with the free consent of the Brahmins. According to these rules, the pile is to be made chiefly of grass, and in such a form, that the possibility of escape from it shall not be cut off, so long as there remains strength to attempt it. The woman proposing to sacrifice herself, is to be informed, that this is the only description of pile which will be allowed, and that if she escapes from it, she will be an outcast. The commissioner considers the impediments thus imposed to the practice of suttee, to be more efficacious than any he could suggest; and he says, it is the opinion, not only of the collector, but of the natives in general, that by constructing the pile after a manner which leaves to a female who should not have resolution to go through the sacrifice, the power of escaping, very few will have courage to undertake it.

7. There is one part of the arrangement, however, upon the effect of which we observe much difference of opinion had been expressed, and to which we can by no means extend our sanction. We cannot admit of any sort of declaration of forfeiture of caste being issued by our public officers, or under the authority of our government, in any case whatever.

8. A minute interference in the details of suttee, such as it is the purpose of the new rules to assume, is likewise liable to the obvious objection of virtually extending the sanction of the British government to the performance of the rite when conducted in the prescribed form. We are aware, however, that as long as the burning of widows shall be tolerated under some circumstances, and prohibited in others, interference of some kind or other, cannot be altogether avoided. With the exception, therefore, which we have already adverted to, we do not feel that we should be justified in prohibiting the adoption of the rule, as an experiment for checking the practice of suttee, as every measure tending to the infrequency of the custom, must necessarily afford increased facilities towards its ultimate suppression.

9. It is very satisfactory to observe, that in little more than two months after their introduction at Poonah, six widows were induced to give up their intention of sacrificing themselves; and that when ten months had elapsed, your government said, it was understood that no suttee had taken place at Poonah since their adoption.

10. The zeal and humanity displayed by Captain Robertson, in his persevering endeavours to diminish the practice of self-immolation among Hindoo widows, are entitled to our full approbation.

11. We take this opportunity of forwarding to you a copy of our dispatch of the 25th July 1827, to the supreme government, on the subject of suttee.

We are your loving friends,

(signed) *H. Lindsay, J. Pattison, J. Morris, W. Wigram, J. P. Muspratt, H. St. G. Tucker, R. S. Farquhar, S. Toone, J. Masterman, J. L. Lushington, John Loch, James Stuart, C. Mills, J. Baillie, W. Astell, J. R. Carnac.*

London, 13th Dec. 1827.

DOCUMENTS

RELATING TO

THE BURNING

HINDOO WIDOWS.

BENGAL: BOMBAY.

Ordered, by The House of Commons, *to be Printed,*
18 *July* 1828.

HINDOO WIDOWS.

RETURN to an Order of The Honourable House of Commons, dated the 9th February 1830;—*for*

COPIES OR EXTRACTS

Of all Communications and Correspondence relative to the BURNING OF WIDOWS on the Funeral Piles of their Husbands; with such Proceedings as may have been had thereon in the Court of Directors of the East India Company, since the period when similar Papers were presented to Parliament.

Ordered, by The House of Commons, *to be Printed,*
25 *March* 1830.

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Letter from Mr. D. B. Morrison, Officiating Magistrate in the City of Dacca, to the Third Judge of Circuit, dated the 25th of April 1828 - - - - - - - ibid.

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Extract Criminal Judicial Consultations the 14th June 1827, containing Extract from the Report of S. T. Cuthbert, Esq. Judge, Magistrate and Collector of Ramghur, of his progress through the Pergunnahs of Chota Nagpore and Palamow, dated the 21st April 1827 ibid.

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Extract Military Consultations the 10th of August 1824 - - - - - - - ibid.

Ditto - - - ditto - - - 28th September 1824 - - - - - - - p. 243

Extract of a Letter in the Military Department from the Court of Directors to the Governor in Council, dated the 28th of June 1828, paragraph 27 - - - - - - - - - p. 244

Ditto - - - ditto - - - dated the 23d July 1828, paragraph 40 - - - - ibid.

Extract of a Letter in the Military Department from the Governor in Council to the Court of Directors, dated the 29th of August 1829, paragraph 40 - - - - - - - - ibid.

Extract Judicial Consultations the 3d July 1829, (containing)

Letter from the Registrar to the Court of Foujdarry Adawlut to the Acting Secretary to Government in the Judicial Department, dated the 29th of June 1829, enclosing the following Reports of the Provincial Courts and Magistrates on the subject of Suttee - - - - p. 245

Provincial Court of Circuit, Western Division - - - - - - - ibid.
J. Dalzell, esq. Magistrate of Cuddapah - - - - - - - - p. 246
Registrar of the Court of Circuit, Trichinopoly - - - - - - - p. 247
Ditto - - - ditto - - - Masulipatam - - - - - - - ibid.
Provincial Court of Circuit, Northern Division - - - - - - - ibid.
H. Lacon, esq. Criminal Judge of Chicacole - - - - - - - p. 248
H. Vibart, esq. Criminal Judge, Rajahmundry - - - - - - - ibid.
E. B. Wray, esq. - ditto - - Masulipatam - - - - - - - ibid.
F. A. Robson, esq. - ditto - - Guntoor - - - - - - - p. 249
G. A. Casamajor, esq. ditto - - Nellore - - - - - - - - ibid.
P. Bayard, esq. - ditto - - Ganjam - - - - - - - - ibid.
W. Gardiner, esq. - ditto - - Vizagapatam - - - - - - - ibid.
John T. Anstey, esq. Magistrate of Rajahmundry - - - - - - - p. 250
J. Dent, esq. - - - - ditto - - Masulipatam - - - - - - p. 251
H. Whish, esq. - - - ditto - - Guntoor - - - - - - - ibid.
A. T. Bruce, esq. Acting Magistrate of Nellore - - - - - - - ibid.

Letter from the Deputy Adjutant General to the Secretary to Government in the Military Department, dated the 11th July 1829 - - - - - - - - p. 252

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Extract Judicial Consultations the 5th of November 1823 - - - - - - - p. 253
Ditto - - ditto, 24th of January 1827 - - - - - - - - - - p. 254
Ditto - - ditto, 16th January 1828, (containing)

Letter from Mr. G. Giburne, Collector and Magistrate of Candeish, dated 23d October 1827, respecting an intended Suttee which had been prevented - - - - - - ibid.

Memorandum by the Secretary - - - - - - - - - - - - p. 255

Minutes by Sir J. Malcolm, the Governor, and by the Commander in Chief - - ibid.

Minute by Mr. Warden - - - - - - - - - - - - - ibid.

Minute by the Governor, Commander-in-Chief, and Mr. Goodwin - - - - p. 257.

Letter to the Collector and Magistrate of Candeish, dated 15th January 1828 - - p. 258

Extract Judicial Consultations the 20th February 1828 - - - - - - - p. 258
Ditto - - - ditto - - - 12th March - — - - - - - - p. 259
Ditto - - - ditto - - - 2d April - — - - - - - - ibid.
Ditto - - - ditto - - - 14th May - — - - - - - - p. 260
Ditto - - - ditto - - - 21st May - — - - - - - - ibid.
Ditto - - - ditto - - - 4th June - — - - - - - - ibid.
Ditto - - - ditto - - - 11th June, relative to a Suttee at Broach, in April 1828 p. 261
Account of the above-mentioned Suttee - - - - - - - - - ibid.
Extract Judicial Consultations, 9th July 1828 - - - - - - - - p. 263
Ditto - - - ditto - - 3d Dec. 1828, (containing) Suttee Returns for the years 1824, 5, 6, 7:
Ahmednuggur - - - - - - - - - - p. 264
Khandeish - - - - - - - - - - p. 265
Poonah - - - - - - - - - - ibid.
Dharwar - - - - - - - - - - p. 267
Minute of the Governor, subscribed by the Board - - - - - - p. 269
Letter from the Acting Secretary to Government to the Secretary to the Supreme Government, communicating the above Returns - - - - - - - - - p. 270
Extract Judicial Consultations, 13th May 1829 - - - - - - - - p. 271
Extract of a Letter in the Judicial Department from the Court of Directors to the Governor in Council of Bombay, dated the 24th of June 1829, paragraphs 12 and 19 - - - - - ibid.
Extracts from a Summary of the Law and Custom of the Hindoo Castes within the Deccan Provinces subject to the Presidency of Bombay, compiled by Mr. Arthur Steele, and printed at Bombay by order of the Governor in Council in 1827 - - - - - - - - - ibid.

There have not been any proceedings in the Court of Directors of the East India Company, on the subject of these papers, since the date of the last presentation to Parliament, excepting the despatch of orders to India in reply to communications from thence; of which orders, extracts of such parts as relate to this subject, are comprehended in the present Return.

East India House,
March the 18th, 1830.

Thomas Fisher,
Searcher of the Records.

BENGAL.

I.

CASES determined before the Nizamut Adawlut in Fort William, between the Years 1821 and 1824, arising out of illegal Suttees.

Government *against* Bhuraichee and Others:

Charge - - - Murder.

A. D. 1821.

The details of this case will be found in the Papers printed by order of the House of Commons, 19 June 1823, p. 65; the present is the report of it published under the orders of the Government, among the adjudged cases of the Nizamut Adawlut.

THE prisoners Bhuraichee, Sheolal and Bhichook, were charged with wilful murder, the prisoner Roosa with being an accessary to the same, and the prisoners Hurreepal and Ijrail with being present at and abetting the same. The trial came on at the 1st sessions of 1821 for zillah Goruckpore, and the transaction in which it originated was thus detailed by the circuit judge:—"One Seetloo, a Brahmin, died when absent from his family: a fortnight afterwards his widow, Hoomuleea, a girl of about 14 years of age, proceeded to burn herself, the pile being prepared by her nearest relations then at the village she resided in. Her father, Pultum Tewarree, was in another part of the country, and does not appear to have been made acquainted with what was passing. Whether the sacrifice was originally a voluntary one has not been ascertained; it must be presumed it was so.

"The preparatory rites completed, Hoomuleea, ascended the pile, which was fired by her uncle, the prisoner Sheolal; the agony was soon beyond endurance, and she leapt from the flames; but, seized by Sheolal, Bhichook and others, she was taken up by the hands and feet, and again thrown into the flames, much burnt and her clothes quite consumed. She again sprang from the pile, and running to a well hard by, laid herself down in the watercourse, weeping bitterly. Sheolal now took a sheet, offered for the occasion by Roosa, and spreading it on the ground, desired her to seat herself upon it: No, she said, she would not do this; he would again carry her to the fire, and she could not submit to this; she would quit her family, and live by beggary; anything, if they would have mercy upon her. Sheolal, upon this, swore by the Ganges, that if she would seat herself on the cloth he would convey her to her home; she did so. They bound her up in it; sent for a bamboo, which was passed through the loops formed by tying it together, and carrying it thus to the pile, now fiercely burning, threw it bodily into the flames. The cloth was immediately consumed, and the wretched victim once more made an effort to save herself; when, at the instigation of the rest, the Moosulmaun, Bhuraichee, approached near enough to reach her with his sword, and cut her throat; the head fell back, and she was released from further trial by death. The number of spectators before whom this diabolical and most lamentable sacrifice was exhibited is variously stated, but 200 persons were probably witnesses of it. The charges against the prisoners are, wilful murder against Bhuraichee (1), Sheolal (2), and Bhichook (3); Roosa (4) is arraigned as an accessary before the fact; and Hurreepal (5), and Ijrail (6), for being present and abetting the same; and they are all convicted on these charges respectively. The doubt expressed in the futwa, as to whether the deceased died by fire or the sword, is, so far as the charges go, a distinction without a difference, and as a query affecting the verdict, not worthy of notice. The murder remains the same; and the death-blow, if so it was, of the sword, was the most merciful act (though not intended so) exhibited throughout the whole transaction." With reference to the amount of punishment which should be awarded in this case, the circuit judge expressed himself as follows: "I verily believe I but echo the wishes and expectations of nineteen twentieths of even the Hindoos of this community when I urge death as the requital of this atrocity. In justice, all the prisoners should be equally condemned to this atonement; but the example may be deemed sufficient, if extended only to the three first mentioned. If so, the others should certainly be sentenced to the award of the law next in point

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of severity, and be imprisoned for life in banishment. There never was and never can be a more crying occasion for example, and never can be subjects entitled to less sympathy than these convicted monsters. I leave them to the disposal of the court, without the power or desire of interposing one plea in mitigation of that punishment which it would be a false and erring feeling to wish to shield them from."

The futwa of the law officers of the Nizamut Adawlut convicted the prisoners Sheolal and Bhichook of having by force and against her will, thrown back Musst. Hoomuleea to the fire of the suttee pile, from which she had leapt off; the prisoner Bhuraichee Moosulmaun of having, at the instigation of the others, smote her with a sword; the prisoner Roosa Moosulmaun of having been abetting therein; and the prisoners Hureepal and Ijrail of having been present and instigating the same; and declared them all liable to punishment for their respective shares in the crime, at the discretion of the court, adding that the punishment of Sheolal and Bhuraichee as the principal actors might extend to death. The chief judge (W. Leycester) was of opinion that the prisoners Bhuraichee and Sheolal should suffer death, and that the others should be confined for life. He did not see how the court could be justified in passing any other sentence; but as the case was quite new, he observed, it was desirable that it should go before another judge.

The opinion of the second judge (C. Smith) was to the following effect: "I differ entirely from the first judge, being decidedly of opinion that none of the prisoners should be sentenced capitally, or even to perpetual imprisonment. The suttee, in the first instance, appears to have been voluntary; even if we believe the statement of those witnesses who are under a suspicion (not, it would seem, altogether unfounded) of being hostile to the accused, the girl ascended the pile and laid herself down upon it without force and without aid. The facts of the subsequent violence may be fabricated or exaggerated. The whole charge seems to have been got up under the influence of the pauls of pergunnah Maholee, and on this very account Mr. Law, the third judge, thought the evidence of the six first witnesses unsatisfactory, and on that account put off the case to another session. It may be doubted whether, without such a stimulus, it would be practicable to procure the evidence of Hindoos against Hindoos in a case of this description. In the examination of the prisoner Bhichook Tewaree, standing No. 5 of the Foujdary papers, I see no acknowledgment of any offence whatever; and if this is the examination referred to in the futwas, I think it disgraceful to the law officers of both courts to have dwelt upon it as part of the proof against the prisoner; nor does this examination or that of Sheolal Tewarree, appear to have been copied into the record, or read over to the two prisoners upon their trial. In the examination of Sheolal (No. 3), there does appear an acknowledgment that he threw the widow again on the pile, after she had leapt out of it. Taking the facts as they are charged, and as the futwas state them to have been proved, I think the uncle Sheolal (who could have no malice towards his niece, and who seems to have acted under an impression of the indelible disgrace that would accrue to his family if the suttee, once begun, should not be completed) is an object of pity rather than of punishment. The suttee was irregular, inasmuch as the police officer was not there, and as the widow (a Brahminee) burnt without the corpse of her husband; but frequent irregularities occur in this detestable practice, yet no one has ever yet been hanged for it, or even punished that I can recollect by temporary imprisonment for a misdemeanor. Our government, by modifying the thing, and issuing orders about it, orders which even the government and the sudder judges themselves do not appear clearly to comprehend, have thrown the ideas of the Hindoos upon the subject into a complete state of confusion. They know not what is allowed and what interdicted; but upon the whole, they have a persuasion that our government, whom they most erroneously suppose to be indifferent about the lives of natives, are rather favourable to suttee than otherwise. They will then believe that we abhor the usage, when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety; they conceive our power and our will to be commensurable. That a suttee, in the outset voluntary, shall be deemed murder in those conducting it, if they force the widow upon the pile from which she has escaped, I do not find positively declared in any of the instructions promulgated through this court, nor do I know whether by the shaster it is legal or illegal. In all the rules which have been issued, the shaster is quoted as an authority: the essence of the rules is, that if the suttee be according to the shaster, it is lawful, if not, criminal. With this declaration from the supreme authority, I do not

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see how a Hindoo can, in common sense or common equity, be made amenable to the Moohummudan law for the offence. Of the two other prisoners, Bhichook Tewaree seems to be a relation too, and to stand nearly in the same predicament with Sheolal.

" The two Rajpoots, Hurripal and Ijrail, though they have not the plea of relationship, and of the fear of stigma should the suttee have been incomplete, may have entered into the feelings of the Tewarees, and assisted them in what they deemed a commendable and proper act. *Tantum religio potuit suadere malorum!* For the Moosulmanus, Roosa and Bhuraichee, there is less excuse; but even they have the defence of gross ignorance. They may have been brought to think that there was no great harm in furthering a result which appears to be tolerated by the government throughout the country, and with regard to which it is impossible for them to discern the exact bounds which separate what is permitted from what is forbidden. I would sentence Roosa to three years, and Bhuraichee to five, with labour; the two Rajpoots, with Sheolal and Bhichook, I would release."

The officiating judge (W. Dorin) was of opinion that the circumstances occurred nearly as stated by the witnesses for the prosecution. The presence of a police officer, he observed, and the giving information at the thana, are not necessary under the existing suttee rules; but that under those rules, as they now stand, the assisting at an illegal suttee, and the using force against the widow at any suttee, are punishable offences. The objection that the natives do not understand nice distinctions, could not, he thought, be admitted; unfortunately, the chief promulgation of all criminal law being usually in the shape of a criminal sentence. In this case there seemed to him to have been an impression among the people present that they were doing something not right.

Under all the circumstances of the case, the following order and sentence were issued by Messrs. Goad and Dorin:

" The court observe, that under the promulgated rules on the subject of suttee, the rite in this instance was illegal; the widow Hoomuleea, having been a Brahmin, proceeding to burn without the body of her husband, who was absent from her when he died; and that every species of compulsion against the widow having been prohibited by those rules, the forcing Hoomuleea back to the pile against her will and entreaty, and more especially the striking her with a sword, were punishable acts.

" Making allowance, however, for the superstitious prejudices of the Hindoos concerned, and for the ignorance of the Moohummudans, the court do not consider any of them guilty of murder; and viewing the case as one of culpable homicide, pass the following sentence; viz.

" Bhuraichee to be imprisoned, with labour, for five years.

" Roosa to be imprisoned, with labour, for three years.

" Sheolal and Bhichook Tewarees (uncles) to be imprisoned, without labour, for one year.

" Hurripal and Ijrail, Rajpoots, two years."

II.

Government *against* Mungal Rai and three others:

A. D. 1822.

Charge - - Assisting at Suttee, &c.

THE prisoners, Mungul Rai, Cashinath Das, Ram Soonder and Ramchunder, were charged with burning a woman on the funeral pile of her deceased husband, without giving information to the police, and against the remonstrances of the village chowkeedars, and were tried at the first sessions of 1822 for zillah Buckergunge. It was proved in evidence, that the father of the first prisoner (Mungul Rai) died on the afternoon of the 1st February 1822, and that, when it was known that his widow intended to burn with him, two of the chowkeedars of the village represented to the parties the necessity of giving previous notice to the police darogha, which they refused and omitted doing, and the suttee took place on the same evening. There appeared to have been no legal impediment to the ceremony, or other objections to it, save the omission above noticed. The prisoners pleaded their ignorance of the rules enacted respecting suttees, and stated that there was

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not time, at such a late hour, to give notice to the thana, which was 16 miles off, and that delaying the ceremony to the next day would have been prejudicial to their caste.

The law officer of the court of circuit was of opinion that the prisoners deserved punishment by acoobut, as, although there might be no formal rule requiring that information should be previously given to the thana, such was generally understood and acted up to. The judge of circuit, in referring the case, expressed his opinion that the penalty (if any) ought to be very light; and stated, that as the case was of a novel kind, and involved a subject of a delicate nature, he had thought it advisable to refer it for the orders of the superior court. A fine of rupees 25 had been imposed by the acting magistrate upon the darogha of the thana, and this, the judge of circuit thought, ought to be remitted, as he saw no blame imputable to that officer in the case.

The futwa of two of the law officers of the Nizamut Adawlut convicted the prisoners of having been accomplices in the sacrifice of the mother of Mungul Raion the funeral pile of her husband, in opposition to the orders of government and without giving previous notice at the thana, and declared them liable to correction at the discretion of the ruler power. The court, however (present, W. Leycester), observing that no orders of the kind supposed had existence, acquitted the prisoners, and directed their immediate release. The court observed that the magistrate had imposed a fine of 25 rupees on the police darogha; but seeing no ground whatever to impute any neglect to the officer in question on this occasion, directed that the fine should be remitted and its amount restored to him, and that the magistrate should call on the daroghas to require the chowkeedars, or any of them in their division, to proceed from their village without delay, whenever they might have reasonable ground to suppose that a suttee was in contemplation, in order to furnish information at the thana, instead of delaying, as in the present instance, till the day after the sacrifice had taken place.

III.

A. D. 1823.

Government *against* Degumber Pande:

Charge - - Murder.

THE prisoner was charged with the wilful murder of Mussummaut Acharjea, his own daughter, by assisting at her cremation, and was tried for that offence at the 2d sessions of 1822 for zillah Gorukhpore. The facts of the case as they appeared in evidence were briefly as follows:

The prisoner's son died at his (the prisoner's) house; his widow, who was at Chuprah, burnt herself, with his turban, sent to her for the purpose, and his sister (the daughter of the prisoner) insisting upon burning also, a pile was prepared and fired by her own father. In his defence, the prisoner admitting that he had set fire to the pile on which his daughter was burnt, pleaded that he had done all in his power to dissuade her from her purpose, but in vain; that he only consented to be instrumental to her destruction on her imprecating the wrath of heaven on his head, in the event of his continuing to oppose her wishes. This defence was fully substantiated by the evidence adduced.

In submitting this case to the Nizamut Adawlut, the judge of circuit observed: "How far the impulse to this act may plead with the court, I know not; for myself, I do not admit what nature and (thus practised) the law of the land both equally declare against, as an admissible plea in mitigation of what the prisoner has rendered himself liable to." The futwa of two of the law officers of the Nizamut Adawlut, convicting the prisoner Degumber Pandey of having burnt his living daughter Acharjea with the dead body of her brother Jugmohun Pandey, declared, that by the circumstances of the prisoner being Acharjea's father, and his having burnt her at her own request, kissas and deeut were barred, and the prisoner was liable to acoobut for having, without compulsion, perpetrated an evil act in spite of the proclaimed prohibition of the ruling power.

By the Court, C. Smith (second Judge): "There is not a shadow of proof of violence, that suicide seems to have been quite voluntary, and all that the prisoner, who

who is clear of all imputation of malice, can be justly liable to, is the punishment of having assisted a self-destroyer in the act of self-destruction. It would appear from the answer of our pundits, that the prisoner, according to the law of his own persuasion, is chargeable only with a slight offence. I would not treat it as a slight offence, still less would I consider it as wilful murder, of which it in truth possesses not one single feature. I am of opinion that the prisoner should be imprisoned for seven years, without labour, in the zillah gaol; and from the peculiarity of the case, and the ambiguous style in which the judge of circuit has communicated his own opinion, I have deemed it necessary to let it lie over for another judge."

W. Dorin (fourth Judge): "I agree to the sentence of seven years' imprisonment proposed by the second Judge. There seems nothing in the case which can justify its being treated as murder; and on the other hand, we must punish the act with a view to prevent repetition. Viewed as a suttee, it was an illegal one. The prisoner, in setting fire to the pile, seems to have acted under terror of his daughter's curse. It is in evidence, that he as well as others tried to dissuade her from the act of self-immolation, in which his part was that of an assistant. The whole of the village seems to have been looking on. The answer of the pundits is a good specimen of their absolutely nonsensical ideas on the subject of criminal law*. It is observable that section 3, Regulation VIII, 1799, directs a sentence of death in cases where one puts to death another at the desire of the sufferer, only in the event of the Nizamut Adawlut seeing no circumstances in the case to call for mercy."

The prisoner was accordingly sentenced, under the circumstances of the case, to seven years imprisonment without labour in the gaol of zillah Gorukhpore.

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* The following is a translation of the Sanscrit legal exposition in question: "It appears from the testimony of all the witnesses, as well as by the acknowledgment of Degumber Pande, that Acharjea with her own free will was determined to burn herself with the corpse of her late brother, notwithstanding she was repeatedly dissuaded by her father (the said Degumber) and the other attendants, and that she imprecated curses on those individuals who opposed her in this act. The father, by reason of her perseverance, supplied some wood and fire, and she, unassisted, ascended the pile. Although it is not allowable, and indeed is contrary to law and usage, for a sister to sacrifice her life by burning her body on the funeral pile of her brother, yet it must be presumed that she, in some former stage of existence, did some act, the effect of which was to impress her with an irresistible belief that burning with her deceased brother was the only means of salvation in the next world, or that the excessive love for her brother caused her to form a violent resolution to burn herself on her brother's pile, and to curse those who attempted to dissuade her from her purpose. In default of a nearer heir of the deceased to set fire to his pile, the performance of his exequial rites is obligatory on the father; and from the fact of his having supplied wood and fire, he (the said Degumber) cannot be considered as a murderer. By the same act of the father which completed his son's funeral ceremony, the daughter died; but it does not follow that the father is an offender, inasmuch as he neither killed her, nor advised her to sacrifice her life, nor assisted her in her self-sacrifice, she having voluntarily ascended the pile. It is related in the pooranas that a great many moonees, or holy saints, and other individuals, have sacrificed their lives by diving into deep waters, and falling into fire, &c. and their pupils, sons and others assisted them in those acts, for which assistance, however, no sin is stated to have attached to them; and it is well known that both men and women are still in the habit of performing the rite of jalasumadhi, or sacrificing life by entering into water, at Prayaga and other places; and in compliance with their requisitions, the individuals who bring boats (to carry them into the middle of the stream and throw them there), and who tie waterpots or other things to their necks, &c. incur no sin, by the universal consent of the learned. The father, by reason of the insufferable anguish which he endured for his son's death, and also for the daughter's determination of sacrificing her life, may have lost his natural senses; consequently he cannot be held to have incurred the guilt of a murderer, or liable to suffer any punishment by the ruling power. Fathers, generally speaking, on the death of their issue, lose the power of discriminating between what acts are lawful and what unlawful, as may be ascertained on reference to the lives of Vasistha and others, which are well known. The father, however, is blamable in a slight degree for the assistance he gave his daughter, who committed an act which is contrary to the doctrines of law and to the general practice; he therefore must perform three prajaputyas†.

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† Prajaputya is a sort of penance, which consists in eating once a day, for three days, in the morning; once in the night, for three days; subsisting three days on food given as alms; and fasting three days more.

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IV.

A. D. 1823.

Government *against* Ramdut and Balgobind:

Charge - - Murder.

THE prisoners were tried at the first sessions of 1823, for zillah Juanpore, on a charge of murder, by assisting at an illegal suttee or suicide, by setting fire to a funeral pile on which one Guneshea had ascended, she not having at the time heard of her husband's death. The law officer of the court of circuit delivered a futwa of guilty, on full proof against both the prisoners. In referring the case, the judge of circuit observed, "I consider the defendants guilty of wilfully causing the death of Guneshea; but it appears to me that kissas is barred only by the option the woman had of quitting the pile, when she felt the effect of the flames on her body, which circumstance the moulovee does not notice. The parties acknowledged the fact of having been present at the sacrifice, and in defence stated that the woman was sure of her husband's death from having seen his ghost. They further alleged, that the flames arose spontaneously from the pile on which the woman had ascended. It appeared that Guneshea determined to burn over night, and that intelligence was sent to the thana in the morning; but instead of waiting until the darogha's arrival, Balgovind supplied wood and caused his servants to construct the pile, and Ramdut set fire to it after she had ascended it, so that the act was completed before the darogha could arrive. Sending news to the thanadar was therefore a mere pretence, for they well knew that waiting for his arrival would entirely frustrate their views." This wicked haste, the judge of circuit observed, to consummate an irregular suttee, was so close upon wilful murder, that if the chitta or funeral pile had been an inclosed one, or if the woman had been in any way confined, he should not have hesitated to recommend that the extreme sentence of the law be passed upon them; but under the circumstances of the case, he thought it would be sufficient to condemn them to seven years imprisonment, either with or without labour. He declared his opinion that a less period should not be fixed, the crime being fully proved independently of their confessions, and the punishment well deserved. If any notice, he added, was to be taken of irregular suttees, severe punishment ought to follow the perpetration of them, otherwise they would be found to increase in proportion to the frequency of the question being agitated, and of the half measures adopted for their suppressing being made subject of consideration or conversation by the natives. The pundits of the Nizamut Adawlut being consulted in this case, delivered the following opinion: "If a Brahmin be missing for the period of six years, and his wife, intuitively perceiving that he is dead, resolve to become a suttee, that woman is termed patibrata, or a good and virtuous woman. The principal mark of virtuous woman is her intention of self-sacrifice on the death of her husband, as manifested by her resolution to become a suttee. She, through the excess of her chastity, may be assured, by a dream, or by any other mode, that her husband is dead; otherwise no human being would without cause wish to die on a burning pile, as there is nothing so dear to human nature as life. Although it is contrary to law that a Brahmin woman should burn without the body of her husband, yet this authority does not apply to such cases as the present. It must be admitted that the greatest of all virtuous resolves, is that of a widow, who forms the intention of self-sacrifice on the death of her lord. Harita says, the anoomurrun, or dying after her husband, of a Brahmin woman, is a nityadhurma, or eternal virtue; and it appears in other texts, that the sacrifice constitutes a temporal virtue (camya dhurma). The death is the principal means of acquiring such virtue; and the mode of doing it, as entering into fire, and the other ceremonies, are secondary; and wherever, in an eternal duty, a temporal one is neglected, the fruit of the farmer is not lost; consequently, the death of the woman by ascending the burning pile, under any circumstances, is legal. Although it is stated in the question that the husband's elder and younger brothers consented to the act, this appears to be a mere assertion of the prosecutor, but not acknowledged by the defendants, who allege that they forbade her several times; and admitting that they consented to her act, yet it does not follow that their consent operated as an order to her, provided she had no intention of becoming a suttee, as there is no possibility, according to the general opinion, of a suicide being committed by the direction of others. It is a general practice

practice that he who intends to die is always dissuaded by his friends. Here the authority of those individuals should be interposed thus far; that when a woman wants to become a suttee, they should first forbid her; and when they believe that she is determined to persevere in ascending her husband's pile, and their remonstrances do not meet with her attention, if they consent to the suicide, they cannot be looked upon in the light of murderers. Moreover, if it should be established that they supplied wood and fire, yet it may be contended, that when she did not attend to their dissuasions, it became incumbent on them to supply wood for her burning, with or without her husband's body, as she was then unable to procure the materials for herself. Notwithstanding that the death effected by ascending the pile, in this instance, is the means of salvation in the next world, yet this sort of practice of suicide, without being certified of the husband's death, is unusual and disapproved of in this world. In performance of such act, therefore, the actors incurred a slight sin. The person who set fire to the pile will perform two chandrayana penances, and the other who heaped on the wood should do one of those penances; and they are liable to punishment by the ruling authority for their assistance to the suttee without his permission. The punishment is, that the person who set fire will be fined with 1,080 puns of cowrees, and the other who heaped on the wood with half that amount."

The futwa of two of the law officers of the Nizamut Adawlut, convicting the prisoner Ram Dut, Brahmin, of having given fire Mussummaut Guneshea, and heaped straw upon the pile, and the prisoner Balgobind, Brahmin, of having prepared wood and other things with a view to Guneshea's becoming a suttee, declared the two prisoners liable to acoobut, according to the degree of their respective offences.

By the court, C. Smith (second judge): "The suttee being by the answer of our pundits declared legal, even though the woman did not burn herself upon the funeral pile of her husband, I do not see how the charge against the prisoners of having been concerned in a suttee contrary to the shaster can be supported. The rules promulgated by the Nizamut Adawlut in the beginning of 1815 certainly declared such a suttee to be illegal in the wife of a Brahmin, as Guneshea in this case was; but those rules may not have contemplated, they certainly do not mention, the case of a missing husband, with regard to whom the wife is firmly persuaded that he is dead, without knowing where he died and where his corpse may be. In those instructions, and in the preceding ones issued in April 1813, I find no penalty prescribed for assisting in a legal suttee without having given information to the police. I am of opinion, therefore, that the prisoners should be released without punishment. The essence of the charge being that the prisoners acted illegally according to their own law, no sentence of punishment can consistently be issued without confirming that part of the charge, and how do this in the teeth of the present vyuvustha? I do not think the former orders contemplated the case of a woman burning whose husband was not positively known to be dead; at least I can find nothing in them direct to such a case." W. Dorin (fourth judge): "The fact that these two men assisted in the suttee of Guneshea, their absent brother's wife, is clear. He appears to have been a Brahmin, and absent six years; and the wife suddenly says she has dreamed he is dead, and means to burn. There is no intelligence of his death; and for what we know, he may be now alive. The defendants, in their share of the transaction, seem to have acted under the decided influence of superstition, and from no discoverable motive of private malice. If it was an illegal suttee (as it probably was), it would I think be wrong and impolitic to let them off; though I see no reason why we should bear hard on them. It is in vain to think that sentences of this court are to put a stop to suttee; that must be done, if done at all, by an absolute prohibition from the government. The vyuvustha circulated as a guide throughout the country on the 4th January 1815, (marked No. 5,) declared expressly that a Brahmin woman could not burn without the body of her husband, though other castes might. The pundits now say the contrary, in a vyuvustha containing a strange mixture of nonsense and contradiction. I incline to follow the first vyuvustha, and would adjudge two years imprisonment to each." W. B. Martin (fifth judge): "Although I am clearly of opinion that the suttee was illegal, and that the considerations stated in the vyuvustha recently delivered by the pundits are quite insufficient to furnish any justification of the act of which the prisoners have been convicted, yet under all the circumstances of the case, and with reference to the probable influence of superstitious notions on

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their minds, I have no objection to concur in the moderate punishment proposed by the fourth judge." A sentence of two years imprisonment on each of the prisoners was issued accordingly.

V.

A. D. 1823.

Government *against* Surnam Tewarry :

Charge - - - Murder.

THE trial of the prisoner came on at the first sessions of 1823, for zillah Goruckpore. This was a case of irregular suttee, in which the woman Dilkowaree, being of the Brahminical tribe, was burned immediately on receiving intelligence of her husband's death, indeed on the same day that he died, but without his body, his obsequies having been performed where he died. She was about 16 years of age, and was taken from her own father's village, where she lived, to that of the prisoner Surnam Tewarry, who was the father of the deceased husband. He prepared the funeral pile; and, after she had ascended it, he placed wood all around her. The darogha, a Hindoo, was present, and instead of interfering to prevent, gave him permission to burn the woman, and he then set fire to the pile. It appeared that her husband died at a village about two koss from the place where the suttee occurred. There were only two witnesses, Shunker Tewarry and Roochye Tewarry, brought forward, who concurred in the above facts. The defendant urged in his defence that he endeavoured to dissuade the woman from burning; but there could be no doubt that he fired the pile wilfully, with the intention of causing her death.

The law officer of the court of circuit gave a futwa, barring kissas and deeut, but declared the prisoner liable to punishment by seasut. In referring the case, the judge of circuit observed, that the suttee was quite irregular; that the case should not go unpunished; but that the permission of the thanadar to go on with the ceremony, and the absence of malice prepense, removed the worst features of the crime. He added, that imprisonment for not less than four years, with or without labour, might be an appropriate punishment.

The futwa of the law officers of the Nizamut Adawlut was similar in effect to that of the court below.

By the court, C. Smith (second judge): "I do not see that the prisoner has violated the usage of the country, which our vyuvustha declares to be paramount to the letter of the law. To attend to the futwa in these cases, any further than as it finds the fact, is perfectly absurd. The charge is, that the prisoner acted contrary to the shaster. If, then, the law of the mooftees is inapplicable; if what has been done is consonant to usage; and if usage is superior to the naked doctrine of the Hindoo law, as that law itself acknowledges, how has the prisoner offended, and by what code would you punish him? To punish men with imprisonment for two years, or five, or any other term, for having violated a circular order not yet reduced into a printed regulation (see the preamble to Regulation XLI. 1793), appears to me positively illegal; and I question whether, prior to this month of June, such a punishment was ever awarded by the Nizamut Adawlut. It is quite obvious that a circular order can have no validity at all, but as it confirms and enforces the existing law. If it contradicts the law as it is, or promulgates any new law, it is in itself fundamentally illegal, and cannot therefore be binding upon the community. I am for acquitting the prisoner."

J. Shakespear (third judge): "I concur in the acquittal, as no violence appears to have been used towards the woman, and the prisoner was probably not aware that he was violating any law. I differ, however, from the second judge in regard to the wording of the sentence, and doubt whether we ought, on the vyuvustha of our pundits, to recognize the usage as paramount to the letter of the law. The vyuvustha too is, I apprehend, at variance with the vyuvustha before circulated on this subject."

W. Dorin (fourth judge): "I do not agree with the second or third judges. I think the question whether the suttee was an illegal one or not (a Brahminee woman burning without the body of her husband) is to be judged of by the vyuvusthas obtained by this court some years back, and circulated for general guidance, as containing the ascertained law on the subject. We are not, I think,

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to be taking new vyuvusthas now, on the points then considered as the law, after due inquiry. One of those vyuvusthas declared a suttee, under the circumstances of that in question, to be illegal; I therefore think the defendant in this case liable to punishment for having assisted at an illegal suttee. I would not bear hard on him, though I think it would not be politic or proper to let him off entirely. It is to be observed in his favour, that the police darogha, who, according to the promulgated orders, should have stopped this suttee, was present, and did no such thing, nor told the defendant it was against the promulgated rules. The magistrate has called on him to answer for it. Still I hold it to be the law, and the defendant's ignorance of the law no plea."

W. Leycester (chief judge): "I agree with our fourth judge in thinking the act of the prisoner a proper object of punishment. In doing so we are not acting under any circular order; and in not punishing we should be acting directly contrary to section 16, Regulation XXVIII. of 1803. I would suggest a moderate punishment; and as there are two judges for acquitting and two for convicting, the case must go before a fifth judge."

W. B. Martin (fifth judge): "It appears to me that by the criminal law of the country, the fact of assisting at an illegal suttee is punishable at the discretion of the ruling power. Under what circumstances a suttee shall or shall not be considered as illegal, is a question for the solution of which recourse must be had to the authorities on Hindoo law. The law officers of the Nizamut Adawlut have accordingly described the nature of those circumstances, and have distinguished the predicament which constitutes a legal suttee from those which deprive it of that character, and render it unwarranted by the written law. The Nizamut Adawlut have circulated the opinions so delivered by the law officers for the guidance of the local authorities, and I think that we are bound to adhere to them in all cases of this nature which may be referred to us for adjudication. Upon these principles I am of opinion that the prisoner Surnam Tewarry is a proper object of punishment; but as there are circumstances of extenuation in his case, I would suggest the limitation of it to imprisonment without labour for the period of one year."

The fourth judge concurring, a sentence to this effect was issued accordingly.

VI.

Government *against* Sheo Suhai: A. D. 1823.

Charge - - Murder.

THIS trial came on at the first sessions for 1823, for zillah Goruckpore. The prisoner in this case was charged with wilful murder, in having burned alive Mossummaut Thooneah, 12 years of age, on the 24th February 1823, on a funeral pile, without the corpse of her husband, who had died a year and a half before that time. Oudanee, witness for the prosecution, deposed that one day in the month of Phagoon, he saw Thoonea ascend the chitta, and Sheo Suhai, the prisoner, with the assistance of two others, shut it up on every side with wood, after which he fired it; that she was 12 years old, and niece of the witness; that the deceased was burned with part of the wearing apparel and the horoscope of her husband, who had died a year and a half before she was burned. Gobind deposed, that in Phagoon (he did not remember the date), a short time after sunrise, Oudanee and others prepared a chitta or funeral pile, which Thooneah ascended; Sheo Suhai shut up the chitta on one side after it had been previously closed on the other three sides. When she began to curse the prisoner, he threw fire upon the chitta from a distance. There were no urhur sticks in the chitta. Considerable delay was made for the arrival of the darogha; but as he did not arrive, she was burned. Witness went to see the show (tumasha). The place is three miles from the thana. The girl was about 12 years old, and her husband had been dead a year and a half. The prisoner, before the court of circuit, acknowledged his confession before the magistrate, but said he was not in his senses at the time he made it. The witnesses to it, however, Gopal Loll and Hurnam Singh, proved on oath that he was in complete possession of his faculties. This confession before the magistrate recited, that Thoonea was the wife of his younger brother; that she resided at her father's house, between two and three miles from the village where he himself lived. He

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heard she was going to burn, and went to the place. At that time Thoonea had left the house, and gone to the north side of the village, where the wood was piled, and asked him, the prisoner, for fire. Prisoner said he would not give fire till the police officer came. She again urged her demand. Prisoner begged her not to burn, and said he would maintain her; on which she began to curse him, and said, "why do you injure my future state?" He then put fire in her hand; she lighted the straw, and was burned. She was 12 years old. Prisoner endeavoured to prevent her from burning, but gave fire because she began to curse him. He did not lay hold of her, because he belonged to another village. He did all he could to prevent her, but she would not mind him. His defence before the court of circuit was very different. He said he had gone to the house of the girl's father with a coloured petticoat (as a present), and to bring her away. Oudanee, her uncle, said he would not let her go, as it was an unfortunate year. Ten days after this, Oudanee sent for him; he went there and found drums beating; and to the north of the village there was a pile prepared, and mats put up around Oudanee's house to keep Thoonea from coming out. He went there and sat down to prevent her coming out till the darogha should come, and shortly after he saw her out of the house. On inquiring how she got out, he was told by Oudanee that he had taken her out of a window. Prisoner then went to the chitta and tried to dissuade her from burning, but she persisted, and he begged her to wait till the darogha came. When he went near her, she forbade him to approach. He denied giving fire, and said Oudanee threw fire on the chitta. Koorkoot, a witness on the part of the defence, stated that he saw the suttee; went there a short time after sunrise; saw the chitta ready. Thoonea ascended the pile and demanded fire, which the prisoner gave from a distance into her hand, and with which she lighted the chitta. He gave her fire on the north side. He saw this from about two biswas distance, and there were not above three or four persons present.—Tham, also a witness for the defence, went to Mehodeh, at about one puhur of the day; did not know why the prisoner went there. Thoonea ascended the chitta and began to curse the prisoner, on which he put fire into her hand, with which she lighted the pile and was burned. Prisoner gave fire on the east side, but witness did not see on what side Thoonea lighted the pile.

In referring the case, the judge of circuit observed that the suttee was altogether irregular, for two reasons; first, the girl being not more than ten years and a half old at the time of her husband's death, the marriage could not have been consummated; and secondly, because she was not burned with the corpse. That, by the Hindoo customs, the only person who could apply fire to the pile was the prisoner, being the nearest relation of her deceased husband then present, therefore his pretence of endeavouring to dissuade her was perfectly futile. Had he refused fire, there could have been no suttee; and for the same reason, it was perfectly ridiculous to urge that he could not prevent it from occurring before the darogha's arrival. He also observed, that the girl was confined within the chitta, so that she might not escape when she felt the flames. That this was a very aggravated case of irregular suttee; and that, were the perpetrator of the murder to be put to death in a similar manner, he would only meet his desert.

The futwa of the law officer of the court of circuit declared the prisoner guilty of wilful murder, but kissas barred, in consequence of the permission of the woman to fire the pile. In the opinion of the judge of circuit, he was clearly guilty of wilful murder; but as he did not believe that the woman's consent continued after she felt the flames, and as egress from the chitta was then prevented by the previous act of the prisoner, and as it was perfectly clear that the suttee, being irregular, would have been prevented by the arrival of the police officers, and was on that account hurried on, he trusted that the court would not award a less punishment than 14 years imprisonment, with hard labour and irons. The pundit of the Nizamut Adawlut being consulted in this case, declared that any woman above 10 years old might become a suttee; and that it was allowable to any woman, not being of the Brahminical tribe, to burn on a different pile from that of her husband; that the deceased woman, in this instance, was justified in performing the sacrifice, on hearing of the death of her husband a year and a half subsequent to that occurrence.

The futwa of two of the law officers of the Nizamut Adawlut, convicting the prisoner Sheo Suhai Koormee of a misdemeanor, in burning his brother's wife at her request, declared deeut and kissas to be barred by the consent of the deceased to the act, and the prisoner to be liable to discretionary punishment by acoobut.

By the court, C. Smith (second judge): "I think the whole of this commitment

ment and trial at once absurd and unjust. It appears to me to be a perfectly regular suttee, and the prisoner to be altogether blameless. I am of opinion, that the prisoner should be acquitted."

J. Shakespear (third judge): "I do not concur in the opinion expressed by our second judge. The age specified in the circular orders, which are founded on the vyuvusthas of our pundits, is 16 years. This girl was only 12 at the time of the suttee, and her husband had been dead one year and a half. I do not believe the pundits know much about the signs of puberty, or that any child of 10 years old could show such signs. I think the prisoner guilty, and that he should be punished by some period of imprisonment not exceeding seven years."

W. Dorin (fourth judge): "There seems to have been another ground of illegality in this suttee besides the widow having been under 16 years, viz. that she burned without the body of her husband, who had been dead a year and a half (apparently in consequence of some sudden impulse or freak), and not on receiving intelligence of his death while absent (*vide* vyuvustha circulated 25th June 1817). There seems strong presumption that his death was known at the time it happened. The promulgated orders have stated 16 as the age below which the law does not allow a widow to burn. The confession was irregularly taken in the foujdaree, which should be remarked. The mode adopted is in express opposition to the circular orders of the 12th December 1809. The confession purports to be before the assistant, but the witnesses on the trial declare it was taken before the serishtadar, in the serishta. This practice is highly objectionable. I agree to pass sentence in this case, for assisting at an illegal suttee, but without putting it on the ground of nonage, at least not specifically so. Three years imprisonment seems to me enough."

The fifth judge (W. B. Martin) observed, that the widow having been under 16 years of age, and the suttee having been, therefore, according to the existing rules, irregular, he saw no reason for declining to specify that circumstance distinctly, as the ground of adjudging the prisoner to imprisonment for the term of three years. But the third judge concurring in opinion with the fourth, sentence was issued accordingly.

VII.

Government *against* Gunga Doobe:

Charge - - Murder.

A.D. 1823.

THIS trial came on at the first sessions of 1823, for zillah Goruckpore. The crime alleged against the prisoner was that of having burned alive Mussummaut Kubootree, a girl 12 years of age, the widow of Purbhoo Doobe. The first witness, Dusseen, deposed that he saw the whole affair; that in the month of Kooar, on the festival of Anunt, he saw her burned with the corpse of her husband, who was adult; that the prisoner in vain endeavoured to dissuade Kubootree from burning; but that he ultimately fired the pile, which was square, and that wood was piled round her, after she had ascended it, by the prisoner. Doonee Doobe, the grandfather of Purbhoo Doobe, deceased, deposed that he did not remember when the deceased was married, nor how old she was; and that when his grandson died, she was burned with him: he added that he did not remember deposing that she was 12 years old at the thana, but that he knew she had slept with her husband; that Gunga Doobe fired the pile, and that ten or twelve persons were present.

Dhoom Singh, Rambuksh, and Hyder Ally, proved the prisoner's confession. They stated that it was not taken before the magistrate or his assistant, but in the office; it was, however, confirmed again before the magistrate or his assistant on the 29th of May, the officers of the court who took the confession being in attendance. Ameeroollar, the serishtadar, proved the confession, which was taken before him by Luchmun Pershaud in the office. Luchmun Pershaud proved that he took the confession. The confession of the prisoner was to the effect that Kubootree was 12 years old, and the wife of his younger brother; that he tried to dissuade her from burning in vain; that she was burned while the gorait went to the thana, and that he fired the pile because she began to curse him for his refusal.

The futwa of the law officer of the court of circuit convicted the prisoner of burning alive Kubootree, a girl twelve years old, but declared kissas barred on the ground of the deceased's permission of the act of firing the pile. The judge of circuit concurred in opinion as to the prisoner's being guilty of wilful murder, but differed

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differed as to the circumstance which the law officer brought forward to bar kissas. He observed: "The permission to light the pile can only bar kissas, inasmuch as it infers the consent and willingness of the party killed to be put to death; but it is not to be imagined that after the fire had reached the woman, she was still consenting to such a horridly painful death. Moreover it appears in evidence that wood was heaped round her after she had ascended the pile; and this would prevent her from leaving it when she felt the fire, which we are compelled to believe she would have done if she could. Moreover the circumstance of hurrying over the ceremony before the arrival of the darogha, who might have delayed or prevented it, argues a predetermination to burn the woman, which fully contradicts all the alleged dissuasions of the prisoner." On these grounds he recommended that the sentence should amount to at least seven years imprisonment with labour.

The futwa of the law officers of the Nizamut Adawlut declared the prisoner, Gunga Doobe, convicted of a misdemeanor, in having assisted at the suttee of his brother's wife, and liable to discretionary punishment by acoobut. The second judge of the Nizamut Adawlut put a question to the pundits of the court, as to the legality or otherwise of the sacrifice, supposing the girl to have been not more than 12 years old; to which they answered, that the sacrifice was perfectly legal, the signs of puberty generally appearing about the tenth year. On the receipt of this opinion, the second judge observed: "I think in this case, as I thought in that of Sheo Suhai, that the commitment and trial are at once absurd and unjust; and I am of opinion that the prisoner should be released without punishment."

J. Shakespear (third judge): "I am of opinion that the prisoner in this case is deserving of punishment for burning a girl of 12 years of age. The circumstances under which the suttee was performed are less reprehensible than those which are proved in the separate case of Sheo Suhai. I think therefore that any sentence not exceeding three years imprisonment will be proper."

W. Dorin (fourth judge): "The ground of imputed criminality in this case was that the widow was only 12 years of age, at whose suttee the defendant assisted. But it is remarkable that the fact of her age being 12 is not at all satisfactorily proved in evidence; all the evidence to it on the trial is an indirect allusion in the foujdaree confession, by no means a plain admission of the age. One witness (Doonee) on the trial, says he does not know what her age was, and does not recollect having stated it at 12 before the darogha. The darogha, in his report, mentions this witness to have stated it at 12, (if his report be now as he sent it in); but it will be observed that the word has been subjected to erasure or alteration, and looks doubtful; therefore, before I could assume her age to have been only 12, I should require further proof to that fact, especially as this is the only ground of imputing a crime to the defendant: 16 has been assumed by the court, in the instructions to police daroghas, under date the 5th December 1812 (see page 78, Nizamut circular orders), as the age below which suttee is illegal; but I do not find that any vyuvustha has expressly stated this age. The vyuvustha (*vide* page 88) states under the age of puberty; and this court have construed to be 16. According to the digest, 16 does seem the age assigned as the term of Hindoo civil minority; but if maturity of body be intended, it may be doubted whether in this country women are not mature before that age; I do not find that the prohibitions have been proclaimed, and therefore I look on them only so far binding as they may be considered good Hindoo law, and I would take to be good law every thing the court then considered as such, under the sanction of a vyuvustha, notwithstanding anything the pundits may now say to the contrary. As to the age of 16, I have no doubt as to the policy and propriety of continuing to prevent suttees of females below that age, where the police can do it; but the question now is, whether assisting at such a suttee is to be punished as a crime in Hindoo law. I will agree either to acquit in this case (which will get rid of the difficulty), or to send for further evidence if a majority of the court deem it desirable. It was Mr. Colebrooke, I understand, who inserted 16 in the circular orders. There is an opinion by the pundit of the supreme court apparently agreeing with that now given by our pundits. In the regulation proposed by Mr. Harington, he assumed 16 as the age. See the draft of it on our records."

By the fifth judge (W. B. Martin): "The illegality of the suttee, and consequently the commission of the offence charged against the prisoner, depend on the doubtful fact of the precise age of the deceased widow. With regard to this fact, further evidence ought, I think, to be required; but if the result of that evidence should prove it not to have exceeded the age specified in the charge, I should be

be inclined to concur in the sentence proposed by the third judge; because, independently of the limitation of the age of 16 in the circular orders of the Nizamut Adawlut, it appears to me to be unreasonable to suppose that a female at the tender age of 12 years can be capable of the discernment, and of exercising that full maturity of judgment, which the nature of the ceremony no less than the present construction of the law apparently requires as the condition necessary to justify the immolation."

The age of the deceased woman having subsequently been ascertained not to have exceeded 12 years, the following sentence was passed, (present, J. Shakespear and W. Dorin): "The court concur in the conviction; and deeming the prisoner guilty of having assisted at an illegal suttee, the widow (who was very young) having burned without the body of her husband, who was known to have been dead one year and a half, and not on receiving intelligence of his death while absent; under all the circumstances, the court sentence the prisoner to be imprisoned, with labour, for three years from this date. The court observe, that the foujdaree confession of the prisoner, purporting to have been taken before Mr. Currie, the assistant to the magistrate, is declared by witnesses on the trial to have been taken before one of the native officers, which, supposing it true, is highly objectionable, and contrary to the circular orders of the Nizamut Adawlut, bearing date the 12th December 1809. The magistrate of Goruckpore will submit an explanation on this point from his assistant, with any remarks he may himself have to offer on the subject.

VIII.

A. D. 1824.

Government *against* Juddoonath and two others:

Charge - - Assisting at an illegal suttee.

THE prisoners, Juddoonath, Parusnath, and Pershaud Chowdhree, were charged with burning a woman by anoomurun *, in opposition to the known Hindoo law and the regulations of government, and were tried for that offence at the first sessions of 1814, for zillah Bhaugulpore. The circumstances of the case were as follow:— One Toofa, the wife of Ramlal Shookul, who died at Moorshedabad in November 1823, on receiving intelligence of his death a few days after at Bhaugulpore, was burnt on a funeral pile. From the evidence adduced on the trial, it appeared that the woman insisted on performing this act, and that the prisoners endeavoured to dissuade her from it. The suttee, notwithstanding, took place before the police arrived at the spot. The woman was the wife of a Brahmin, who, according to the Shaster, ought not to have burnt herself anywhere but on her husband's funeral pile, and was only 14 years of age. Juddoonath, her uncle, it appeared, set fire to the pile, in the presence of Parusnath, her father, and Pershaud Chowdhree, the gomashta, on the part of the zemindar of the village.

* Post-cremation, in contradistinction to sahamurun, or con-cremation.

The law officer of the court of circuit declared in his futwa that the prisoners were convicted only of acting contrary to the orders of government, in allowing the woman to be burnt. In this futwa, the judge of circuit observed that he did not agree, as it was proved that Juddoonath actually set fire to the pile, however much he might be justified in so doing by the customs and religion of the Hindoos: he therefore referred the case for the final orders of the superior court.

The futwa of the law officers of the Nizamut Adawlut, convicting the prisoners Juddoonath Misser, Parusnath Misser, and Pershaud Chowdhree, of assisting in the suttee of Mussummaut Toofa, declared them liable to acoobut for the offence.

The court (present, C. Smith), concurring in the futwa, and adverting to all the circumstances of the case, sentenced the prisoners, Juddoonath Misser, Parusnath Misser, and Pershaud Chowdhree, to be confined without labour and irons for the term of six months.

IX.

A. D. 1824.

Government *against* Ajoodhia Misser:

Charge - - Assisting at an illegal Suttee.

THE prisoner was charged with having assisted in burning, on the funeral pile of her husband, Musst. Deokowera, the mother of two infant children, and tried for that offence at the second sessions of 1824, for zillah Goruckpore. The

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woman was the wife of Zorawar Singh, the uncle of the prisoner. It was clearly proved by the evidence that she was burned with her own consent, and that the prisoner endeavoured to dissuade her from doing so, promising to take proper care of her during her life; but that she refused to listen to his entreaties and mounted the pile, when the prisoner, by her direction, set fire thereto. The illegality of this suttee consisted in the fact of its having taken place without information having been given to the police in time to allow them to be present and make the necessary inquiries, and the circumstance of no written engagement having been entered into for the maintenance of the youngest child of the deceased woman, whose age was but two years. The prisoner on his trial acknowledged the fact, but pleaded ignorance of any degree of criminality attached thereto.

The law officer of the court of circuit convicted the prisoner of the crime charged, and declared him liable to acoobut, for doing a prohibited act. The judge of circuit concurred with the futwa; and, in referring the case for the final orders of the court of Nizamut Adawlut, recommended that the prisoner should be sentenced to a limited period of punishment.

The futwa of the law officers of the Nizamut Adawlut convicted the prisoner of having set fire to the funeral pile on which his uncle's widow, leaving two infant children, burnt with her husband's corpse; and declared that, as this was done by the consent of the said widow, kissas and deeut were both barred, but that the prisoner was liable to discretionary punishment by acoobut, for having done a prohibited act and disobeyed the supreme authority.

The court of Nizamut Adawlut (present, C. Smith, officiating chief judge), on consideration of this futwa, and the circumstances of the case, particularly the length of time the prisoner had been in confinement between commitment and the date of the final sentence (nearly 11 months), thought it sufficient to sentence him to be imprisoned in the zillah gaol, without labour and irons, for the period of one month from the day on which the sentence should be communicated to him by the magistrate.

X.

A. D. 1824.

Government *against* Ram Pursun and Bul Misser;

Charge - - Assisting at an illegal Suttee.

THE prisoners were charged with the murder of Musst. Buktee, a girl aged nine years (and tried for that offence at the second sessions of 1824, for zillah Goruckpore), by burning her. The first prisoner, Ram Pursun, was the son of Bul Misser, and the girl Buktee, his daughter, had been married to a Brahmin named Geerdhari, who died at his village, about six coss from the residence of Ram Pursun, in whose house the girl still resided. At the time of the death of Geerdhari the girl was but nine years old, and the marriage had not been consummated. The body of Geerdhari was burned where he died, by his relations, and his turban and juneo (or Brahminical thread) were sent to the house of the prisoner Ram Pursun Misser, who prepared a pile, on which his daughter burned, holding in her hand the turban and juneo of her husband. There was no proof that force was resorted to, to compel the girl to burn; it was even stated by some of the witnesses that Ram Pursun endeavoured to dissuade her: he however set fire to the pile after she had ascended it, and the other prisoner was present. The sacrifice was highly improper and illegal, on two accounts: first, from the tender age of the girl, which would not admit of the idea of her free agency and voluntary devotion; and secondly, the absence of the body of the husband, which was previously burnt, without the existence of any impediment to its being preserved for the ceremony; it being laid down in the Shaster, that the female under the age of puberty is not permitted to burn, and the wife of a Brahmin cannot burn on any other chitta or funeral pile than that of her husband, and suttees under such circumstances being strictly prohibited by the circular orders of the Nizamut Adawlut issued with the sanction of government.

The futwa of the law officers of the court of circuit, and of the Nizamut Adawlut, convicted both prisoners of aiding in the suttee of the daughter of the first prisoner, contrary to orders, and declared them liable to discretionary punishment by acoobut. The judge of circuit concurred with the futwa of his law officer, and recommended that the prisoner Ram Pursun Misser, who appeared to have been the chief agent in the illegal transaction, should be punished with severity; and

and that the prisoner Bul Misser, who had been less active, and was very old and feeble and nearly blind, should be let off with a slight degree of punishment.

The court of Nizamut Adawlut (present C. Smith), in consideration of all the circumstances of the case, sentenced the prisoner Bul Misser (in consideration of his advanced age) to be imprisoned without labour and irons for the period of one month from the day on which the sentence was passed; and the prisoner Ram Pursun Misser to be imprisoned without labour and irons for the period of one year from the same date.

Government *against* Fukeera, Shubratee, and Nurkoo.

Charge - - Burying alive Mussummat Austornee.

AT the second sessions of 1819, for zillah Gorukhpore, these prisoners were brought to trial. The case, as stated in the letter of reference by the circuit judge, was briefly as follows:—

The husband of the woman Austoornee was nephew to the prisoner Fukeera; both husband and wife were grievously affected with the leprosy; the fingers of both had dropt off; and in this miserable state the former died, and was carried to the grave by the latter, who threw herself into it, and by her own desire was buried with him by the three prisoners.

Fukeera and Nurkoo are feeble wretched looking objects, aged about 50. Shubratee is a hale Moosulmaun fukeer, about 30, and would appear to be the spiritual guide of the village in which this abomination occurred. The futwa convicts the three of burying Austoornee alive at her own request; and I concur in the judgment. It may be proper to observe that no benefit could possibly accrue to the survivors from the destruction of the woman; she died in the utmost poverty. The fukeer received the sheet with which the corpse of the husband had been covered; but this was his perquisite at any rate, and needed not the second death to secure it to him.

The final order of the Nizamut Adawlut (present S. T. Goad, fourth judge) was as follows:

The prisoners Fukeera, Shubratee and Nurkoo, have been convicted by the futwa of two of the law officers of the Nizamut Adawlut, on strong presumption of burying Austoornee (a confirmed leper) alive at her own request in the same grave with her husband, and declared liable to discretionary punishment by tazeer: the court, concurring in such futwa, sentence the prisoners to six months imprisonment from this date.

Extract of Bengal Political Consultations, the 26th May 1826. No. 37.

Extract of a Letter from Gerald Wellesley, Esq., Resident at Indoor, to the Chief Secretary to Government, dated the 12th April 1826.

I AM concerned to have to report, for the information of government, that Tantiah Jozh, the minister of this durbar, died some days ago, after an illness of several weeks, during the latter part of which he was attended with every care, but in vain, by Dr. Dalgairns of the Bombay establishment, who came over from Mow for the purpose at Captain Alves' request, myself being absent on a tour at the time, and Dr. Gordon, the medical officer on duty at the residency during Mr. Wilson's absence on leave, being along with me.

I returned to Indore while he was yet alive; and as he had repeatedly expressed a desire to see me on finding his end approaching, I proceeded to his house; but when I arrived at the door I found he had just expired, and nothing but weeping and lamentation among the crowds of people assembled there. However, my attendance was not in vain, as it enabled me to add the weight of my exhortations to those which the best friends of the family are making to divert the widow from her declared resolution to immolate herself with her husband's corpse, and in which she persisted with a degree of obstinacy that for a long time was proof against all the appeals made to her reason and feelings in the endeavour to produce in her a change of purpose. The chord, however, was touched at last, and she gave way to parental feelings.

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Tantiah Jozh remained in possession of his senses to the last, and some hours before he expired made a formal declaration of his heir and disposal of his property. Having no son, he named his eldest daughter's son, a child about three years old, the heir to all his property, with the exception of some specific sums which he bequeathed to several other members of his family; and delivering the child into the arms of his wife, charged her with the care of its welfare and interests. She is accordingly considered as vested with the guardianship of the child, and the charge of her late husband's property and concerns in trust for him; and her preservation from the sacrifice which she meditated is considered the preservation of the family in its substance, since, had she perished, a contention would probably have arisen among the relations for the right to the management, in the prosecution of which they would very likely have ruined each other, or at all events have fallen into the detrimental predicament of a family divided against itself. Tantiah Jozh left a nephew and other relations on the male side, who would have been entitled to the inheritance had he not formally named his daughter's son his heir; and it is surmised that those relations would have been well pleased if the widow's intention of sacrificing herself had been fulfilled, as it would have left open a prospect of their falling into the control of the property, not to add that it would have given *eclât* to the funeral rites of their deceased relative.

Tantiah Jozh is supposed to have died worth half a crore, a large proportion of which is laid out in the hands of agents at Indore, Orijein, Kotah, Jodhpore, Jyepore, Gwaliar, Benares, Hydrabad, Poona, Bombay, &c. and may not be easy to realize. There does not seem to exist any imputation against him of having made his fortune by illegitimate means or inconsistently with his duty as minister of Holkar's estate, at least since the establishment of the present relations with us, though no doubt he derived great advantages from holding that station in the prosecution of his private concerns. It may in short be said of him that he at once raised the state of which he was minister from an almost desperate state of depression and embarrassment to one of substantial prosperity and respectability, and his own fortune to a princely magnitude: such a character could not fail of possessing considerable weight and influence, nor sink into the grave without the event creating a sensation in the region in which he moved; the public sentiment too seems to be one of respect and esteem for his character.

The Maharajah, I am happy to say, and more particularly the Bye his mother, who exercises a considerable degree of influence over him, have shown a very satisfactory disposition on the occasion. The Maharajah himself is considered to have entertained more respect than partiality for Tantiah Jozh, and appeared to take his illness and death but little to heart, but the Bye cherished more friendly feelings towards him; she behaved with a great deal of kind attention to him during his illness and at his death, and used her best endeavours in person to dissuade the widow from becoming suttee, doing every thing to comfort and assure her in the spirit of an amiable disposition.

No. 38. Extract of a Letter from the Chief Secretary to Government to Mr. Gerald Wellesley, dated 16th May 1826.

The Governor General in council sincerely laments the death of so able and distinguished a minister as Tantiah Jozh, who appears to have thoroughly understood the principles of the alliance between the two states, and to have uniformly exerted himself in the faithful discharge of the duties and obligations attaching to the government of Holkar, under the treaty of 1818.

Your proceedings, in every stage of the above arrangements, are entirely approved by the Governor General in council, and his Lordship in council is highly gratified by the conduct of the Maharajah and Bhoee, as described in your despatches.

Copy

Copy of a Letter from the Vice President in Council to the Court of Directors, dated the 10th of April 1828. BENGAL.

To the Honourable the Court of Directors for Affairs of the Honourable the United Company of Merchants of England trading to the East Indies.

Honourable Sirs,

We have the honour to acknowledge the receipt of your honourable Court's despatch under date the 25th July 1827, and to transmit to your honourable Court copies of the reports of suttees for the years 1825 and 1826, received from the court of Nizamut Adawlut, together with copies of our resolutions passed thereon, and of various other documents on the same subject, recorded on our proceedings of the *6th ultimo.

Judicial Department—Lower Provinces:
Letter from Registrar Nizamut Adawlut, and Enclosures, 27th Oct. 1826.
Ditto - - ditto, 13th Oct. 1826.
Mr. Bayley's Minute, 13th Jan. 1827.
Mr. Harrington's ditto, and Draft of Regulation, 18th Feb. 1827.
The Vice-President's Minute, 1st March 1827.
Letter written to the Secretary to the Governor-General, Mr. Mackenzie, 1st March 1827.
The Governor-General's Minute, 18th March 1827.
Letter from Belah Joint Magistrate, 5th May 1827.
Letter from Registrar Nizamut Adawlut, and Enclosures, 19th Oct. 1827.
Mr. Bayley's Minute, 28th Nov. 1827.
Sir C. T. Metcalfe's Minute, 29th Dec. 1827.
The Governor-General's Minute, 4th Jan. 1828.
Resolutions passed on the 28th Feb. 1828.
Mr. Bayley's Minute, 3d March 1828.
Letter written to the Registrar Nizamut Adawlut, 28th Feb. 1828.
Letter written to Secretary to Government at Fort St. George, 28th Feb. 1828.
Ditto - - ditto, Bombay, 28th Feb. 1828.

2. For the opinions entertained by your late Governor-General and the members of the Board respectively, on the expediency of direct interference in suppressing the rite of suttee, we beg to refer your honourable Court to the several minutes recorded on our proceedings.

3. It is justly observed by your honourable Court, in the despatch under acknowledgment, that one of the difficulties attendant on the consideration of this question arises from the difference of opinion which prevails amongst the ablest of your public functionaries as to the safety of such interference; and when it is considered how many circumstances, independently of practical observation and knowledge of the native character, may influence them in forming their judgment on the subject, it becomes extremely difficult to decide on the degree of weight which should be attached to the sentiments of each individual, and still more so, which set of opinions should be allowed to preponderate.

4. Officers who have acquired their experience chiefly in one part of the country, from observing the frequent occurrence of suttees, are led to consider the evil to be of so crying a nature that it ought to be put down at all risks, while others in a different quarter, where the rite is rarely observed, think it scarcely deserving the hazard of interference. In some districts the dispositions of the people are prone to violence, and their minds easily excited; in others the apathy of their general character, and perfect submission to the will of their rulers, precludes any ground for apprehension that they would offer the slightest opposition to the orders of the local authorities.

5. On perusing the reports now transmitted, your honourable Court will not fail to notice with satisfaction that the number of suttees in 1826 fell considerably short of that reported in any of the four preceding years, and we trust that the favourable results of that year warrant our expectation that the diminution may be progressive.

6. In submitting their report of suttees for the year 1827, the court of Nizamut Adawlut have been directed to endeavour to ascertain the cause of any extraordinary discrepancies which the returns from the local officers may exhibit in the number of instances which may have taken place during that year in their respective districts, compared with other adjoining jurisdictions, as well as the cause of the greater prevalence of the practice in the neighbourhood of Calcutta than in other parts of the country, in the hopes that such explanations may tend to facilitate our determination on the measures which it may be deemed expedient to adopt hereafter, should our expectation of a gradual diminution of suttees not be realized.

We have the honour to be, honourable Sirs,
Your most faithful humble servants,

Fort William, 10th April 1828.

(signed) *W. B. Bayley.*
C. T. Metcalfe.
Geo. Swinton.

* Nos. 9. to 30. B.

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Extract Bengal Judicial Consultations, the 6th March 1828.

To Henry Shakespear, Esq. Secretary to Government in the Judicial Department.

Nizamut Adawlut. Present, W. Leycester, esq. Chief Judge; Courtney Smith, C. T. Sealy, William Dorin, and Alexander Ross, esqrs. Puisne Judges.

Sir:—I am directed by the court of Nizamut Adawlut to transmit to you, for the purpose of being laid before his Excellency the Right honourable the Vice-President in council, the accompanying detailed and abstract statements, prepared in this office from the reports of the several magistrates in the Western and Lower Provinces, of suttees which took place in their respective jurisdictions during the past year, and a copy of the remarks and orders of the court thereon.

2. I am at the same time desired by the second and fifth judges, Messrs. Smith and Ross, to request that you will submit, for the consideration and orders of his Excellency in council, the accompanying copies of minutes recorded by them on the present occasion. The chief and fourth judges beg leave to refer to the minutes recorded by them on the suttee report for the year 1820, which accompanied my letter under date the 25th May 1821.

Fort William, the 27th Oct. 1826.

I am, &c.
(signed) *W. H. Macnaghten*, Registrar.

Extract from the proceedings of the Court of Nizamut Adawlut, under date the 27th October, 1826, containing their remarks and orders on the suttee Report and Statements for the year 1825.

Present, W. Leycester, esq. Chief Judge; Courtney Smith, C. T. Sealy, William Dorin, and Alexander Ross, esqrs. Puisne Judges.

The court of Nizamut Adawlut having had before them the reports of the suttees received, through the courts of circuit, from the several zillahs and city magistrates in the Lower and Western Provinces, for the year 1825, together with the detailed and abstract statements prepared from these reports, recorded the following remarks and orders.

* Total number of Suttees:
In 1824 - 572
1825 - 639
Increase 67

2. The court observe that the total number* of Hindoo women ascertained to have been burnt or buried alive in the year 1825 amounts to 639, being 67 more than the number exhibited in the statements of the last year.

†Increase in detail: Calcutta Division, including Cuttack:
In 1824 - 373
1825 - 398
Increase 25

Dacca Division:
In 1824 - 40
1825 - 101
Increase 61

Moorshedabad Division:
In 1824 - 14
1825 - 21
Increase 7

Patna Division:
In 1824 - 42
1825 - 47
Increase 5

Bareilly Division:
In 1824 - 10
1825 - 17
Increase 7

Decrease in detail: Benares Division:
In 1824 - 93
1825 - 55
Decrease 38

3. The increase in detail† of the number of suttees in the divisions of Calcutta, including Cuttack, Dacca, Moorshedabad, Patna and Bareilly, and the decrease in the division of Benares, are noticed in the margin.

4. The total number for the five last years are,

In 1821	654
1822	583
1823	575
1824	572
1825	639

5. The court now proceed to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those statements of the magistrates which appear to require them.

Lower Provinces: Calcutta Division.

‡ Burdwan:
In 1824 - 56
1825 - 63
Increase - 7

6. A greater number of suttees occurred during the past than during the preceding year, as will be seen by the marginal statement‡; there does not appear to have existed any legal objection to the sacrifices, and the police officers were present on every occasion; by their means, one woman was dissuaded from burning herself. The majority of the victims included in this statement were of very advanced age,

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age, and the ages of only 18 of the number fell short of 40 years. The deceased husbands seem to have been in easy circumstances in almost every instance, although not particularly opulent in any one case. It is remarkable, also, that where little or no property was left, the widows appear to have attained to an advanced age.

Hooghly:
In 1824 - 91
1825 - 104
Increase 13

The police officers were present at every case of suttee which occurred in this district, with the exception of two. In one instance, from the age of the woman (Musst. Brunmohee Deby, No. 33 of the Statement) being only fifteen years, the sacrifice was illegal, and it was the duty of the mohurir, who was present on the occasion, to have interfered to prevent it. The court observe that he has been dismissed for this failure of duty. According to the classification of the magistrate, 26 of the deceased husbands are represented as having been in opulent circumstances, 52 in middling, and 26 in poor circumstances: of the whole number of the widows burnt, which exceeds by nine the number sacrificed during the year preceding, only 25 were under the age of 40 years.

Jessore:
In 1824 - 30
1825 - 16
Decrease 14

The court are happy to observe that the suttees in this district during the past year have not been so numerous as in the year preceding; no illegality seems to have been practised. The deceased husbands were in almost every instance in middling circumstances, and of the Brahmin and Kaeth caste. The greater number of the widows were considerably upwards of 40 years of age.

Jungle Mehals:
In 1824 - 16
1825 - 9
Decrease 7

The returns from this district exhibit a gradual and rapid decrease; in the year 1823 there were 27 female sacrifices: those that occurred during the past year do not require any particular remark. The police officers were present on every occasion; there existed no legal obstacle to any of the sacrifices. The deceased husbands with one exception were poor and ignorant, and all the women but one were very far advanced in years.

Midnapoor:
In 1824 - 22
1825 - 22

In the district of Midnapoor exactly the same number of suttees took place in the last as in the preceding year. The ceremonies all but two were performed in the presence of the police officers. The deceased husbands were generally in good circumstances, and the widows, with the exception of five, considerably advanced in years. The magistrate of Midnapore will be called upon through the court of circuit to state under what rule he deemed himself authorized (in the case Sreemutee, No. 11 of the Statement) to impose a fine of 30 rupees on one Jonatun Ghose, for not reporting to the thannah the circumstance of the intended sacrifice. No instance of suttee occurred in that part of the district, which is subject to the jurisdiction of the joint magistrate of Nugivan.

Nuddeah:
In 1824 - 79
1825 - 60
Decrease 19

It is gratifying to perceive a sensible decrease in this district: the sacrifices which did occur do not seem to have been attended by any disqualifying circumstance, and although not expressly mentioned, it is presumable that the police officers were present on every occasion. By far the greater number of the deceased husbands were Brahmins (Chutoozeas and Burnoojeas) in comfortable circumstances; the widows for the most part advanced in years.

Suburbs of Calcutta:
In 1824 - 34
1825 - 48
Increase 14

There has been an increase of 14 to the number of suttees during the past year in this jurisdiction as compared with the year preceding. The sacrifices in every instance were performed in the presence of the police officers, and the widows burnt themselves voluntarily with the corpses of their husbands; nor does there appear to have existed any legal impediment. The deceased husbands were of various castes and tribes, and but few of them in opulent circumstances. The greater number of the women were aged, and nine of them upwards of 70 years old.

24 Pergunnahs:
In 1824 - 22
1825 - 26
Increase 4

Nothing remarkable presents itself on a review of the statement of female sacrifices in this district during the past year, except that the deceased husbands appear to have been in better circumstances than in the other districts. One illegal suttee occurred which the magistrate has not noticed, that of Mussummat Doorza (No. 13 of the Statement), who was only 15 years of age when she ascended the pile. It appears from the magistrate's statement that the police officers were present during the ceremony, and the magistrate will be desired to furnish any explanation as to the cause of the police officers neglecting to interfere, notwithstanding the prohibition as to age contained in the draft of directions to police daroghas, which accompanied the letter of the registrar of the Nizamut Adawlut to the several courts of circuit, under date the 29th of April 1813: he will further be required to state whether any and what notice was taken of this omission.

Barasut:
In 1824 - 4
1825 - 20
Increase 16

In this jurisdiction the court regret that the practice of suttees seems to be on the increase. Police officers were present in every instance. The deceased husbands were chiefly Brahmins and Kaiths in moderate circumstances, and the widows were generally advanced in years, one victim however was only 16 years old.

Zillah Cuttack:
In 1824 - 11
1825 - 14
Increase 3

Three more suttees have occurred during the past than during the preceding year. Nothing remarkable appears to have occurred in any instance: it may be presumed, although not expressly stated, that the police officers were present at the several sacrifices, except on one occasion, where it is mentioned that they were not present. Of the deceased husbands, one half appear to have been in good circumstances, and the rest poor. The widows were, generally speaking, advanced in years.

Zillah Cuttack, Rhoordah:
In 1824 - 13
1825 - 16
Increase 3

The joint magistrate accounts for the increased number of suttees in his jurisdiction, during the past year, by the annexation of an additional thannah. The sacrifices that did occur do not appear worthy of any particular remark. In one instance the ceremony is stated to have been performed before the arrival of the police officers: in another, the sacrifice was by the rite termed anoo murun, or post-cremation; but the woman not being of the Brahminical tribe, it does not appear to have been illegal. The husbands were, generally speaking, in good circumstances. The majority of the widows appear to have been of advanced age: one widow was properly prevented from becoming a suttee, on suspicion of her being intoxicated; she subsequently departed from her purpose, and is now living with her family. That part of the zillah which is under the jurisdiction of the joint magistrate of Balasore, continues, the court are happy to find, free from female sacrifices; none occurred during the past year, and only one in the year preceding.

Dacca Division.

Zillah Backergunge:
In 1824 - 23
1825 - 63
Increase 40

A very lamentable increase in the practice of suttee has occurred in this district during the past year; no less than 40 more than in the year preceding having sacrificed themselves. The magistrate attributes this increase, with every appearance of probability, to the excessive mortality which occurred in the district, owing to the prevalence of *cholera morbus*. Of the husbands, twenty-three were in affluent circumstances, and the rest indigent. In the case of Mussummat Sree Mutee, *alias* Oomal (No. 33 of the Statement), who was burnt by the rite of anoomurun, or con-cremation, in the absence of the police officers, it appears that the people concerned in the transaction have been apprehended, and that the case was under investigation; but as, *primâ facie*, the sacrifice does not appear to have been attended by any disqualifying circumstances, the magistrate will be required, through the court of circuit, to state what were the reasons which induced him to apprehend the individuals concerned, and the result of the investigation which he instituted. The widows, on an average, were middle-aged. The age of one exceeded 90, and that of another fell short of 20 years.

Zillah Chittagong:
In 1824 - 2
1825 - 9
Increase 7

In four of the instances of suttee reported from this district, the police officers were not in attendance; but it does not appear that any legal disability existed in any of the instances. The widows, with three exceptions, were far advanced in age, and all the husbands died possessed of property. In that part of the jurisdiction which is subject to the joint magistrate of Noacolly, there was one female sacrifice of an old woman, aged 60, whose husband was very poor; it was not attended by any remarkable circumstances. In the year preceding, no sacrifice occurred.

City of Dacca:
In 1824 - 7
1825 - 18
Increase 11

In this district, also, a considerable increase (11) has taken place in the number of female sacrifices during the past year, compared with the year preceding. In 10 of these cases deceased husbands appear to have left property; they were, generally speaking, Brahmins and Bydes, or writers. The widows were, on an average, middle-aged.

Zillah Dacca Jelalpore:
In 1824 - 2
1825 - 2

The same number (two) became sacrifices in the past year as in the year preceding, and the occurrences were not attended by anything worthy of remark. One husband was a mohurir, and the other a native doctor. The age of the widow of the former was 21, that of the latter, 45 years.

The

The court are happy to observe that these districts continue free from female sacrifices.

Zillah Mymensing and Sylhet:
In 1824 - –
1825 - –

In this district *, female immolation by means of burying alive appears to be very prevalent. This custom is peculiar to the Joogy, or weaver cast, and more than one half of the sacrifices which occurred during this year were done by these means.

* Zillah Tepperah:
In 1824 - 6
1825 - 8
Increase 2

The age of Musst. Obhya, who was reported to be only 12 years old, and who was burnt with the body of her deceased husband, rendering that sacrifice illegal, the magistrate will be required, through the court of circuit, to report whether any and what measures were adopted by him on the occasion. With the exception of this case and two others, the remaining widows appear to have been of an advanced age, and the deceased husbands are stated to have all died in respectable circumstances.

Moorshedabad Division.

In one of the cases reported from this district the police did not arrive at the spot until after the ceremony had commenced; but neither in that case nor in any other, does there appear to have existed a legal obstacle. Of the widows, seven were upwards of 40 years of age; and of the husbands, five were in respectable circumstances.

Zillah Beerbhoom
In 1824 - 3
1825 - 9
Increase 6

It is with much satisfaction the court are still able to report that these jurisdictions continue free from female sacrifices.

Zillah Bhaugulpore, Mongheer, and Dinagepore:
In 1824 - –
1825 - –

In the jurisdiction †, however, of the joint magistrate of Maldah, one suttee occurred, and it is remarked by the joint magistrate that the family have been proverbial for self-immolation.

† Maldah:
In 1824 - –
1825 - 1
Increase 1

In two cases reported from this jurisdiction ‡, Soorgee and Mussummat Kumul (Numbers 3 and 4 of the Statement), although there was no disqualifying circumstance in either case, yet the persons who were present have been summoned before the magistrate: he will be required, through the court of circuit, to state for what purpose those individuals were summoned, and what the result of the proceedings.

‡ City of Moorshedabad:
In 1824 - 8
1825 - 6
Decrease 2

In the cases of Mussaumut Dunsurree and Sutnee, the only two cases of suttee which are reported to have occurred in this district during the past year, there appear to have existed legal obstacles which the magistrate has not noticed; in the first case the victim was only thirteen years, and in the second a boy was left one year old: the magistrate will be required, through the court of circuit, to furnish an explanation in both these cases. The husbands in both cases were poor people, and the widows young.

Zillah Purneah;
In 1824 - 1
1825 - 2
Increase 1

Nothing worthy of note appears to have occurred in the two sacrifices reported from this district; the husband of one of the widows was in good circumstances, and the other had no property. Both the widows were middle aged.

Zillah Rajeshalye;
In 1824 - –
1825 - 2
Increase 2

In that part of the country subject to the jurisdiction of the joint magistrate of Bogoorah, and in that subject to the commissioner of Rungpore, no suttee is reported to have occurred.

Bogoorah, and Joint Magistracy of Rungpore.

One suttee occurred in the past year in this district, as in the year preceding. The sacrifice was not attended by any remarkable occurrence. The husband was a Brahmin, in middling circumstances, and the widow, who was 40 years old, burnt herself with his body in the presence of the police officers.

Zillah Rungpore:
In 1824 - 1
1825 - 1

Patna Division.

One woman only was burnt in this jurisdiction during the past year. The sacrifice took place by anoomurun, or post-cremation. The woman was the wife of a custom-house officer and aged 35 years; no disqualifying circumstance appears to have existed, but the police officers did not obtain timely information, so as to enable them to be present at the ceremony. That part of the district subject to the joint magistrate of Monghier continues free from female sacrifices.

Zillah Behar:
In 1824 - 1
1825 - 1

Zillah Ramghur:
In 1824 - 10
1825 - –
Decrease 10

The court are happy at being able to furnish a blank statement as to the district of Ramghur, especially as in the year preceding the number of immolations was by no means inconsiderable.

* Zillah Sarun:
In 1824 - 12
1825 - 15
Increase 3

The number of suttees that occurred during the past year exceeds by three the number that took place during the year preceding in this district *. With one exception, the husbands appear to have been all in poor circumstances. Nothing remarkable occurs, either in the ages of the victims, or as to other circumstances. In most of the instances the ceremony was performed previously to the arrival of the police officers. The court observe that in this district the magistrate has adopted a practice which does not exist in any other district; namely, on every occurrence of a suttee to consult the pundit of his court as to its legality or otherwise: but as the law applicable to this ceremony has already been sufficiently ascertained and promulgated, the court are of opinion that this practice is useless and objectionable, and they will direct its discontinuance in future.

Zillah Shahabad:
In 1824 - 18
1825 - 20
Increase 2

In this district, also, there has been an increase of suttees during the past year; but with reference to the great extent to which it formerly prevailed, the increase of two cannot be wondered at. In point of fact, indeed, the numbers in both years are the same; for one case which occurred in the latter end of the preceding year, is included in the report for the past. The officers of police appear to have been present only in one instance. Among the sacrifices, several were of an illegal nature, and attended by disqualifying circumstances. The first illegal sacrifice is that of Mussummaut Naugbunsee, the widow of a sepoy, who had died eight years before, and the widow, though informed of his death two months after this occurrence, expressed no intention at that time of becoming a suttee. The next case noticed by the magistrate as illegal does not appear to have partaken of that character: Mussummaut Rhutranee was desirous of burning herself with her husband's corpse, but was forcibly prevented by her son; she sacrificed herself the next day with his sandal. In this instance the delay on the part of the widow was involuntary. The second case of positive illegality is that of Mussummaut Jhornah, the widow of a Rajpoot cultivator, who burnt herself with her deceased husband's turban six days after his death, although no obstacle existed to her sacrificing herself at the time of the cremation of her husband's corpse.

The third case is that of Mussummaut Jithun, the widow of a sepoy, whose immolation was illegal on the same grounds as in the preceding case; in addition to which, being of the Brahminical tribe, she could not, under any circumstances, have legally performed the rite of post-cremation. The same objection applies to the fourth case, that of Mussummaut Heesaheea, also the widow of a sepoy; and to the fifth case, that of Mussummaut Nauggin, except that the latter did not belong to the Brahminical tribe. No criminal prosecutions have been instituted against any of the persons concerned in aiding and abetting at these illegal rites. The sacrifice in every instance appears, as far as could be ascertained, to have been perfectly voluntary, and the widows, except the last mentioned, who was only 16 years old, to have all attained a mature age; four were widows of sepoys, and one of an invalid havildar; and except the last-mentioned individual, no one of the deceased husbands is reported to have left property; they were chiefly cultivators and tradesmen. The widows were, in most instances, advanced in years. The court are happy to find that no less than seven intended sacrifices were, during the past year, prevented by the dissuasion of the police officers. But it would have been more satisfactory to the court had they been furnished with a brief statement of the circumstances of each case, showing the age and condition in life of the woman, the nature of the dissuasion employed, and generally the means used to induce the woman to depart from her resolution.

† Zillah Tirhoot:
In 1824 - 1
1825 - –
Decrease 1

Not a single instance of suttee occurred in the district of Tirhoot† during the past year, including that part of it which is subject to the jurisdiction of the joint magistrate of Mongheir.

‡ City of Patna:
In 1824 - –
1825 - 2
Increase 2

This jurisdiction‡ was free from female sacrifices during the years 1824 and 1823, but the court regret to find that two are reported to have occurred during the past year; one was the widow of a goldsmith, aged 80 years, and the other, aged 30, the widow of a gardener. The police officers were present at both ceremonies, but their efforts to dissuade were unsuccessful. No disqualifying circumstance existed in either case.

A con-

A considerable decrease is perceptible in this district during the past year. In each instance the sacrifice was consummated before the arrival of the police, but no disqualifying circumstance was ascertained to exist. In the case of Mussummaut Deepnee, the widow of a zemindar, aged only 20 years, who was, though of the Brahminical order, burnt without the corpse of her husband, with whom she had never associated: her father was committed to take his trial before the court of circuit, and the magistrate will be required to report the result of the commitment.

Zillah Gorukpore:
In 1824 - 17
1825 - 9
Decrease 8

Bareilly Division.

One instance of suttee occurred in the district of Agra during the past year. It was illegal, the woman having been of the Brahminical order, and not having been burnt with the body of her husband. The magistrate attributes the occurrence to the remissness of the darogha, who deputed his inferior police officers, instead of proceeding himself to the spot; he has consequently been dismissed from office. The widow was aged 40.

Zillah Agra:
In 1824 - -
1825 - 1
Increase 1

In the year preceding, one, and in the past, two, sacrifices are reported from this district. There does not appear, in the first case, to have existed any disqualifying circumstance; the police officers were present, and remonstrated without effect. The woman was aged 60, and the wife of a Bukkal; she was resolutely bent on self-destruction, having lighted the pile with her own hand. In the second case, also, the woman appears to have been equally resolute; she was aged 30 years, the widow of a Jaut, and being prevented by her brother-in-law from burning with the corpse of her husband, she fasted 20 days, and being obstinately bent on self-destruction, her family thought further opposition useless. She also lighted the pile with her own hand.

Zillah Allighur:
In 1824 - 1
1825 - 2
Increase 1

This case, the court observe, cannot properly be called a suttee, but a common case of suicide; the woman who was burnt had been twice married, her first husband having been dead for a period of 20 years; but as the Hindoo law does not recognize second marriage by widows, she could only be said to have been living in a state of concubinage with the person whom she called her husband (he being her late husband's brother), and with whose body she was burnt. The magistrate will be required to explain the circumstance, and to state whether or not there exists, in that part of the country, any usage or recognized practice to justify a second marriage, as contracted by the woman who was sacrificed in the present instance. Nothing further worthy of remark occurred in this case. The woman was aged 45, by caste Hujjam, and very poor.

Shajehanpore:
In 1824 - 1
1825 - 1

In four of the cases reported from this district, no particular observation seems necessary. The husbands were in good circumstances, and the widows of mature age. In the case of Lulkooa, however, the ceremony was illegal, as she might have sacrificed herself before the lapse of 19 years from the death of her husband, the original obstacle, namely the tender age of her child, having ceased to exist for a period of 18 years. In the case of Mussummaut Goorooa, also, the widow of a sepoy of the Brahminical tribe, who burnt herself with the handkerchief of her husband, he having died three months before, there was clearly an illegality; but the police officers did not arrive at the spot sufficiently soon to prevent the ceremony. The magistrate will be required to report the result of the investigation which he has instituted on this occasion.

Zillah Cawnpore:
In 1824 - 5
1825 - 6
Increase 1

The woman in this instance was a poor Brahminee, who was 60 years of age, and burnt herself voluntarily with the corpse of her husband, in the presence of the thannadar.

Bhittara:
In 1824 - 1
1825 - 1

The police officers were not present at this sacrifice; but no disqualifying circumstance was found to exist. The woman was the widow of a poor weaver, and aged 60 years.

Zillah Etawah:
In 1824 - -
1825 - 1
Increase 1

There is nothing very remarkable to any of the cases of suttee reported from this jurisdiction*. The relations of the widows are represented as having done all in their power to prevent them from sacrificing themselves; but they appear to have been resolutely bent on destruction. They were all of mature age; and two of the husbands are stated to have been very wealthy. Of the husbands, one was a Rajpoot cultivator, and the other three Brahmins, two cultivators, and one a perohit or family priest.

* Joint Magistracy, Etawa:
In 1824 - -
1825 - 4
Increase 4

Zillah Seharunpore:
In 1824 - 1
1825 - 1

The only sacrifice reported from this district is that of an old woman, by name Jeyo Koonwar, who was 85 years of age, the widow of a perohit. The police officers were present, and expostulated with her to no effect. She was burnt with the corpse of her husband, and no disqualifying circumstance existed.

In the jurisdictions of Bareilly, Pillebheet, Furruckabad, Moradabad, Nuggeena, Meerut, Boolundshahar, Moozuffer, Nugger, Deyrah, Doon, and Sirpoora, no suttee took place during the past year, nor does it appear that there was more than one intended sacrifice, which happened in Moradabad, but the woman was easily dissuaded from her purpose by the thannadar. She was the widow of a Bunnia, and is now living with her relations.

Benares Division.

Zillah Allahabad:
In 1824 - 5
1825 - 2
Decrease 3

Only two cases of suttee occurred in this district during the past year, and in neither instance is any particular remark necessary. The thannadar was present on both occasions. One was aged 40, the widow of a cultivating Brahmin, the other 60, the widow of a Bunnea. Both the husbands were in easy circumstances.

Joint Magistracy, Bethora:
In 1824 - -
1825 - 2
Increase 2

The two instances of suttee reported from this portion of the jurisdiction were also legal, but the police officers did not receive sufficiently early intelligence to enable them to attend. One widow was aged 49, the other 20. The husband of the former was a Brahmin in very good circumstances; the husband of the latter was a poor Bunnea.

S. D. Bundlecund:
In 1824 - 5
1825 - 1
Decrease 4

The case of suttee reported from this district is stated by the magistrate to have been altogether irregular. The widow is represented as having left her home wholly unattended; and unassisted by any one, to have mounted the funeral pile of her husband, which was still flaming, and which had been abandoned by all the persons who aided in burning the corpse. In this there does not seem to have been anything illegal; and however deficient in form and ceremony, the sacrifice was clearly voluntary. The magistrate will be called upon to explain whether there existed any other cause of irregularity. The intended sacrifice was very properly prevented in this district, the woman not being the wife of the deceased.

City of Benares:
In 1824 - 16
1825 - 17
Increase 1

Seventeen women sacrificed themselves with their husbands in the jurisdiction of the city of Benares during the past year, being one more than during the year preceding. The magistrate ascribes the frequency of the occurrence to the excessive mortality which prevailed during the year. The victims were, all but three, of the Brahminical tribe, and generally of an advanced age. Of the husbands, three are reported to have been in middling circumstances, eight wealthy, and six poor. The police officers were present on all the occasions, and by their means five other intended suttees were prevented; four from existence of some disqualifying circumstance, and the fifth by dint of persuasion.

Zillah Ghazeepore:
In 1824 - 33
1825 - 21
Decrease 12

It is satisfactory to find a very sensible decrease in the number of women sacrificed, during the past year, in this district, where the rite used to be of such frequent occurrence. The husbands of the victims were, generally speaking, in poor circumstances, and the ages of the women advanced. In one case, however, that of Mussumut Unnah, who was the widow of a sepoy, the victim was only 15 years of age, which circumstance, as well as that of her belonging to the Brahminical order, and having burnt without the corpse of her husband, rendered the sacrifice illegal. The court observe that the parties concerned in the transaction have been committed to take their trial before the court of circuit, and the magistrate will be required to communicate the result of that proceeding. The case of Phool Koar was also an illegal suttee; the rite having been by anoomurun, or post-cremation, and she being a Brahminee. Her relations, however, are represented as having done all in their power to prevent the sacrifice. The same remark is applicable to the case of Mussummut Soogurre, and to that of Mussummut Aoraia. The sacrifice of Mussummut Hurkee was illegal, on the ground of her minority, she being only 15, although the magistrate reports the ceremony to have been free from objection. In the case of Mussummaut Ujirassee, the relations have been fined 50 rupees, and sentenced in default to be imprisoned for three months, for the alleged offence of not conveying timely intelligence to the thanna. This, however, the court observe, is not a punishable offence under the existing Regulations; and even had it been so, the penalty, with reference to

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the condition in life of the family, would be apparently too severe. This remark will be communicated to the magistrate, and he will be desired to refund the amount of the fine in the event of its having been paid. Five other widows had formed the resolution of burning, but were turned from their purpose, in one case by the persuasion of the zemindars of the village, and in the remaining four by that of the officers of police.

Only three instances of suttee occurred in this jurisdiction during the past year, being less by five than the number which took place during the year preceding. Nothing worthy of remark presents itself in any one of the sacrifices. The police officers were present at only one of them, which was a case of anoomurun, or post-cremation. One of the husbands was in middling circumstances, the other two were poor; one of the widows was 27 years of age, the other two were far advanced in life.

Joint Magistracy, Azemghur:
In 1824 - 8
1825 - 3
Decrease 5

The police officers were present at all, except two, of the sacrifices which occurred in this district during the past year. In three of the instances the women were far advanced in years, and in all the rest young. Five of the husbands are reported to have been in good circumstances, two in middling circumstances, and the rest ignorant and poor. In the case of Mussummut Ghoonia, of the Brahminical tribe, the magistrate remarks that the sacrifice by the rite of anoomurun was illegal, but could not be prevented. He will be desired to report whether any and what measures were taken to bring to punishment the persons who persisted in consummating the act of illegality, against the remonstrances of the police officers.

Zillah Mirzapore:
In 1824 - 6
1825 - 9
Increase 3

The jurisdiction of the magistrate of the northern division of Bundlekund and of Juanpore, the court have much satisfaction in stating, continue to be free from the practice of suttee.

(signed) *W. H. Macnaghten*, Registrar.

Minute by the Second Judge; Suttee report for 1825.

On a former occasion I declared my sentiments with regard to the rite of suttee in the following terms:—

"The second judge has on a former occasion expressed his opinion to government that the practice of suttee ought to be abolished, and that it may be abolished with perfect safety.

"He cannot therefore subscribe to any instructions that have a tendency to modify systematize or legalize the usage, or that appear to regard a legal suttee as at all better than an illegal one.

"He is convinced that if this mode of issuing orders under the sanction of government, to regulate suttees, is continued, the practice will take such deep root, under the authority of the supreme power of the country, that to eradicate it will become impossible.

"He proposes, that all existing circular orders regarding suttees be annulled; that no more reports on the subject be furnished; and that Regulation 8 of 1799 be enforced against suttees, whether by the Shaster legal or illegal; or if that law be deemed too severe for the present, let a milder law be framed, making punishable by temporary imprisonment to assist in any suttee whatever, whether by the Shaster it be legal or illegal.

"Should even this be deemed hazardous, it will be better to leave the Hindoos to themselves upon the subject, as being a rite which it would be disgraceful to us to countenance, and dangerous to our empire to forbid. The usage will be much more likely to fall into disuse under a total neglect on the part of government, than under the present system of attention and inquiry, which serves but to keep the feelings of the Hindoo population alive upon the point, and to give a sort of interest and celebrity to the sacrifice, which is in the highest degree favourable to its continuance and extension."

On the report of the suttees of 1820, I expressed myself as follows:—

"My opinion is that the toleration of the practice of suttee is a reproach to our government, and that the entire and immediate abolition of it would be attended with no sort of danger.

BENGAL.

" I would suggest a short Regulation on the subject, somewhat in the style of the 6th Regulation of 1802, against the sacrifice of children at Saugor.

" There are expressions in the preamble to that Regulation, which would not exactly suit the case of suttee, but a preamble somewhat to the following effect would not perhaps be unapt :

" ' Whereas the practice of suttee is shocking to humanity and contrary to nature ; and whereas the British government, after the most careful inquiry and the most mature consideration, feels it impossible to be satisfied that this commission of self-murder can ever be in truth the free, voluntary, unbiassed and uninfluenced act of the female who is sacrificed ; and whereas to interfere with a vigorous hand for the protection of the weak against the strong, of the simple against the artful classes of its subjects, is one of the most binding, imperious and paramount duties of every civilized state, a duty from which it cannot shrink without a manifest diminution of its dignity, and an essential degradation of its character among nations,' " &c. &c.

The opinion I twice before recorded, I have not at all altered ; indeed it has been greatly strengthened and confirmed by the experience which every successive year has afforded of our power to do exactly what we please in India, without any likelihood of resistance.

The report for the past year exhibits 639 suttees, being 67 more than occurred in the year preceding. These suttees have been performed under the system for self-immolation established by the British government in the years 1813, 15, and 17. The most decidedly and atrociously cruel rite that anywhere exists at this moment upon the face of the globe is carried on by the express sanction of the ruling power, whose officers are liable to censure and other consequences if they interfere to prevent its performance.

The plea, and the only plea, for this is, that prohibition might cause discontent and create disturbance among the natives. Discontent at hundreds of human beings, and those of their own tribe and persuasion, being rescued yearly from the most excruciating and lingering torment, terminating in death ! Disturbance, because we showed a disinterested sympathy with human suffering ; because we had enacted a law in strict accordance with two of the strongest feelings that sway the heart of man, the dread of pain and the fear of death, a law forbidding the infliction of pain and prolonging the duration of life !

There would be no discontent, no disturbance ; no general disturbance certainly any where ; and if any local and partial disturbance occurred, it might be put down as easily as any common breach of the peace. Our native military, were it necessary to call them in, would assist as readily on this as on any other occasion. The Mahomedan soldier is not concerned in the question, and the Hindoo soldier cares for nothing but loss of caste or loss of pay, neither of which consequences would follow the abolition of the rite of suttee. To the highest class of Hindoo sepoy, the Bramin, the rite indeed is a mere nullity, for his profession rarely allows of his dying at home, and the wife of a Bramin is not permitted to burn without the body of her husband.

I sincerely hope this foul stain will be removed from the Company's government before its final expiration, supposed to be so near at hand ; and I would respectfully suggest to him whose circulars, above adverted to, are by all intelligent persons considered to have spread and confirmed this execrable usage, that he avail himself of his present situation of influence and power to expiate the creation of this unintended mischief, by an immediate enactment abolishing the rite altogether.

It has been said that it can only be abolished from home : I am not aware of any Act of Parliament, or any orders from the Court of Directors, that make it incompetent to the local government ; and though the home authorities may not choose to compel its abolition by this government, because they hold the local government to be the best judge of the probable effect of the measures, yet be assured the authorities at home would rejoice to learn that the local government had taken the abolition on itself.

So long as, having the power, we want the will, or having the power and the will, we want the energy to abolish it, it may fairly be doubted whether we are *de jure* rulers of the country.

November 1, 1826. (signed) *Courtney Smith*, Judge.

Minute

Minute of the Fifth Judge.

In the report on suttee now to be submitted to government, I think the court should again urge its total abolition. It appears to me to be particularly necessary that the court should state its sentiments as to the probable effect of a prohibitory enactment on the feeling of the native army, as government seem to consider all the communications which have been hitherto made to it on the subject of suttee inconclusive from their not containing any opinion on that point.

My opinion is that an enactment prohibiting the sacrifice of suttee would be regarded by the native army with nearly total indifference, as the civil enactments of the government generally are.

All the regular corps of the army are recruited in Behar, Benares, Oude, and the Western Provinces. From the infrequency of suttee in those districts, it is manifest, not only that the inhabitants do not consider it as a sacrifice enjoined by their religion, but that they feel a strong disinclination to it; and we may be assured that those of them who have entered the army, and have had intercourse with Europeans, are not more favourably disposed towards it. The probability indeed is that the interdiction of the rite would be acceptable to all classes, and particularly to the sepoys, as affording relief from all fear of the degradation which in some minds may be conceived to attach to the non-performance of it, so long as it continues to be legal.

This opinion is further supported by the fact, that although the wife of a Bramin cannot burn without the body of her husband, yet that prohibition neither prevents Bramins from enlisting in the army and leaving their homes, nor induces those who do enlist, their wives to accompany them while with their regiments.

It should also be remembered that the Hindoo portion of the army is less likely than the Mahomedan to be induced to risk the loss of advantages actually enjoyed by them, by opposing an act of the government which does not immediately affect their individual interest; a deprivation of any personal advantage, or an act tending in any degree to deteriorate their condition in the service, is much more likely to produce a feeling of discontent among them than any general measure affecting the people at large. If any such cause of dissatisfaction with the service exists, so long as it remains government cannot be secure as to the effect of any of its measures whatever; but let such cause be removed, and I feel confident that a law for the suppression of suttee could be carried into effect with as much safety as any other enactment, and with as little risk of causing disaffection among the Hindoos as among the Mahomedans of the army.

9th Oct. 1826. (signed) *A. Ross*, Judge.

(True copies)

(signed) *W. H. Macnaghten*, Registrar.

DETAILED STATEMENT of SUTTEES, or HINDOO WIDOWS, who were burnt or buried alive with their deceased Husbands, in the several Zillahs and Cities, during the Year 1825; compiled from the Reports of the Magistrates.

CALCUTTA DIVISION.

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - 63	1.–MussumutKhettoo - -	40	Aughree - -	Bundrabun, gooft	- - husbandry; left property to the amount of 400 rupees; no children.	3 January 1825	Potenah - -	- - the whole of these sacrifices, with one exception duly marked, took place by sahamurun, and were attended by the police officers:—one woman, Mahungee Debbea, a brahminee, aged 18 years, was prevailed upon to refrain from her purpose at the intercession of the police.
	2.–D° Sreemuttee Debbea -	60	Brahmin - -	Ramkunth, chutterjea.	- - no profession; leaving a child of 30 years old, and 7 beegahs of bermoter land.	23 – –	Cutwa.	
	3.–D° Rooknee -	30	Beneea - -	Rajchund, kurr -	- - husbandry; left property to the amount of 150 rupees; no children.	2 February –	Ambooa.	
	4.–D° Sunkuree -	60	Baugdee - -	Pran. baugdee -	- - husbandry; leaving 2 boys and 2 daughters, all above 18 years of age; no property.	3 – –	Gangooreea.	
	5.–D° Puncha Nunee Debbea -	18	Dybuck Brahmin	Paunchoo, thakore.	- - beggar; leaving 3 boys and 3 daughters, all of age; no property.	19 – –	Town Burdwan.	
	6.–D° Surrof Suttee - -	36	Koomar - -	Bubram, paul -	- - labourer; left property to the amount of 30 rupees; 4 children, all above 25 years of age.	21 – –	Poobthul.	
	7.–D° Puddoo -	64	Brahmin - -	Shamsoonder, banoorjee.	- - no profession; left property to the amount of 500 rupees; a boy and 2 daughters on the part of Kuroona Moe, all above 30 years of age.	26 – –	Amboa.	
	8.–D° Kuroona Moe	75						
	9.–D° Huroo Munee	30	Tellee - -	Budden, nundy -	- - ditto - - left property to the amount of 400 rupees; 1 daughter of 9 years old.	8 March –	- Ditto	
	10.–D° Ulunge -	60	Dome - -	Goremul -	- - chowkeedaree; left no property, but 3 boys and a daughter, all above 25 years of age.	25 – –	Indoo.	

11.–D° Bemolla - 80	Brahmin - -	Gudadhur, beede-abhoosun.	- - no profession; left property to the amount of 500 rupees; 3 boys and a daughter, all of age.	3 April –	Seeleemabad.
12.–D° Gour Munee 80	D° - -	Hurgobind, saurb-bhoom.	- - ditto - - left 100 beegahs of bermoter land and some jewels, to the amount of 150 rupees, and 2 children, all above 50 years of age.	4 – –	Poobthul.
13.–D° Korosooleer 70	Kyburt - -	Nethaee, mundul	- - ditto - - left property to the amount of 800 rupees; 3 boys and 3 daughters, all above 15 years of age.	5 – –	Ambooa.
14.–D° Suckhee - 40	Koeth - -	Punchamun, sirkar.	- - ditto - - left property to the amount of 800 rupees; no children.	14 – –	- Ditto.
15.–D° Woorna Moe 50	Brahmin - -	Kishenkunth, gangoolee.	- - ditto - - left property to the amount of 500 rupees; no children.	6 May –	- Ditto.
16.—D° Belauss Munee - - 50	Koeth - -	Kossunath, ghose	- - husbandry; left 2 children, all above 20 years of age; no property.	- Ditto -	Indoo.
17.–D° Goluck Munee - - 55	Brahmin - -	Komlakunth, chutterjea.	- - ditto - - left some bermoter land; 3 children, all above 14 years of age.	5 June –	Potenah.
18.–D° Bindra Bunee - - 25	D° - -	Becheram, kaeth.	- - no profession; left 5 beegahs of bermoter land; no children.	14 – –	- Ditto.
19.–D° Chandranee 50	D° - -	Nilkunt, rae -	- - ditto - - left 30 beegahs of bermoter land and property to the amount of 200 rupees; a boy of 23 years old.	19 – –	Poobthul.
20.–D° Bhaurutee 75	D° - -	Joogul, rae -	- - ditto - - left property to the amount of 50 rupees; a boy and a daughter, all above 40 years of age.	24 – –	Ambooa.
21.–D° Kuro Munee 24	D° - -	Chaund Mohun, banoorjee.	- - ditto - - left property to the amount of 60 rupees; a daughter of 9 years old.	28 – –	- Ditto.
22.–D° Nill Munee - 50	D° - -	Thakoredoss, holdar.	- - ditto; left 10 beegahs of bermoter land; and 2 children, all above 22 years of age.	9 July –	Poobthul.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued*	23.—Mussᵗ Banchee - 60	Brahmin - -	Juggut Churn, mookerjee.	- - no profesion; left property to the amount of 1,000 rupees, and two boys and a daughter, all above 30 years of age.	4th August 1825	Amboora.	
	24.—Dᵒ Bermoo Mae 24	Benua - -	Sreehuree, soha -	- - ditto - - left property to the amount of 500 rupees; children all above four years of age.	15 - -	- Ditto.	
	25.—Dᵒ Kistoo Preea 65	Brahmin - -	Doolale, banoorgea	- - husbandry; left property to the amount of 200 rupees, and children of age.	- Ditto -	Raena.	
	26.—Dᵒ Berma Mae - 25	Buddee - -	Nillambur, mozoomdar.	- - no profession; left property to the amount of 600 rupees; no children.	19th August -	Amboora - -	- - sacrificed by anoo-murun.
	27.—Dᵒ Baroonee - 80	Gowala - -	Suckteeram, gope	- - milk seller; left property to the amount of 300 rupees; two boys and three daughters, all above 30 years of age.	29th - -	Potenah.	
	28.—Dᵒ Belassee - 65	Chussa - -	Gudduc, mundul.	- - husbandry; left property to the amount of 100 rupees; no children.	1st September -	- Ditto	
	29.—Dᵒ Roop Moonjuree - - 40	Tamoolee - -	Bullae, nack -	- - no profession; left property to the amount of 150 rupees; a child of eight years old.	2d - -	Town Burdwan.	
	30.—Dᵒ Dya Mae - 36	Brahmin - -	Gudadhur, mokerjea.	- - ditto - - left property to the amount of 600 rupees, and 15 beegahs of bermoter land; no children.	6th - -	Indoo.	
	31.—Dᵒ Oppura - 70	Dᵒ - -	Narsing, rae -	- - ditto - - left property to the amount of 320 rupees; a child above five years of age.	7th - -	Gangovreea.	
	32.—Dᵒ Gobind - 45	Baugdee - -	Bundeeram, sirdar.	- - chowkeedaree; left property to the amount of 100 rupees; no children.	12th - -	Town Burdwan.	
	33.—Dᵒ Lolmunee - 44	Benua - -	Rampershed, holdar.	- - no profession; left property to the amount of 140 rupees 8 annas; 2 boys and 3 daughters, all of age.	- Ditto -	Cutwa.	

34.–D° Dheermunnee	35	Brahmin - -	Annua, rae -	- - no profession; left property to the amount of 250 rupees; no children.	14th Sept. 1825	Oosgoon.
35.–D° Srumulee -	50	Ditto - -	Ramessur, bhuttacharjee.	- - ditto - - left property to the amount of 700 rupees; two children, all above 10 years of age.	15th – –	Gangooreea.
36.–D° Bhugbutee Debbea -	40	Ditto - -	Ramhurree, misser	- - ditto - - left property to the amount of 300 rupees; no children.	19th – –	Ambooa.
37.–D° Soorj-munee	45	Ramoolee - -	Huramohun, sing	- - ditto - - left property to the amount of 500 rupees; two boys and a daughter, all above 23 years of age.	30th – –	- Ditto.
38.–D° Goluck Munee - -	50	Koeth - -	Gourhuree, mitter.	- - service; left property to the amount of 101 rupees; no children.	- Ditto -	Poobthul.
39.–D° Dhon Munee	40	Tellee - -	Bholanath, tellee	- - labourer; leaving a child of 4 years old; no property.	1st October –	Cutwa.
40.–D° Dya Mae -	30	Brahmin - -	Gourmohun, banoorjea.	- - no profession; left property to the amount of 220 rupees; a boy and a daughter all above 10 years of age.	- Ditto -	- Ditto.
41.–D° Saugurée -	60	Tanty - -	Raddachurn, doss	- - labourer; left property to the amouut of 30 rupees; two boys and three daughters, all above 15 years of age.	24th – –	Seeleemabad.
42.–D° Gosain Dossee - -	40	Beneea - -	Urjoon Dhanee -	- - ditto - - left property to the amount of 500 rupees; two children, all above 15 years of age.	25th – –	Potenah.
43.–D° Doonga Munee - -	45	Beneea - -	Chyton Churn, dut	- - labourer; left property to the amount of 150 rupees; 3 daughters, all above 15 years of age.	26th – –	Ambooa.
44.–D° Gour Munee	75	Sonar - - -	Chyton, sonar -	- - goldsmith; left property to the amount of 50 rupees; a boy of 20 years old.	29th – –	- Ditto.
45.–D° Paurbutty -	70	Kamar - -	Chyton, kamar -	- - husbandry; leaving a boy and two daughters, all of age; no property.	10th Nov. –	Gaugoonea.
46.–D° Ross Munee	40	Tellee - -	Ramkishen, nundy	- - ditto - - left property to the amount of 150 rupees; a boy of 3 years old.	12th – –	Cutwa.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued*	47.—Musst Tirpoora Soondree	32	Brahmin	Bhowanee Sunker, chutterjee.	- - service; left property to the amount of 1,000 rupees; no children.	12 Nov. - 1825	Suleemabad.	
	48.—D° Rassoo	50	Bhaugdee	Pritram, bhaugdee.	- - labourer; left property to the amount of 6 rupees; a boy of age.	18 — —	Roena.	
	49.—D° Jettoo	50	Aughree	Ramnarain, juss	- - husbandry; left property to the amount of 50 rupees; 2 daughters above 25 years of age.	21 — —	Potenah.	
	50.—D° Unnoopoonna	60	Brahmin	Gooroopur Shad, misser.	- - service; left property to the amount of 100 rupees; a child and two daughters, all of age.	23 — —	Suleemabad.	
	51.—D° Chundrabullee	65	Koeth	Cala Chund, mitter.	- - ditto - - left property to the amount of 1,000 rupees; a boy and three daughters, all above 25 years of age.	- Ditto -	Ambooa.	
	52.—D° Saunth Munnee	80	Brahminee	Soodharam, banoorjea.	- - ditto - - left property to the amount of 1,000 rupees, and children above 30 years of age.	26 — —	Raena.	
	53.—D° Jussodah	42	D°	Punchanun, mookerjeee.	- - no profession; left property to the amount of 1,000 rupees; a boy above four years of age.	29 — —	Ambooa.	
	54.—D° Woornamae	26	D°	Luckhun, banoorjea.	- - ditto - - left property to the amount of 300 rupees; no children.	1 Dec. —	Muntisser.	
	55.—D° Ullungo	40	D°	Mudden, mohun	- - ditto - - left 15 beegahs of bermoter land; no children.	10 — —	Balkinshen.	
	56.—D° Komla Debbea	50	D°	Kallepershad, beedeabagiss.	- - pundit; left property to the amount of 250 rupees; two boys and a daughter, all above 12 years of age.	16 — —	Ambooa.	
	57.—D° Aunund Mae	35	D°	Komlakunth, chuttergea.	- - service; left some landed property; two boys and a daughter on the part of former, all above 12 years of age.	17 — —	Balkishen.	
	58.—D° Rarasoondree	26						

	59.–D° Gour Munee 55	Brahmin -	Rambulob, chukerbutty.	- - no profession; left property to the amount of 200 rupees, and three children, all of age.	17 Dec. - 1825	Aorgaon.		
	60.–D° Sabeetreea - 70	Kaeth - -	Punchanun, rae	- - service; left property to the amount of 90 rupees; two children, all above 27 years of age.	21 – –	Potenah.		
	61.–D° Rectamburee 34	Aughree - -	Purmanund, sawunt.	- - husbandry; left property to the amount of 500 rupees; a boy above 12 years of age.	24 – –	Gougooreea.		
	62.–D° Puddoo Munee - - - 36	Kaith - -	Bhyrob Chund, ghose.	- - service; left property to the amount of 28 rupees; a child above four years of age.	- Ditto -	Poobthul.		
	63.–D° Birjsoondree 70	Brahmin -	Umbicachurn, misser.	- - husbandry; left property to the amount of 109 rupees; three boys and two daughters, all above 30 years of age.	30 – –	Cutwa.		
Hooghly - 104	1.–Mussᵗ Upperna Dassy - - - 55	Telly - -	Ramhurry, nundy	- - shopkeeper; opulent -	4 January 1825	Byidbuttee -	- - sahamurrun; she left a son of 30 years of age. Burnt in the presence of the police burkendoss.	
	2.–D° - Kessoory Dassy - - - 55	Tanlee - -	Ruttun, hess -	- - labourer; poor circumstances.	23 – –	Chundeoona -	- - sahamurrun; she had no children. In the presence of the police burkendoss.	
	3.–D° - Kunnok Mony - - - 50	Chundal - -	Sunker, hajrah -	- - chowkedar; poor circstances.	26 – –	Benepore - -	- - sahamurrun; she left 4 sons and 5 daughters above 12 years of age. In the presence of the police darogha and burkendoss.	
	4.–D° Rookkoony Deby - - - 60	Brahmin - -	Hedoyram, chatoorjee.	- - mooktear; middling circumstances.	28 – –	Hurripaul - -	- - sahamurrun; she left no children. This suttee took place without the knowledge of the police officers.	
	5.–D° Lukkepreah 75	D° - -	Oomapotee, turkolunkar.	- - jugmany; opulent circumstances.	12 February –	Byedbattee -	- - sahamurrun; she left 2 sons and 2 daughters above 20 years of age. In the presence of police jummadar and burkendoss.	
	6.–D° Soodha - - 45	Kybotta - -	Nemy, poorkut -	- - husbandman; poor circumstances.	14 – –	Cotra - -	- - sahamurrun; she left 3 daughters above 18 years of age. In the presence of the police burkendoss.	
	7.–D° Bhyrobbee - 60	Sulgoup - -	Rampertad, ghose	- - husbandman; opulent circumstances.	16 – –	Byedbattee -	- - sahamurrun; she left 3 sons and 2 daughters above 18 years of age. In the presence of the police mohurrur and jumedar.	
	8.–D° Soobodhra - 70	Brahmin - -	Mookteram, mookerjea.	- - service; opulent circumstances.	20 – –	Hooghley - -	- - sahamurrun; she left 2 sons above age. In the presence of the police darogha.	
	9.–D° Nagoory - 65	Givallah - -	Totarum, ghose -	- - husbandman; poor circumstances.	21 – –	Byedbattee -	- - sahamurrun; she had no children. In the presence of the police burkendoss.	

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	10.—Mussᵗ Kunnukdossy	40	Nappit - -	Bhagboth, nappit	- - husbandman; in poor circumstances.	22 March 1825	Jehanabad -	- - sahamurrun; she left 3 sons and 3 daughters above 13 years of age. In the presence of the police burkendoss.
	11.—Dº Kissinmony	80	Tante - -	Ristanondo, purramanik.	- - weaver; in poor circumstances.	28 — —	Benepore - -	- - sahamurrun; she left 2 sons above 21 years of age. In the presence of the police burkendoss.
	12.—Dº Roopa-Deby	60	Brahmin - -	Ramchuckerbuttee.	- - landholder; middling circumstances.	17 April —	Ghattaul - -	- - sahamurrun; she left 2 daughters above 22 years of age. This suttee took place without the knowledge of the police officers.
	13.—Dº Parbutty	16	Bagdee - -	Purran, bagdee -	- - labourer; poor circumstances.	18 — —	Bausbaria - -	- - sahamurrun; she had no children. Burnt in the presence of the police burkendoss.
	14.—Dº Unnopoorna Deby	50	Brahmin - -	Ramdhun, mookerjia.	- - service; opulent circumstances.	20 — —	Benepore - -	- - sahamurrun; she left 2 sons above 25 years of age. In the presence of the police darogah and burkendoss.
	15.—Unnopoorna Deby	60	Dº - - -	Sookmoy, mookerjea.	- - landholder; opulent circumstances.	21 — —	Ditto - -	- - sahamurrun; she left a son of 18 years of age. In the presence of ditto.
	16.—Dº Radhamony	55	Sutgoup - -	Bhaukutram, paul	- - husbandman; poor circumstances.	- Ditto -	Dewangunge -	- - sahamurrun; she left 1 son and 1 daughter above 16 years of age. In the presence of the police burkendoss.
	17.—Dº Gyah - -	50	Dº - - -	Ruttun, santrab -	- - ditto - - ditto - -	30 — —	- - - -	- - sahamurrun; she left 3 sons and 2 daughters, the youngest daughter 12 years, and others above 16 years of age. In the presence of the police burkendoss.
	18.—Dº Rammony Deby	60	Brahmin - -	Nilmony, bhullarharjy.	- - merchant; opulent circumstances.	3 May —	Bausbaria - -	- - sahamurrun; she left 2 sons of above age. In the presence of the police pharedar.
	19.—Dº Mullika Dassy	50	Chootan - -	Brindaban, chootoodhur.	- - carpenter; poor circumstances.	10 — —	Chundderrana -	- - sahamurrun; she left 2 sons and 3 daughters above 17 years of age. Burnt in the presence of the police burkendoss.
	20.—Dº Keera Dassy	40	Seetgoup - -	Sonatun, paul -	- - hoyal; opulent circumstances.	11 — —	Hooghly - -	- - sahamurrun; she left a daughter of 29 years of age. In the presence of the police mohurrur.
	21.—Dº Unno Dassy	40	Kowrah - -	Rajiblochun, surdar.	- - paik; poor circumstances.	- Ditto -	Rajapoor - -	- - sahamurrun; she left a daughter of 11 years of age. In the presence of the police burkendoss.
	22.—Dº Hursoondary Dassy	19	Sutgoup - -	Soroop, kajrah.	- - husbandman; poor circumstances.	24 — —	Chundorco na -	- - sahamurrun; she left a son of 5 years of age. Burnt in the presence of the police burkendoss.
	23.—Dº Parijaut	55	Acharjee - -	Beeharam, achargee.	- - family priest; opulent circumstances.	3 June —	Jehanabad -	- - sahamurrun; she left 2 sons and 2 daughters, the youngest daughter 10, and others above 19 years of age. In the presence of the police burkendoss.

24.–D° Parbuttee - 60	Kyoota - -	Ramlochund, sen	- - service; opulent circumstances.	15 June –	Hooghly - -	- - sahamurrun; she left 5 children above 18 years of age. In the presence of the police mohurrur.
25.–D° - Koroona Mohee - - 55	Kybotta - -	Nundoram, culleah.	- - husbandman; poor circumstances.	17 – –	Dhunneacolly -	- - sahamurrun; she had no children. In the presence of the police burkendoss.
26.–D° - Bhuggobuttee - - - 55	Kyosta - -	Sebokram, mittry	- - ditto - - ditto - -	21 – –	Rajbolhauth -	- - sahamurrun; she left 2 sons and 3 daughters, the youngest son 4, and others above 10 years of age. In the presence of the police darogah and other police officers.
27.–D° - Koroona Dassy - - - 60	Gundbania -	Gokool, dan - -	- - spiceseller; poor circumstances.	27 – –	Ooloobariah -	- - sahamurrun; she left 1 son and 3 daughters, above 30 years of age. Burnt in the presence of the police jumedar.
28.–D° Rooking - 60	Mallee - -	Rampersal, mally	- - seller of flowers; opulent circumstances.	3 July –	Byedbattee -	- - sahamurrun; she left 3 sons above age. In the presence of the police mohurrur and burkendoss.
29.–D° Unno Dassy 60	Sutgoup -	Safoolleram, ghose.	- - husbandman; poor circumstances.	4 – –	Benepore - -	- - sahamurrun; she left a daughter 35 years of age. In the presence of the police burkendoss.
30.–D° Sagory - - 60	Nappit - -	Bechanona, nappit.	- - barber; poor circumstances.	7 – –	Rajapore - -	- - sahamurrun; she left 2 sons and 4 daughters above 14 years of age. Burnt in the presence of the police burkendoss.
31.–D° Takoormony 60	Sutgoup - -	Ramsoondur, roy	- - husbandman; middling circumstances.	20 – –	Ghattal - -	- - sahamurrun; she left 2 sons and 4 daughters above 17 years of age. In the presence of the police burkendoss.
32.–D° Sana Dassy 60	Kybotta - -	Ramtonoo, dass	- - husbandman; opulent circumstances.	24 – –	Byedbattee -	- - sahamurrun; she left 4 sons, the youngest son 7, and others 10 years of age. In the presence of the police mohurrur.
33.–D° Brummomohee Deby *15	Brahmin - -	Bhobaneechurn, chatoorjea.	- - trader; opulent circumstances.	2 August –	Hurripaul - -	- - sahamurrun; she left a daughter 7 months of age; the child taken in charge by the husband's uncle, under required engagement. Burnt in the presence of the police jumedar and burkendoss.
34.–D° Surbussory Deby - - - 70	D° - -	Gunness, achargee	- - astrologer; poor circumstances.	6 – –	Dhunneacolly -	- - sahamurrun; she had no children. Burnt in the presence of the police jumedar.
35.–D° - Callarny Deby - - - 36	D° - -	Soroop, chuckurbutty.	- - jojmany; middling circumstances.	7 – –	Jehanabad -	- - sahamurrun; she had no children. In the presence of the police burkendoss.
36.–D° - Doolaly Dassy - - - 80	Dhoobee - -	Takoordass, dhoobee.	- - washerman; poor circumstances.	10 – –	Chundercona -	- - sahamurrun; she left a daughter 50 years of age. In the presence of the police jumedar and burkendoss.
37.–D° Juggodombah 40	Kyoste - -	Chundersekhur, mittry.	- - service; opulent circumstances.	13 – –	Byedbattee -	- - unnoomurrun; she had no children. The husband having died at Benares, the widow embraced a piece of his wearing apparel and hair. Burnt in the presence of the police mohurrur and burkendoss.
38.–D° Lukkipria - 18	D° - -	Ramchand, mittry.	- - service; middling circumstances.	- Ditto -	Bansbaria - -	- - sahamurrun; she had no children. Burnt in the presence of the police jumedar and burkendoss. *(continued.)*

* The mohurrer of the thannah, who was in charge when this suttee took place, on being examined by the magistrate, stated that he was ignorant of the rule by which it is enacted that no woman can burn under the age of 16. He has been dismissed, and the attention of all the police officers has been again particularly directed to those instructions.

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	39.–Mussᵗ Foolmony	60	Kamar - -	Juggonauth, kamar.	- - blacksmith; middling circumstances.	14 August 1825	Ghattal - -	- - sahamurrun; she had no children. Burnt in presence of the police burkendoss.
	40.–Dᵒ Goopy - -	41	Bagdee - -	Chustedhur, bagdee.	- - husbandman; poor circumstances.	15 – –	Dhuncacolly -	- - sahamurrun; she left 3 sons and 1 daughter, the youngest son 16, and others above 18 years of age. In the presence of the police burkendoss.
	41.—Dᵒ Jugdissory Deby - -	60	Brahmin - -	Ramnedhee, chukurbuttee.	- - service; middling circumstances.	17 – –	Byedbattee -	- - sahamurrun; she had 2 sons and 1 daughter, all above 20 years of age. In the presence of the police mohurrur and burkendoss.
	42.–Dᵒ Buggobottee	22	Koomar - -	Gollok, paul -	- - seller of earthen-pots; poor circumstances.	20 – –	Ooloobaria -	- - sahamurrun; she left a son 5 years of age. Burnt in the presence of the police darogah and burkendoss.
	43.–Dᵒ Aunundy -	60	Bagdee - -	Kante, paul -	- - paik; in poor circumstances.	25 – –	- Ditto -	- - sahamurrun; she left 1 son and 2 daughters, above 20 years of age. In the presence of the police jumedar and mohurrur.
	44.–Dᵒ Deby Ramdhony -	64	Brahmin - -	Hurranundo, banorjee.	- - landholder; opulent circumstances.	27 – –	Rajapore - -	- - sahamurrun; she had a son of 27 years of age. In the presence of the police burkendoss.
	45.–Dᵒ Unno - -	55	Nappit - -	Ramsoonder, nappit.	- - barber; poor circumstances.	- Ditto -	Hooghly - -	- - sahamurrun; she left 3 sons (of which 2 are twins), the former is 30 and the latter 13 years respectively, and 2 daughters, 25 and 16 years of age. Burnt in the presence of the police of mohurrur.
	46.–Dᵒ - Khemung Kurry Deby -	45	Brahmin - -	Doorgaperzad, banoorjea.	- - trader; middling circumstances.	28 – –	Byedbattee -	- - sahamurrun; she left 3 sons, the youngest 5, and others above 24 years of age. In the presence of the police mohurrur and other officers.
	47.–Dᵒ Soonjomony	22	Banea - -	Gullock, puddar	- - rope-maker; poor circumstances.	31 – –	Ooloobaria -	- - sahamurrun; she left no children. In the presence of the police jumedar and mohurrur.
	48.–Dᵒ Dassy -	50	Kybotta - -	Ockoor, dass -	- - husbandman; poor circumstances.	2 Sept. –	Rajapore - -	- - sahamurrun; she left a son and 2 daughters, above 18 years of age. In the presence of the police burkendoss.
	49.–Dᵒ Dassy -	32	Dᵒ - - -	Shyam, pugwah -	- - ditto - - ditto -	3 – –	Bugnan - -	- - sahamurrun; she left 3 sons and 2 daughters, the youngest son 1 ½, and others above 5 years of age; the young child taken in charge by the husband's brother, under the required engagement. Burnt in the presence of the police burkendoss.
	50.–Dᵒ Unno -	50	Dᵒ - - -	Jugganath, dass -	- - labourer; poor circumstances.	4 – –	Hooghly - -	- - sahamurrun; she left 1 son and 2 daughters, the young child 10, and others above 14 years of age. Burnt in the presence of the police mohurrur.

51.–D° - Soonday Dassy - -	60	D° - -	Luk Manta, dass	- - husbandman; poor circumstances.	9 Dec. 1825	Bagnon -	- - sahamurrun; she left 2 daughters above 21 years of age. In the presence of the police jumedar and burkendoss.
52.–D° Peary - -	30	Barooee -	Ramchand, auss	- - betel-seller; opulent circumstances.	10 – –	Byedbattee -	- - sahamurrun; she left one daughter 17 years of age. In the presence of the police burkendoss.
53.–D° Kissinmony	50	Kyoste -	Kummul, bisivass	- - teacher; poor circumstances.	12 – –	Beneepore -	- - sahamurrun; she left 2 daughters, the youngest 20 and another 25 years of age. In the presence of the police burkendoss.
54.–D° - Kummul Monydeby - -	34	Brahmin -	Mudden Mohun, pagrassy.	- - jogmany; middling circumstances.	- Ditto -	Byedbattee -	- - sahamurrun; she had no children. In the presence of the police mohurrur.
55.–D° Munnoroma Deby - -	24	D° - -	Chaudmohun, mookerjea.	- - service; opulent circumstances.	17 – –	Hooghly - -	- - ditto - - ditto - - ditto.
56.–D° Bemola Dassy	20	Sutgoup -	Bhuggowan, ghose	- - shopkeeper; poor circumstances.	19 – –	D° - -	- - sahamurrun; she had no children. In the presence of the police pharedar and burkendoss.
57.–D° Trepoora -	24	Tally -	Bhyrubkoondoo	- - ditto - - ditto.	- Ditto -	Bansbaria -	- - sahamurrun; she left 2 daughters, the youngest 2 and the other 8 years of age; the young child taken in charge by the husband's father, under the required engagement. Burnt in the presence of the police mohurrur and burkendoss.
58.–D° Punchee -	50	Moochee -	Ramkanto, moochee.	- - weaver; middling circumstances.	27 – –	Rajapore -	- - sahamurrun; she left 2 sons and 2 daughters above 18 years of age. In the presence of the police burkendoss.
59.–D° Rookkoony -	60	Jogee -	Ramhurry, jogee	- - weaver; opulent circumstances.	- Ditto -	Byedbattee -	- - sahamurrun; she left 1 son and 1 daughter above 20 years of age. In the presence of the police burkendoss.
60.–D° - Sonamony Deby - -	40	Brahmin -	Debechurn, ghosal.	- - service; middling circumstances.	- Ditto -	Banepore -	- - sahamurrun; she left 2 sons and 2 daughters, the young child 8, and others above 11 years of age. In the presence of the police burkendoss.
61.–D° Kenoo Dassy	52	Bagdee -	Hullodhur, bagdee.	- - husbandman; poor circumstances.	28 – –	Jehanabad -	- - sahamurrun; she left 4 sons of 25, 16, 11 and 5, and 2 daughters of 9 and 7 years of age. In the presence of ditto.
62.–D° Rammony -	55	Sutgoup -	Ramhurry, ghose	- - talookdar; opulent circumstances.	4 October - -	Dewangunge -	- - sahamurrun; she had 5 sons of 32, 28, 26, 16 and 12, and 1 daughter of 13 years of age. Burnt in the presence of the police jumedar and burkendoss.
63.–D° Unnoo Poornah - -	30	Kyoste -	Chundechurn, bose	- - service; opulent circumstances.	15 – –	Hooghly - -	- - sahamurrun; she left a son 1 year of age. The child taken in charge by the husband's brother Joygopaul Bose, under requisite engagement. In the presence of the police pharedar and burkendoss.
64.–D° Radhamony	60	Soonree -	Pauchoo, shau -	- - liquor-seller; middling circumstances.	17 – –	Byedbattee -	- - sahamurrun; she left 3 sons and 3 daughters above 19 years of age. In the presence of the police burkendoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued*	65.—Mussᵗ Soodhamookee - - 70	Bania - -	Urjoon, puddar -	- - banker; middling circumstances.	21 October 1825	Rajbolhaut -	- - sahamurrun; she left 3 sons and 3 daughters all above 21 years of age. In the presence of the police burkendoss.
	66.—Dᵒ - Tarasoondang Deby - 50	Brahmin - -	Ramdhun, mookerjea.	- - service; middling circumstances.	- Ditto -	Byedbattee -	- - sahamurrun; she left 4 sons and 1 daughter, the young child 9, and others 20 years of age. In the presence of the police mohurrur.
	67.—Dᵒ Tarah Dassy 30	Kyoste - -	Debypersad, sircar.	- - ditto - ditto -	22 — —	Baunbaria -	- - sahamurrun; she left 2 daughters, the youngest 4 and the other 13 years of age. In the presence of the police burkendoss.
	68.—Dᵒ Lukkhee - 29	Malakar - -	Kassemath, malakar.	- - seller of flowers; poor circumstances.	- Ditto -	Hooghly - -	- - sahamurrun; she left one son of 12, and 3 daughters of 8, 8, and 4 years of age. In the presence of the police burkendoss.
	69.—Dᵒ Parbuttee - 60	Bania - -	Doolal, bania -	- - banker; middling circumstances.	25 — —	Dhunniacolly -	- - sahamurrun; she left one son and 4 daughters above 25 years of age. In the presence of the police burkendoss.
	70.—Dᵒ Kaootah - 80	Kybutta - -	Sauthory, mundal	- - husbandman; poor circumstances.	3 November -	Rajbolhauth -	- - sahamurrun; she left 2 sons and 1 daughter above 20 years of age. This suttee took place without the knowledge of the police officers, but by the depositions of the villagers it appears that the suttee took place according to the Hindoo law and custom.
	71.—Dᵒ Sadhoo - 75	Hary - -	Buddinath, hary	- - dhooly or drummer; in poor circumstances.	7 — —	Ditto - -	- - sahamurrun; she had a son of 50 years of age. Burnt in the presence of the police jumedar and burkendoss.
	72.—Dᵒ Khema Dassy - - 55	Keybotta - -	Nemy, dass -	- - husbandman; in poor circumstances.	11 — —	Dhunniacolly -	- - sahamurrun; she left 3 sons above 22 years of age. In the presence of the police burkendoss.
	73.—Dᵒ Patra Mony 65	Telly - -	Lukkun, dey -	- - shopkeeper; in middling circumstances.	12 — —	Benepore - -	- - sahamurrun; she left 6 sons above 30 years of age. In the presence of the police pharedar and burkendoss.
	74.—Dᵒ Koroona Mohee - - 57	Bhat - -	Nundokissore, roy	- - beggar; in poor circumstances.	14 — —	Dewangunge -	- - sahamurrun. In the presence of the police pharedar and burkendoss.
	75.—Dᵒ Sumdhony 60	Sutgoup - -	Debeechurn, ghose.	- - cultivator; middling circumstances.	18 — —	Jehanabad -	- - sahamurrun; she left 3 sons and 1 daughter above 20 years of age. In the presence of the police burkendoss.
	76.—Dᵒ Russoo Mohee - - - 60	Telly - -	Ramhurry, paul	- - shopkeeper; poor circumstances.	- Ditto -	Byedbattee -	- - sahamurrun; she left 1 son of 12, and 1 daughter of 8 years of age. In the presence of the police burkendoss.

77.–D° - Parbutty Deby - - 70 78.–D° - Hurroparbutty Deby - 61 79.–D° - Rowary Deby - - 65 80.–D° - Chitrah Deby - - 60	Brahmins -	Ramlochun, mookurjia.	- - landholder; opulent circumstances.	20 – –	Dhuniacolly -	- - sahamurrun. One son 30 years of age.
81.–D° - Ramkeny Deby - - 32	D° - -	Tareeny, chatoorjea.	- - service; middling circumstances.	21 – –	Byedbattee -	- - sahamurrun; she left a child 7 years of age. In the presence of the police mohurrur and burkendoss.
82.–D° Sadhoo Deby 85	D° - -	Kaleesunkur, chuckerbutty.	- - minister; poor circumstances.	22 – –	Dewangunge -	- - sahamurrun; she left 2 sons and 3 daughters above 25 years of age. In the presence of the police burkendoss.
83.–D° Deb Mony 32	Kyoste - -	Muddun, bose -	- - mooktear; middling circumstances.	- Ditto -	Chinsurah - -	- - sahamurrun; she left no children, and burnt herself in the presence of the police nazir and burkendoss.
84.–D° Peary - 32	Rajpoot - -	Juggot, roy -	- - husbandman; middling circumstances.	23 – –	Rajbolhaut -	- - sahamurrun; she left 2 sons, the youngest son 6 and the other 9 years of age. Burnt in the presence of the police burkendoss.
85.–D° Raddha Mony 50	Brahmin - -	Buddinath, banoorjea.	- - minister; poor circumstances.	24 – –	Hooghly - -	- - sahamurrun; she left 2 sons and 1 daughter above 16 years of age. In the presence of the police pharedar and burkendoss.
86.–D° - Lohour Koony - - 30	Kybotta - -	Cheestedhur, dass.	- - husbandman; middling circumstances.	27 – –	Rajapoor - -	- - sahamurrun; she left no children, and burnt herself in the presence of the police burkendoss.
87.–D° Soorja - 40	Telly - -	Ramlochun, paul.	- - service; poor circumstances.	- Ditto -	Benipore - -	- - sahamurrun; she left 1 son of 8 years of age, and 3 daughters of 25, 20, and 18 years of age. In the presence of the police burkendoss.
88.–D° Daby Dasy 45	Chundhal - -	Tellokram, chung	- - husbandman; poor circumstances.	- Ditto -	Ditto - -	- - sahamurrun; she left a son of 25 years of age. In the presence of the police burkendoss.
89.–D° Radha - 40	Telly - -	Koonchil, aut.	- - shopkeeper; poor circumstances.	29 – –	Dewangunge -	- - sahamurrun; she left no children, and burnt herself in the presence of the police jumadar and burkendoss.
90.–D° Buggabattee Deby - - 60	Brahmin - -	Ramjee, gongolee.	- - landholder; poor circumstances.	3 December –	Benipore - -	- - sahamurrun; she left 1 son of 8 and 2 daughters of 25 and 20 years of age. In the presence of the police burkendoss.
91.–D° Gandhury - 30	Sutgoup - -	Kerioo, paul.	- - labourer; poor circumstances.	4 – –	Chunderconna -	- - sahamurrun; she left 2 daughters, the youngest 6 and the other 10 years of age. In the presence of the police burkendoss.
92.–D° Kalendee - 30	Chundal - -	Hullodhur, chung	- - paik; poor circumstances.	5 – –	Benipore - -	- - sahamurrun; she left 2 daughters of 15 and 6 years of age. In the presence of the police burkendoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	93.—Musst Adory	32	Gunda Bania	Rutton, duttoo	- - spice-seller; poor circumstances.	5 December 1825	Rajbolhaut	- - sahamurrun; she left one son of 11, and 2 daughters of 16 and 5 years of age. In the presence of the police burkendoss.
	94.—D° Joy Mony	60	Dhobee	Buddinath, dhobee	- - washerman; poor circumstances.	6 — —	Dawangunge	- - sahamurrun; she left 4 sons of 20, 12, 9 and 6, and a daughter of 16 years of age. In the presence of the police burkendoss.
	95.—D° Unnopoorna Deby	25	Brahmin	Ramchand, bhuttacharjee.	- - jugmany; middling circumstances.	11 — —	Byedbattee	- - sahamurrun; she left two sons, the youngest 2½ years of age and the other 25 years of age. The young child taken in charge by the husband's brother Kallee Dass, bhuttachargee, under the requisite engagement.
	96.—D° Soobadhra Deby	65	D°	Noyan, roy	- - minister; poor circumstances.	13 — —	Hurripaul	- - sahamurrun; she left 1 son and 1 daughter above 30 years of age. Burnt in the presence of the police burkendoss.
	97.—D° Netto Dassy	70	Kybutta	Godadhurf, dass	- - husbandman; middling cumstances.	14 — —	Rajbolhauth	- - sahamurrun; she left 3 sons above 35 years of age. In the presence of the police burkendoss.
	98.—D° Russo Chundalny	44	Chundal	Gour, chung	- - paik; poor circumstances.	19 — —	Benipore	- - sahamurrun; she left no children, and burnt herself in the presence of the police burkendoss.
	99.—D° Rajessory	60	Jalia	Doolal, jalia	- - fisherman; poor circumstances.	22 — —	D°	- - sahamurrun; she left one son and 3 daughters above 17 years of age. In the presence of the police burkendoss.
	100.—D° Kovchela Dassy	60	Gundabania	Joogul, jovy	- - spice-seller; poor circumstances.	23 — —	Jehanabad	- - sahamurrun; she left 2 sons and 2 daughters, all above 18 years of age. In the presence of the police burkendoss.
	101.—D° Samsoondary Deby	35	Brahmin	Parbutty, mookerjea.	- - service; middling circumstances.	25 — —	Pundwah	- - sahamurrun; she left 1 son and 2 daughters above 11 years of age. In the presence of the police jumedar and burkendoss.
	102.—D° Rassoo	32	Augoory	Uddichurn, joss	- - ditto - - ditto	30 — —	Chinsurah	- - sahamurrun; she left one son of 13, and one daughter of 10 years of age. In the presence of the police darogah and other officers.
	103.—D° Petumberry Dassy	32	Kyosta	Goorchunder, dutta	- - teacher; poor circumcumstances.	31 — —	Benipore	- - sahamurrun; she left 2 sons of 16 and 9, and one daughter of 2 years of age; the young child taken in charge by Ramgopaul Dutto, a relation of the suttee, under required engagement. In the presence of the police jumedar and burkendoss.

104.–D° Soobadhra Dassy - -	60	Chootar - -	Ruttun, chootoodhur.	- - carpenter; poor circumstances.	- Ditto -	Chundercona -	- - sahamurrun; she left 1 son and 3 daughters above 13 years of age. In the presence of the police burkendoss.

Note.—With reference to the orders of the Nizamut Adawlut of the 23d July 1824, the description of the circumstances and condition in life of the husband have been inserted in the fifth column, and for the sake of brevity have been distinguished in three classes; viz. opulent, middling and poor.

ZILLAH HOOGHLY.	COMPARATIVE ABSTRACT OF EACH YEAR:										
	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.
Total number of Suttees -	72	51	112	141	115	93	95	79	81	91	104

Jessore - - 16	1.–Mussumut Gouree 28	Telee - -	Dhookeram, talee	- - an oilvender; in poor circumstances of life; an illiterate man.	1 February 1825	Tallah - -	- - it appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the mohorir of the Thannah, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had a son aged 12 years.
	2.–D° Ruttee Munnee Debya -	60 Brahmin - -	Ramneedhee, chukerbutty.	- - had some landed property, and was in middling circumstances of life, and was educated in the Bengallee language.	3 – –	Noabad - -	- - it appears from the report of the darogha, that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of the suttee were duly observed on the occasion. The widow had 4 sons of 23, 28, 38 and 42, and 2 daughters of 20 and 32 years of age.
	3.–D° Rajessurree Debya - -	71 D° - -	Kerparam, chucky	- - ministering Brahmin; he was in middling circumstances of life, and was well educated in the Bengallee language.	6 March –	Lowhugurah -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of the suttees were duly observed on the occasion. The widow had 3 sons of 17, 25 and 28 years of age.
	4.–D° Koroona Mohee Debya -	50 D° - -	Ramneedhee, chukerbutty.	- - had some landed property, and was in middling circumstances of life; and well educated in the Bengallee language.	5 April –	Noabad - -	- - it appears from the report of the mohurir of the Thannah, that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had a son of 35 years of age.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jessore—*continued.*	5.–Mussᵗ Chunder Perbha -	32	Buddee - -	Hurchunder, sain	- - a putwaree; in middling circumstances of life, and educated in the Bengallee language.	4 July - 1825	Lowhee Gurrah	- - it appears from the report of the darogah that the widows voluntarily sacrificed themselves in his presence on the funeral pile of their husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow Chunder Perbha had a daughter of 18 years of age.
	6.–Dº SunnaMuhee	25						
	7.–Dº Timkowree Dassea -	30	Koit - -	Runye, dutt -	- - a vender of shell ornaments, and had a gantee juma; he was in middling circumstances of life, and was educated in the Bengallee language.	23 – –	Nowabad - -	- - it appears from the report of the darogah that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had 2 sons of 7 and 11, and a daughter of 4 years of age.
	8.–Sunkeree - -	50	Dº - -	Ponanath, bose -	- - he was in middling circumstances of life, and was educated in the Bengallee language.	4 August –	Tollah - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had no family.
	9.–Dº Obhya Dassia	40	Dº - -	Audooram, dutt -	- - a beggar; in poor circumstances of life, and an illiterate man.	11 – –	Nowabad - -	- - ditto - - ditto - - ditto.
	10.–Aunundo Muhee Dassea -	40	Kait - -	Porun Sunker, sain	- - a doctor; he was in middling circumstances of life, and educated in the Bengallee language.	15 – –	Dº - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence and that of his mohurir on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had two sons of 9 and 14, and a daughter of 12 years of age.
	11.–Dº Rada-Munnee	24	Dº - -	Deechunder, paul	- - had landed property; was in middling circumstances of life, and educated in the Bengallee language.	- Ditto -	Dº - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence and that of his mohurir on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had a daughter of 5 years of age.

	12.–D° Hurmonee - 35	Brahmin - -	Sreckurith, holdar	- - a mohurir; well circumstanced in life, and educated in the Bengallee language.	21 – –	Thenidah - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had no family of her own, but an adopted son of 4 years of age.
	13.–Sreemuttee - 25	Kait - -	Bungsee, dutt -	- - a labourer; in poor circumstances of life, and an illiterate man.	1 October –	Noabad - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had no family.
	14.–Kumloa Debea - 80	Brahmin - -	Ramgovind, buttacharge.	- - a ministering Brahmin, and had landed property; he was in middling circumstances of life, and well educated in the Bengallee language.	31 – –	Singah - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had four daughters of 30, 36, 39 and 45 years of age.
	15.–D° Soorjmonee Dassea - - 45	Koit - -	Bhowanee Pershaud, paul.	- - had landed property, and was in middling circumstances of life, and well educated in the Bengallee language.	16 December –	Cutwally - -	- - it appears from the report of the mohurir of the Thannah that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had two sons of 6 and 20, and a daughter of 12 years of age.
	16.–D° Konwaree Debea - - 40	Burns Brahmin -	Beerussur, bhattacharjie.	- - a ministering Brahmin, and had landed property; he was in middling circumstances of life, and well educated in the Bengallee language.	27 – –	Mahomudpore -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and the orders of Government on the subject of suttees were duly observed on the occasion. The widow had 4 daughters of 4, 8, 15 and 20 years of age.
Jungle Mehals 9	1.–Muss^{t} Jumoona - 52	Bysh - -	Chaud, bish -	- - shopkeeper; poor and ignorant.	17 January 1825	Thanah Jeldeah	- - sahamurrun; and this woman left no infant children, and the police officers were present.
	2.–D° Roop Koomry 39	Rajpoot - -	Anund Sing, baboo	- - related to Bessenpore; family pensioner and proprietor of lackrauj land -	8 March –	Thanah Burrah or Bessenpore.	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jungle Mehals—*continued.*	3.–Mussᵗ Ishoree	80	Chasa	Rughoo meeta, chasa.	cultivator; poor and ignorant.	2d April 1825	Thanah Burrah, or Bessenpore.	sahamurrun; and this woman left no infant children, and the police officers were present.
	4.–Dº Pussoo	75	Brahmin	Boyle Pater, brahmin.	lackraujdar and cultivator; and ignorant.	18th May –	Thanah Beerchoom.	ditto ditto ditto.
	5.–Dº Indree	70	Aungruck	Mokoond, aungruck.	cultivator; poor and ignorant.	15th June –	Thanah Chass	ditto ditto ditto.
	6.–Dº Rutnee	52	Chasa Soonry	Mudun, shaw	ditto	22d August –	Zy ditto Sacpore.	ditto ditto ditto.
	7.–Dº Nullah	45	Bhaut	Rammoharaje, bhaut.	cultivator; poor and ignorant, but could write Bengallee.	28th Sept. –	Dº Jeldeah	ditto ditto ditto.
	8.–Dº Khema	50	Moira	Lochun, moira	poor and ignorant, but could write Bengallee.	27th Nov. –	Ditto	ditto ditto ditto.
	9.–Dº Kuroona	90	Telee	Suroop Paul, telee.	cultivator; moderate circumstances, and ignorant, but could write Bengallee.	16th Dec. –	Thanah Kullulpore	ditto ditto ditto.
Midnapore 22	1.–Mussᵗ Jussoda Munnee	80	Kyth	Nemoy Sing Ghose, kyth.	mohurrer; lived not very well.	12th Jan. 1825	Thanah Gur Betach.	burnt on her husband's pile, leaving only a daughter-in-law, and by her two sons. The ceremony took place before the police burkendoss.
	2.–Dº Loochmee	80	Kyburt	Govindram Sawunt, kyburt.	cultivator; lived in a tolerable good state.	21st – –	Thanah Kassigunge.	burnt on her husband's pile, having 3 daughters-in-law, and 2 grandsons. The ceremony took place in the presence of the police jumedar.
	3.–Dº Chandmony	42	Brahminee Gossaing.	Bhoobun Mohun Gossain, brahmin gossain.	landholder; lived very well.	3d Feb. –	Dº Gur Betah	burnt on her husband's pile, leaving two grown-up sons. The jumedar and burkendoss were present.
	4.–Dº Suboyanee	60	Brahminee	Juggernauth Chowdry, brahmin.	landholder and mohurrer; lived very well.	26th – –	Dº Dynmarree	burnt on her husband's pile, having left a son aged 32 years, who is married. The police burkendoss was present at the ceremony.
	5.–Dº Biddah	48	Kybert	Juggernauth Mihtee, kybert.	cultivator; lived well	13th March –	Dº Kassigunge	burnt on her husband's pile, leaving 2 grown-up sons, and 3 daughters, who were married. The police jemadar was present.
	6.–Dº Sooburdra	50	Brahminee	Sydie Pynie, Grye, brahmin.	prohittee; lived well	23d – –	Dº Seldah	burnt on her husband's pile, leaving a daughter aged 12 years, who is married. The police jemadar was present.
	7.–Dº Luckeyperah	60	Sutgope	Biddoo Rouslee, sutgope.	cultivator; lived very well.	13th April –	Dº Subbung	burnt on her husband's pile, having no relations. The jemadar and burkendoss were present.

8.–D° Tarraney - 60	Kyth - -	Soggur Ghose, kyth.	- - cultivator; lived very well.	17th – –	D° Midnapore -	- - burnt on her husband's pile, having left a daughter married, aged 25 years. The jemadar and burkendoss were present.
9.–D° Hurrier Pouah 60	Brahminee -	Purkheet Bhorga, brahmin.	- - landholder; lived very well.	20th – –	D° Keelmegole -	- - burnt on her husband's pile, having left 2 sons, aged respectively 40 and 30 years. The jemadar of the thannah was present.
10.–D° Neeadee - 60	Dooliah Rhahur -	Juggernauth Dooliah, brahmin.	- - cultivator and barah; lived well.	24th – –	D° Kulmegele -	- - burnt on her husband's pile, leaving two sons, aged respectively 32 and 25 years. The jemadar of the thannah was present.
11.–D° Sreemuttee 20	Kyth - -	Sredhur Ghose, kyth.	- - labourer; lived not very well.	15th May –	D° Kissingunge -	- - burnt on her husband's pile, having no relations. The ceremony took place before the police officers could arrive. Sonatur Ghose acted as moctar, and was fined 30 rupees for not reporting the circumstance to the thannah.
12.–D° Aunundee - 30	Brahminee -	Gyaram Chatterjea, brahmin.	- - landholder; lived very well.	28th June –	Ditto - -	- - burnt on her husband's pile, leaving a son and daughter, aged respectively 6 and 7 years. They are left in charge of the uncle; the usual agreement was executed. The jemadar of the thannah was present.
13.–D° Hennee - 32	Lohar - -	Cartuck Rannah, lohar.	loharee; lived well - -	16th August –	D° Subbung -	- - burnt on her husband's pile, leaving no children. The jemadar and burkendoss were present.
14.–D° Junnoo - 20	Sutgope - -	Bheecarree Giree, sutgope.	cultivator; lived well - -	D° - - -	D° Rymoobhunder	- - burnt on her husband's pile, leaving an infant daughter in charge of the uncle. The usual agreement was executed by the uncle. The mohurrir and burkendoss of the thannah were present.
15.–D° Jankee - 45 16.–D° Seebanee - 40	Brahminees -	Rajiblochund Banorjea, brahmin.	landholder; lived well -	1st Sept. –	D° Midnapore -	- - burnt on their husband's pile, leaving no children. The jemadar and burkendoss were present.
17.–Brahmunnee - 36	Brahminee -	Luckikunt, brahmin.	- - prohitee and landholder; lived very well.	6th – –	D° Kassingunge -	- - burnt on her husband's pile, leaving 2 daughters and 2 sons; the daughters being married, and the sons left in charge of Muddrosoodun Chuckurbutty, the uncle. The usual agreement was executed.
18.–D° Soonderee - 40	Kyth - -	Koochubdeye, kyth.	moherrer; lived well -	7th – –	D° Kulmegole -	- - burnt on her husband's pile, leaving 3 married daughters. The burkendoss was present.
19.–D° Sunkeree - 70	Brahminee -	Punchanund Chuckerbutty, brahmin.	- - landholder; lived very well.	9th – –	Ditto - -	- - burnt on her husband's pile, leaving 2 sons, aged respectively 30 and 35 years. The burkendoss was present.
20.–D° Lelee - 105	Kyburt - -	Santiram Saurunt, kybert.	- - cultivator; lived very well.	10th Oct. –	D° Kassingunge -	- - burnt on her husband's pile, leaving a son aged 50 years. The burkendoss was present. (*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Midnapore—*continued.*	21.–Mussᵗ Suddee	50	Dome	Girdher Mannah, dome.	- - drummer; lived very well.	24 October 1825	Kulmegole	- - aunoomorno, leaving 2 sons, aged respectively 23 and 25 years, and a daughter aged 20 years; the moherrer and burkendoss were present.
	22.–Dᵒ Doorgee	80	Dhobee	Hurrikeesin, dhobee.	- - washerman; lived not very well.	9 December	Thanah Portaubpore.	- - burnt on her husband's pile, leaving 7 children, all married. The burkendoss was present.
Joint Magistrate of Nugwan					—None.—			
Nuddeah	1.–Mussᵗ Nundranee Jshapore, thannah Goburdanguh, zillah Nuddeah	82	Brahminee	Callypersaud Banerjea, a brahmin.	- - followed no profession; and possessed lakray land and other property.	6 January 1825	Goberdangah darogheh.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	2.–Dᵒ Subosoonduree Dabia Rokunpore, thannah Nuddeah, zillah ditto	60	Dᵒ	Ghunessam Mookerjea, a brahmin.	- - followed no profession; and possessed of talooks and other property to the amount of 40,000 rupees.	31 – –	Nuddeah ditto	- - the widows of Ghunessam Mookerjea were barren. This was a case of sahamurrun, or burning together with their husband's corpse.
	3.–Dᵒ Lalmunee Dabia ditto ditto	37	Dᵒ					
	4.–Dᵒ Beemolee Debea Pateelparah, thannah Umbooha, zillah Burdwan	40	Bydinee	Sumbhochunder Sein, a byedee.	- - profession a doctor; and possessed of lakray land, 2 ½ beegahs and other property, to the amount of 20 rupees.	12 March –	Santipore ditto	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	5.–Dᵒ Pyaree Dassia Shaleegaon, thannah Hunra, zillah Nuddeah	17	Kayetnee	Ramkoomar Sircar, akast.	- - profession service; and possessed property to the amount of 50 rupees.	28 – –	Nuddeah	- - ditto - - ditto - - ditto.
	6.–Dᵒ Pyaree Dabia Beernagur, thannah Hawakally, zillah ditto	23	Brahminee	Sreeram Banerjea, a brahmin.	- - The deceased was an inhabitant of zillah Jelalpore; in consequence of which his profession and circumstances in life could not be ascertained.	29 – –	Santipore	- - ditto - - ditto - - ditto.

7.–D° Chaudmunee Chytulparah, thannah Santipore, zillah ditto } 24	Tantinee - -	Govind Dhununturee, a tantee.	- - profession, a weaver; possessed of property.	20 April 1825	Santipore - -	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
8.–D° Beemolah Dabea Kybah, thannah Raugwypoo Kooriah, zillah ditto - } 50	Brahminee -	Runuk Panreh, a kunwuy brahmin.	- - profession, a merchant; and possessed property to the amount of 5,000 rupees.	24 – –	Kaugwuy Pookooriah jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
9.–D° Kummul Munee Dabia Barukpore, thannah Goburdangoh, zillah ditto - - } 65	D° - -	Rampersaud Rai, a brahmin.	- - merchant by profession, possessing 65 beegahs of lakraj land, and property to the amount of 1,000 rupees.	30 – –	Sooksaugur darogeh.	- - ditto - - ditto - - ditto.
10.–D° Pyaree Banyanee Nuddeah, thannah Nuddeah, zillah ditto - - - } 32	Bunenee - -	Cashunath Dey, a bunniah.	- - profession, a shopkeeper; possessed property to the amount of 50 rupees.	4 May –	Nuddeah ditto -	- - ditto - - ditto - - ditto.
11.–D° Lukhee Dabia Santipore, thannah Santipore, zillah ditto } 20	Brahminee -	Nettyanund Gossyne, a brahmin.	- - followed no profession; possessed of a talook and lakraj land, and property to the amount of 500 rupees.	- Ditto -	Aughurdeep mohurrer.	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
12.–D° Urnopoornah Ranaghaut, thannah Rannaghaut, zillah ditto - - } 55	Teylenee - -	Ramchund Koond, a teylee.	- - profession, a shopkeeper; and possessed property to the amount of 500 rupees.	10 – –	Sooksaughur ditto	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
13.–D° Bheem Kishenughur, thannah Cutwally, zillah ditto - } 22	Koorenee - -	Madubchunder, a koree.	- - profession, a shopkeeper; possessed property to the amount of 25 rupees.	23 – –	Nuddeah darogha	- - ditto - - ditto - - ditto.
14.–D° Radhamunee Dabea Burnugur, thannah Houskhally, zillah ditto - } 30	Brahminee -	Ramjye Mookerjea, a brahmin.	- - profession, service; possessed 100 beegahs of lakeraj land, and property to the amount of 500 rupees.	25 – –	Santipore ditto -	- - ditto - - ditto - - ditto.
15.–D° Denomunee Ghogah, thannah Sooksaugur, zillah ditto - - } 16	Kayetnee - -	Seebchunder Biewas, a kayeth.	- - profession, service; possessed property to the amount of 40 rupees.	28 – –	Sooksaugur ditto	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	16.—Mussᵗ Beelass Jennendangah, thannah Ranaghaut, zillah Nuddeah -	20	Gwaleenee -	Ramdhun Ghose, a gowala.	- - profession, cultivator; possessed property and cattle to the amount of 200 rupees.	13 June 1825	Sooksaugur mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	17.—Dº Sudhessuree Deyparah, thannah Cutwally, zillah ditto -	60	Teylinee - -	Ramsoonder Holdar, a teylee.	- - profession, a merchant; and possessed property to the amount of 300 rupees.	14 – –	Nuddeah darogha.	- - ditto - - ditto - - ditto.
	18.—Dº Bhyrubee Dabia Aureeadah, thannah Aureeadah, zillah 24 Pergunnahs - -	40	Brahminee -	Romanath Mookerjea, a brahmin.	- - followed no profession; possessed 130 beegahs of lakraj land, and other property to the amount of 3,000 rupees.	14 – –	Aughurdeep ditto	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engageon stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	19.—Dº Bhugwuthee Dabia Belgureah, thannah Santipore, zillah Nuddeah -	24	Dº - -	Shamakanth Banerjea, a brahmin.	- - profession, service; possessed 50 beegahs of lakraj lands, and property to the amount of 200 rupees.	22 – –	Santipore ditto -	- - ditto - - ditto - - ditto.
	20.—Dº Gouree Dassia Baresut, thannah Kauskhally, zillah ditto - -	21	Sutgopnee - -	Soobul Ghose, a sutgope.	- - profession, cultivator; possessed property to the amount of 2 or 3 rupees.	29 – –	Ditto - -	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	21.—Dº Samasoonduree Dadpoor, thannah Aughurdeep, zillah ditto - -	30	Brahminee -	Hursunkur Mookerjea, a brahmin.	- - followed no profession; possessed property to the amount of 100 rupees.	3 July –	Aughurdeep mohurer.	- - ditto - - ditto - - ditto.
	22.—Dº Gouree Munee Dabia Khyerpore, thannah Jheenukdah, zillah Jessore -	50	Dº - -	Sustedhur Bhuttacharje, a brahmin.	- - a priest and pundit by profession, possessed 200 beegahs of lakraj land, and property to the amount of 1,000 rupees.	17 – –	Sooksaugur darogha.	- - ditto - - ditto - - ditto.
	23.—Dº Suckhee Dabia Kaurhraparah, thanah Sook-Saugor, zillah Nuddeah	30	Dº - -	Moischunder Udhikaree, a brahmin.	- - followed no profession, and possessed property to the amount of 8,000 rupees.	30 – –	Ditto - -	- - ditto - - ditto - - ditto.

24.–D° - Bhowanee Kishenpoor, thannah Hunrah, zillah ditto 40	Kayelnee - -	Juggurnath, dutt or kayet.	- - profession, a labourer; possessed property to the amount of 15 rupees.	1 August –	Nuddeah darogha.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
25.–D° Jugodumbeth Dhurumdah, thannah Hunrah, zillah ditto - - 48	Brahminee -	Ramkoomar Turkbagees, a brahmin.	- - a pundit by profession; possessed 6 beegahs of lakraj land, and property to the amount of 50 rupees.	10 – –	Ditto - -	- - ditto - - ditto - - ditto.
26.–D° Kirpamohee Dabia Santipoor, thannah, Santipoor, zillah ditto - - 60	D° - -	Rajchunder Mookerjea, a brahmin.	- - profession, service; possessed 50 beegahs of lakeeraj land, and property to the amount of 100 rupees.	14 – –	Santipoor darogha.	- - ditto - - ditto - - ditto.
27.–D° - Aunud Mohee Hedjlee, thannah Meherpoor, zillah ditto - - 45	D° - -	Seeboo Chowdree, a brahmin.	- - followed no profession, and possessed 25 beegahs of lakeraj land, and property to the amount of 120 rupees.	18 – –	Meherpoor jemadar.	- - ditto - - ditto - - ditto.
28.–D° Treepoorah Dabia Belpookhooria, thannah Nuddeah, zillah ditto - - 60	D° - - -	Moischunder Chatterjea, a brahmin.	- - service by profession; possessed 15 beegahs of lackhraj land, and property to the amount of 150 rupees.	19 – –	Nuddea darogha	- - ditto - - ditto - - ditto.
29.–D° Umbeekah Jamalpoor, thannah Sooksaugur, zillah ditto - 25	Byetenee - -	Fuqueerchund, a byethee.	- - a drummer by profession, and possessed no property.	25 – –	Sooksaugur mohurrer.	- - ditto - - ditto - - ditto.
30.–D° - Chittrah Ghollah, thannah Ranaghaut, zillah ditto - 50	Sutgopenee -	Soobul Newakee, a sutgope -	- - the deceased was supported by his son-in-law, and possessed no property.	10 Sept. –	Sooksaugur darogha.	- - ditto - - ditto - - ditto.
31.–D° Kistno Monee, Dabia Kasheebparah, thannah Santipoor, zillah ditto - - - 50	Brahminee -	GoopeenathChooramunee Buttacharjee, a brahmin	- - followed no profession; possessed 70 beegahs of lakjeraj land, and property to the amount of 1,200 rupees.	- Ditto -	Santipoor ditto -	- - ditto - - ditto - - ditto.
32.–D° Hursoondu-ree Thakoorparah, thannah Santipoor, zillah ditto - 50	D° - -	Sumbhochunder Bhattacharjee, a brahmin.	- - by profession a priest; and possessed 51 beegahs of lakheraj land, and property to the amount of 300 rupees.	11 – –	Ditto - -	- - ditto - - ditto - - ditto.
33.–D° Anund Mohee - - - 55	Birjonath - -	Birjonath Mookerjea, a brahmin.	- - profession, service; possessed 130 beegahs of lakheraj land, and property to the amount of 5,000 rupees.	17 – –	Ditto - -	- - ditto - - ditto - - ditto.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	34.—Mussᵗ Mooktah Dabia, Buheergatchee, thannah Kunrah, zillah Nuddea	32	Brahminee -	Unyadhynath Mookerjea, a brahmin.	- - by profession a pundit, possessing 25 beegahs of lakheraj land, and property to the amount of 150 rupees.	18 Sept. 1825	Nuddea darogha	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	35.—Dᵒ - Jaymunee Taldeehee, thannah Doulutgunge, zillah ditto -	50	Keyetnee - -	Fuqueerchund Biswas, a kayet.	- - profession, service; possessed no property.	21 - -	Doulutgunge ditto.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	36.—Dᵒ - Radhamunee, Beernugar, thannah Hauskhally, zillah ditto -	20	Teylinee - -	Juggurnath Paul, a teylee.	- - profession, a shopkeeper, in partners with the brothers of the deceased.	- Ditto -	Santipoor ditto -	- - ditto - - ditto - - ditto
	37.—Dᵒ - Sushoolah Ranaghaut, thannah Ranaghaut, zillah ditto - - -	60	Kayetnee - -	Kistnopersund Mittre, a kayet.	- - by profession service, and possessed no property.	3 October -	Sooksaugur mohurer.	- - ditto - - ditto - - ditto
	38.—Dᵒ Kumlahmunee, Kularowha, thannah Kauguspookooria, zillah, ditto	24	Brahminee -	Deebchunder Banerjea, a brahmin.	- - possessed property to the amount of 500 rupees.	6 - -	Kanguzpookooria ditto.	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	39.—Dᵒ - Dashee, Maharajpore, thannah Hunrah, zillah ditto - -	26	Kayetnee -	Bishonath Dutt, a kayet.	- - profession, service; and possessed property to the amount of 25 rupees.	9 - -	Nuddea darogah	- - ditto - - ditto - - ditto
	40.—Dᵒ Deegumburee Dabia Bandkoolah, thannah Hauskhally, zillah ditto	50	Brahminee -	Bowaneechurn Banerjea, a brahmin.	- - followed no profession, and possessed 51 beegahs of of lakerhaj land, and property to the amount of 200 rupees.	11 - -	Santipoor mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	41.—Dᵒ Petumburee Dabia Kamalpore, thannah Sooksaugur, zillah ditto -	25	Dᵒ - - -	Bykunt chatterjea, a brahmin.	- - by profession a priest or performer of religious service; possessed 150 beegahs of lakheraj land, and property to the amount of 3,000 rupees.	12 - -	Sooksaugur darogha.	- - ditto - - ditto - - ditto

42.–Mussumaut Petumburee Dabia Kachraparah, thanah Sooksaugor, zillah ditto 18	Brahminee -	Kirtheechunder Bhattacharjee, a brahmin.	- - profession, service; possessed 100 beegahs of lakheraj land, and property to the amount of 60 rupees.	12 October 1825.	Sooksaugur darogah	- - ditto - - ditto - - ditto
43.–D° Urnopoornah Byerampore, thannah Ranaghaut, zillah ditto 60	Kayetnee - -	Ramsunkur Chunder, a kayet.	- - profession, service; and possessed 2 beegahs of lakheraj land.	17 – –	Sooksaugur mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
44.–D° Rammunee Dabia Dogalchya, thannah Hunrah, zillah ditto - - 45	Brahminee -	Gudadhur Holdar, a brahmin.	- - possessed of lakheraj land and other property to the amount of 225 rupees.	5 Nov. –	Nuddeah darogha.	- - ditto - - ditto - - ditto.
45.–D° Urnopoornah Dabia Tegghurea, thannah Hunrah, zillah ditto - - 50	D° - -	Sreenarain Turksedkauth, a brahmin	- - possessed of lakheraj land and other property to the amount of 300 rupees.	8 – –	- - Ditto - -	- - ditto - - ditto - - ditto.
46.–D° Deerpomohee, Mendiah, thannah Santipore, zillah ditto - - 29	Naptinee - -	Thakoordoss, a napeeth.	- - by profession, barber; possessed no property.	17 – –	Santipoor jumadar.	- - ditto - - ditto - - ditto.
47.–D° Sreemuthee Dabia Nowkouree, thannah Ranaghaut, zillah ditto - - 25	Brahminee -	Issurchunder Gangolee, a brahmin.	- - profession, a merchant; possessed property to the amount of 2,000 rupees.	19 – –	Sooksaugur mohurir.	- - ditto - - ditto - - ditto.
48.–D° Neloo Dabia Beernugur, thannah Hauskhally, zillah ditto - - 28	D° - -	Ramtoonoo Mookerjea, a brahmin.	- - profession, a merchant; possessed property to the amount of 200 rupees.	- Ditto -	Santipore darogha	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
49.–D° Kistnomunee Dabia Gyepore, thannah Meherpore, zillah ditto - - 46	D° - -	Ramanund Mookerjea, a brahmin.	- - possessed of lakheraj land and property to the amount of 2,000 rupees.	21 – –	Nuddea darogha	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
50.–D° Chitrah Dabia Maishoondah, thannah Santipare, zillah ditto - - 50	D° - -	Thakoordass Chatterjea, a brahmin.	- - profession, service; possessed 10 beegahs of lakheraj land, and property to the amount of 7 rupees.	- Ditto -	Santipore darogha	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued*	51.—Mussᵗ Hurosoonduree Dabia Pooraparah, thannah Bagdah, zillah Nuddeah	25	Brahminee -	Ramgungah Chukerbutty, a brahmin.	- - profession, service; possessed of lakheraj land and property to the amount of 5,000 rupees.	25 Nov. 1825.	Baugdah jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	52.—Dº Rass Munee Dabia Sooburnopoolee, thannah Nyhalee, zillah ditto -	32	Dº - -	Monchur Mookerjea, a brahmin.	- - profession, service; and possessed property to the amount of 7 rupees.	26 – –	Sooksaugur jumadar.	- - ditto - - ditto - - ditto.
	53.—Dº Seedhessuree Dabia Bagulchra, thannah Kauguzpookooria, zillah ditto - -	65	Dº -	Soodharam Banerjea, a brahmin.	- - possessed 40 beegahs of lakheraj land, and property to the amount of 200 rupees.	28 – –	Kauguzpookooria mohurer.	- - ditto - - ditto - - ditto.
	54.—Dº Burodah Dabia Bancherah, thannah Nuddeah, zillah ditto - -	20	Dº - -	Ramchuon Mookerjea, a brahmin.	- - profession, service; and possessed 150 beegahs of lakheraj land, and other property to the amount of 1,000 rupees.	10 Dec. –	Nuddeah darogha	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	55.—Dº - Nulletah Santipore, thannah Santipore, zillah ditto -	60	Tantinee - -	Juggurnath Bunik, a tantee.	- - profession, service; and possessed no property.	11 – –	Santipoor jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning with the husband's corpse.
	56.—Dº Dassee Bhulkah, thannah Santipore, zillah ditto - -	50	Kayetnee - -	Pranhuree Sircar, a kayet.	profession, service - -	17 – –	Ditto - -	- - ditto - - ditto - - ditto.
	57.—Dº Oomasoonduree, Santipore, thannah Santipore, zillah ditto - -	22	Naptinee - -	Issur, a napeeth	profession, a barber - -	19 – –	Ditto - -	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	58.—Dº Rossoo Beernugur, thannah Hauskholly, zillah ditto -	44	Sakranee - -	Deybeepersaud, a sekra.	- - profession, a goldsmith	23 – –	Santipore darogha	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	59.—Dº Bermomohee Dabia Ausmalee, thannah Ranaghaut, zillah ditto - -	40	Brahminee -	Hurchunder Banerjea, a brahmin.	- - profession, a merchant; possessed 100 beegahs of lakheraj land, and property to the amount of 1,000 rupees.	27 – –	Sooksaugar ditto	- - ditto - - ditto - - ditto.

	60.–D° Oomah Dabia Hathehalah, thannah Hunrah, zillah ditto - - 65	D° - -	Rampersaud Chatterjea, a brahmin.	- - profession, service; possessed of lakheraj land and other property to the amount of 10,000 rupees.	30 – –	Nuddeah ditto -	- - ditto - - ditto - - ditto.
Suburbs of Calcutta - - 48.	1.–Mussᵗ Gunga Money - - 32	Gundo, baniah -	Calachaud, saha	- - lived on the produce of a house rented 5 rupees per month.	12 January 1825	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving no children.
	2.–D° Rokooney - 69	Coomar - -	Ramjoy, paul -	- - doctor, and earned a monthly income of 10 rupees.	19 Feb. –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 1 son and 2 daughters, all above 30 years of age.
	3.–D° Beemallah 24	Joogy - -	Panchoo Cowree, joogy.	- - weaver; subsisted on the profits of his labour, 5 rupees per month.	26 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 1 daughter 6 years of age.
	4.–D° Goury - 70	Ironsmith, or camar - -	Anuntoram, camar.	- - subsisted on the profits of his labour, 7 rupees 8 annas.	- Ditto -	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving no children.
	5.–D° Cowsooliah 70	Gowallah - -	Doorgarain, gowalla.	- - had a portion of land, which produced him 20 rupees per month.	29 – –	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 3 sons and 2 danghters, all above 28 years of age.
	6.–D° Bishenperiah 60	Brahminee -	Nundkishore, roy	- - a talookdar; in the receipt of 100 rupees per month.	19 April –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 1 son and 5 daughters, all above 22 years of age.
	7.–D° Hurosoonderee - - 40	Ditto - -	Neelmony, mookerjea.	- - service, on 15 rupees per month,	28 – –	Sulkeeah - -	- - voluntarily burnt themselves afier the ceremony of sahamurrun in the presence of police darogah, leaving no children.
	8.–D° Bermomohee 35						
	9.–D° Dyah Mohee Dossee - 50	Koit - -	Gourhurree, mitter.	- - service, on 10 rupees per month.	11 May –	Ditto -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, all above 22 years of age.
	10.–D° Chunderperiah 55	Byed - -	Kirteechunder, sain.	- - a talook, which gave him 100 rupees per month.	20 – –	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 3 sons and 2 daughters, all above 16 years of age.
	11.–D° Goluck - 40	Koit - -	Muddunmohun, bose.	- - doctor, and earned monthly income of 20 rupees.	25 – –	Sulkeeah -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	12.–D° Gourey - 22	Weaver or tantee	Groopershaud, tantee.	- - weaver; subsisted on the profits of his labour, 5 rupees per month.	6 June –	Chitpore - -	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—*continued.*	13.–Mussᵗ Jumoonah Dossee	70	Coyberth	Uckoor, doss	shopkeeper; which produced him 30 rupees per month.	22 June 1825	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 2 daughters, all above 25 years of age.
	14.–Dº Kishenmoney	55	Koit	Juggernauth, aeh.	service, on 100 rupees per month.	30 – –	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 25 years of age.
	15.–Dº Saumah-Soondery	35	Brahmin	Praun Kishen, chuckerbutty.	service, on 50 rupees per month.	10 August –	Ditto	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	16.–Dº Puddo Dossee	25	Baugdee	Nusseeram, baugdee.	subsisted on the profits of his labours, 5 rupees per month.	13 – –	Chitpore	ditto ditto ditto.
	17.–Dº Rammoney	30	Koit	Ramdhun, ghose	service, on 10 rupees per per month.	17 – –	Ditto	ditto ditto ditto.
	18.–Dº Jugga Dabia	25	Acherjee	Seebehunder, aecharjee.	service, on 40 rupees per month.	18 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 2 years of age. An engagement was executed by Rammohun, aecharjee, her husband's brother, for the care of the child.
	19. Dº Koochillah	80	Pode.	Jugurnauth susker.	subsisted on the profits of his labour, 10 rupees per month.	21 – –	Ditto	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police of darogah, leaving no children.
	20.–Dº Diggumburry	35	Gowallah	Comole, ghose	service, on 10 rupees per month.	23 – –	Chitpore	ditto ditto ditto.
	21.–Dº Bhyrobee Dabeeah	35	Brahmin	Ramruttun, mokerjea	ditto	26 – –	Tauzeeraut	ditto ditto ditto.
	22.–Dº Joymoney Dabeea	46	Dº	Sumbhoochunder, banerjea.	service, on 60 rupees per month.	27 – –	Ditto	ditto ditto ditto.
	23.–Dº Gourey	40	Bagdee	Gour, baugdee	subsisted on the profits of his labour, 30 rupees per month.	28 – –	Sulkeeah	ditto ditto ditto.
	24.–Takoor Dossee Dabiah	35	Brahmin	Obhoy Churn, chatterjea.	ajujmany, or director of funeral or other ceremonies, which produced him 5 rupees per month.	29 – –	Tauzeerut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 3 daughters, their ages, viz. 14, 10, 7 and 4 years.

25.–D° Drapuddee Dossee - -	22	Jelliah - -	Hurry Kishen, jelleah.	- - fisherman, and earned about 10 rupees per month.	8 September –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 1 year old. An engagement was executed by Radahkishen, jelliah, her husband's brother, for the care of the child.
26.–D° Bhugobatty Dossee - -	35	Sudghope - -	Runo, newagy -	- - a trader; his profits were about 10 rupees per month.	- Ditto -	Nohazaree -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 1 daughter, all above 10 years of age.
27.–D° Dhunmoney	40	Koit - -	Tarrachund, ghose	- - talookdar; in the receipt of about 400 rupees per month.	11 – –	Tauzeerut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
28.–D° Gourey -	40	Brahminee -	Ramchunder, banerjea,	- - service, on 25 rupees per month.	25 – –	Sulkeeah -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 16 years of age.
29.–D° Rookooney -	70	Coyberth - -	Doolall, kurrar -	- - a trader; his profits were about 40 rupees per month.	25 – –	- Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 3 sons and 4 daughters, all above 18 years of age.
30.–D° Russo - -	44	Acharjee - -	Cheedam, acherjee	- - a trader, and lived on profits, about 40 rupees per month.	28 – –	- Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
31.–D° Curoonamohee - -	50	Brahminee -	Ramloonoo, banerjea.	- - service, on 10 rupees per month.	1 October –	- Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 5 sons and 2 daughters, all above 18 years of age.
32.–D° Roghoomoney Dossee -	27	Koit - -	Rammohun, ghose	- - service, on 25 rupees per month.	10 – –	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 10 years of age.
33.–D° Rammoney Dabeah -	60	Brahminee -	Attaram, bhutacharje.	- - manufacturer of bricks, which produced him 15 rupees per month.	- Ditto -	- Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 32 years of age.
34.–D° Bishenpeeriah	99	Coyberth - -	Nund Loll, coyberth.	- - service, on 60 rupees per month.	12 – –	- Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 4 sons and 1 daughter, all above 42 years of age.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—*continued.*	35.–Musst Obherjah Dossee	70	Chootar	Neemoye, chooter, or carpenter.	subsisted on the profits of his labour, 5 rupees per month.	28 October 1825	Chitpore	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 50 years of age.
	36.–D° Umbeekah Dossee	60	Gowallah	Pritram, ghose	rice merchant, and lived on his profits, about 10 rupees per month.	6 November –	Ditto	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 2 daughters, all above 30 years of age.
	37.–D° Juggo	40	Pode	Gungeram, pode	husbandry; which yielded him 11 rupees per month.	Ditto	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 daughters, all above 7 years of age.
	38.–D° Ruttun	70	Coyberth	Goroye, satrah	subsisted on the profits of his labour, 4 rupees per month.	8 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 5 sons and 1 daughter, all above 21 years of age.
	39.–D° Roymoney Dabia	22	Brahmin	Rambullub, chukerbutty.	ajajmany, or director of funeral and other ceremonies, receiving about 15 rupees per month.	14 – –	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	40.–D° Soorjeemoney Dossee	50	Koit	Rammohun, sing	service, on 10 rupees per month.	25 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 20 years of age.
	41.–D° Chunderah Dossee	50	Gowallah	Seeboram, ghose	a trader; which produced him 5 rupees per month.	27 – –	Chitpore	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	42.–D° Bhugobutty	36	Brahmin	Lollchund, chatterjea.	service, on 10 rupees per month-	28 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 3 years of age. An engagement was executed by Mohischunder, chatterjea, her husband's brother, for the care of the child.
	43.–D° Woomah Dabiah	50	Ditto	Ramhurry, roy	a talookdar, in the receipt of 100 rupees per month.	29 – –	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 1 daughter, all above 22 years of age.

	44.–Dº Ruttunmoney 70	Byed - -	Collipersaud, roy	- - service, on 20 rupees per month.	30 – –	- Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 30 years of age.
	45.–Dº Dhunmoney 40	Brahmin - -	Mirloonjoy, mokerjea.	- - service, on 50 rupees per month.	11 Dec. –	- Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	46.–Dº Doorgamoney 34	Gowallah - -	Goluck, ghose -	- - a milkman; which produced him 20 rupees per month.	14 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 4 daughters, all above 9 years of age.
	47.–Dº Chundermoney - - 40	Brahmin - -	Ramlochun, gangooly.	- - in indigent circumstances.	23 – –	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	48.–Dº Comole - 30	- Ditto - -	Beechoo, gangoolly.	- - ajujmany, or director of funerals and other ceremonies; which produced him 10 rupees per month.	24 – –	Sulkeeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 12 years of age, and 1 daughter, 3 years old. An engagement was executed by Ramesnoye Gangoolly, her husband's brother, for the care of the child 3 years of age.
24 Pergunnahs 26.	1.–Mussᵗ Biddadhuree - - 60	Brahmin - -	Kishenchunder, banerjea.	- - subsisted by the profits of Burmottur lands.	4 January 1825	Anreeadah -	- - sacrificed herself by the ceremony of sahamurrun, of her own free will, leaving a son of 30 years of age. The police officers of the thannah were in attendance at the time.
	2.–Dº Gopee Dossee 50	Kyest - -	Kalleepersaud, bose.	- - service, also enjoyed the proceeds of a portion of lakheraj lands.	18 February –	- Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the local officer of the thannah, leaving 3 sons and 1 daughter, all above 15 years of age.
	3.–Dº Dya Mohee 40	Brahmin - -	Bishennauth, biddabagees.	- - pundit; died in poor circumstances.	20 – –	Moydah - -	- - this woman voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the local police officers, leaving a daughter, 7 years old.
	4.–Dº Puddabuttee 60	- Ditto - -	Radahnund, chatterjea.	- - service; her husband enjoyed the proceeds of burmottur land, of which she died possessed.	2 May –	Anreeadah -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving a son and a daughter, both above 22.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 Pergunnahs—*continued.*	5.–Mussᵗ Dya Mohee - -	20	Chuttrey - -	Mudhoo Soodun, roy.	- - service; deceased was a proprietor of an estate worth 50,000 rupees.	14 May 1825	Anreeadah -	- - sacrificed herself by the ceremony of sahamurrun, in the presence of the police officers of the thannah, leaving an infant of 3 years. Groopersaud, roy, the brother of the deceased, entered into an engagement to bring up and protect the child.
	6.–Dᵒ Kishowpriah	45	Bydee - -	Bydeenauth, bydee.	- - physician; was a man of property to the amount of 500 rupees.	18 – –	Ramnagore -	- - leaving a son and 2 daughters, all above 20 years; sacrificed herself voluntarily by the ceremony of sahamurrun, in presence of the local police officers of the thannah.
	7.–Dᵒ Haureeny 8.–Dᵒ Sreemottee	50 60	Brahmin - - Ditto - -	Gorachund, mokerjea.	- - service; deceased died leaving considerable landed property and cash.	20 – –	Anreeadah -	- - these women voluntarily sacrificed themselves by the ceremony of sahamurrun; Mussumaut Haureeny leaving a son of 30 years, and Mussumaut Sreemottee no issue. The police darogah of the thannah adopted the prescribed measures, being in attendance at the time.
	9.–Dᵒ Beermo Mohee - -	23	Kyest - -	Jugomohun, bose	- - service; deceased was a man of small property.	26 – –	Entogobhee -	- - leaving no issue; of her own accord sacrificed herself by the ceremony of sahamurrun when the police officers were in attendance.
	10.–Dᵒ Sunkerry -	50	Brahmin - -	Muttoor Mohun, chowdry.	- - service; possessed a considerable estate, talooka, &c.	7 August –	Anreeadah -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving a son and 3 daughters, all above 20 years.
	11.–Dᵒ Kaileeau Unnee - -	60	Ditto - -	Kishenchunder, bhattacharje.	- - pundit; enjoyed the proceeds of a portion of bermottur land.	- Ditto -	Moydah - -	- - this woman voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving 4 sons and 4 daughters, all above 20 years.
	12.–Dᵒ Birmomohee	30	Ditto - -	Sumbhoochunder, mookerjea.	- - service; the deceased was a proprietor of an estate worth 1,000 rupees.	24 – –	Barrackpore -	- - sacrificed herself by the ceremony of sahamurrun of her own accord, in the presence of the local police officers of the thannah, leaving a child 2 years old. Joygopaul, mokerja, Neelmoney, mokerja and Kishen money, dabeeah, relations of the deceased, engaged themselves to protect the child.

13.–D° Doorgah - 15	Pode - -	Kown, susker -	- - husbandry; died possessed of a portion of land paying rent.	- Ditto -	Ramnagore -	- - sacrificed herself of her own accord by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving no offspring.
14.–D° Kurroona Mohee - - 60	Brahmin - -	Bacharaum, ghosaul.	- - was a man of affluent circumstances.	28 – –	Anreeadah -	- - leaving no issue; voluntarily sacrificed herself by the ceremony of sahamurrun. The police darogah was in attendance at the spot.
15.–D° Hurreepreeah 60	Ditto - -	Rampersaud, ghosaul.	- - deceased subsisted on the proceeds of burmottur land.	- Ditto -	Ditto - -	- - this woman, with her own consent, in conformity to the Hindoo Shaster, was burnt on the funeral pile of her husband (sahamurrun), leaving 3 sons and 2 daughters, all above 20 years. The police officers of the division were present.
16.–D° Aunund Mohee - - 45	Ditto - -	Mooktaram, mokerjah.	- - subsisted by the income of the burmottur lands.	31 – –	Anreeadah -	- - voluntarily sacrificed herself according to the Hindoo Shaster, by the ceremony of sahamurrun, in the presence of the police officers of the thannah, leaving a son of 20 years of age.
17.–D° Puddow - 50	Pode - -	Nulleet, duftery.	- - service; held a few beegahs of jumma land.	4 Sept. –	Bishenpore -	- - this woman voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving a son of 12 years of age.
18.–D° Degamburry 22	Brahmin - -	Issur Chunder Roy, chowdry.	- - subsisted on the profit of his talookah.	11 – –	Moydah - -	- - leaving no offspring; sacrificed herself of her own free will, by the ceremony of sahamurrun, in presence of the police officers of the thannah.
19.–D° Rammonee 50	Ditto - -	Ramlochun, chuckerbutty.	- - died in a circumstance of small fortune.	- Ditto -	Ditto - -	- - sacrificed herself voluntarily by the ceremony of sahamurrun, before the police officers of the thannah, leaving 1 daughter 30 years of age.
20.–D° Nyanny - 60	Ditto - -	Rammohun, mookerjea.	- - subsisted by the proceeds of a few beegahs of burmottur land.	17 – –	Anreeadah -	- - voluntarily sacrificed herself after the ceremony of sahamurrun, leaving no issue, when the police officers of the thannah were in attendance at the spot.
21.–D° - Bamahsoondry - - 22	Ditto - -	Hurrynarain, bhuttacharge.	- - pundit; died possessed of a few beegahs of burmottur land	3 October –	Moydah - -	- - leaving no offspring; voluntarily ascended on the funeral pile of her husband (sahamurrun), in presence of the police officers of the thannah.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 Pergunnahs—*continued.*	22.–Mussᵗ Bhugwutty	40	Brahmin - -	Hurchunder, mokerjea.	- - subsisted by the proceeds of a portion of burmottur land.	8 October 1825	Anreeadah -	- - sacrificed herself by the ceremony of sahamurrun on her own consent, in presence of the local police officers of the thannah, leaving one son of 20 years, and a daughter of 1 year. Aunund Chunder, mokerjea, the son of the deceased, engaged himself to nourish and protect the infant.
	23.–Dᵒ Gaumoney	44	Dᵒ - -	Rampersaud, chatterjea.	- - service; also by the proceeds of burmottur land.	18 – –	- Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving 4 daughters, all above 13 years of age.
	24.–Dᵒ Jugo Dumbah	32	Dᵒ - -	Sisteedhur, baugchee.	- - service; died possessed of a few beegahs of burmottur land.	31 – –	- Ditto - -	- - leaving 3 sons and 1 daughter, all above 3 years of age; sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah.
	25.–Dᵒ Kawsoollah	60	Tallee - -	Bhurrut, haldar	- - shopkeeper; subsisted by the income of his own labour.	23 November –	- Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, before the police officers of the division, leaving 2 sons and a daughter, all above 20 years of age.
	26.–Dᵒ Woomah Sunkery	50	Brahmin - -	Chuckoo, mokerja	- - subsisted by the proceeds of the burmottur land.	25 – –	- Ditto - -	- - sacrificed herself voluntarily by the ceremony of sahamurrun, in the presence of the police officers of the thannah, leaving a son and a daughter, all above 20 years of age.
Barasut - 20.	1.–Dᵒ Umirt Moy	55	Koit - -	Ramrattan Ghose, koit.	- - supported by lakeraj lands and trade.	7 April - 1825	Nyhully police officers present.	- - sahamurrun; leaving 3 sons, first aged 30 years, second 25 years, and third 23 years.
	2.–Dᵒ Bhyrubbee	45	Dᵒ - -	Maddanmohun Singh, koit.	servant, and lands - -	7 May – 1232, B. S.	- Ditto -	- - sahamurrun; no children.
	3.–Dᵒ Brimmoy	34	Dᵒ - -	Ramcoomar Mugmodar, koit.	- - servant, and lakheraj lands.	29 May - 1825	- Ditto -	- - sahamurrun; leaving 2 daughters, first aged 11 years, another about 3 years, to the care of her husband's brother.
	4.–Dᵒ Chandmony	27	Napit - -	Bessonath Naje, napit.	trader - - - -	13 June –	- Ditto -	- - sahamurrun; leaving a daughter aged 8 years, and a son 3 years, to the care of her husband's brother.
	5.–Dᵒ Khemang Kurry	50	Koit - -	Kollypersaud, Sircar, koit.	talookdar, and servant -	27 July –	- Ditto -	- - sahamurrun; leaving a son aged 25 years, and 2 daughters, first aged 31 years, another 28 years.

6.–D° Kumlah - 44	Brahmin - -	Tarnychurn Mokerjea, brahmin.	beggary - - - -	19 August –	- Ditto -	- - sahamurrun; leaving a son aged about 25 years, and 2 daughters, first aged 20 years, another 12 years.
7.–D° Doorgah - 45	Koit - -	Rooder, Bengal koit.	trade of cords - - -	- Ditto -	- Ditto -	- - sahamurrun; leaving no children.
8.–D° Luckhee - 42	Brahmin - -	Peerbhooram Mokerjea, brahmin	- - luckheraj lands, and beggar.	- Ditto -	- Ditto -	- - sahamurrun; leaving a son aged 25 years.
9.–D° Chundy - 28	- - -	Gunness Bhuttacharge, brahmin	- - ditto - - ditto -	11 Sept. –	- Ditto -	- - sahamurrun; leaving 3 daughters, first aged 7 years, second 5 years, and third 2 years, to the care of her brother.
10.–D° Lubung Luttah - - 60	D° - -	Bykunt Holdar, brahmin.	- - talookdar, and lakheraj lands.	23 Kartick 1232, B. S.	- Ditto -	- - sahamurrun; leaving 1 son 30 years of age, and 2 daughters, first aged 22 years. another 13 years.
11.–D° Surrussuttee 75	D° - -	Ramdoolal Udheekary, brahmin.	lakeraj lands - - -	4 Aughun –	- Ditto -	- - sahamurrun; leaving a daughter aged 36 years, and 3 sons, first aged 50 years, second 40 years, and third 31 years.
12.–D° Dooga Dossee 33	D° - -	Ramchunder Ghosal, brahmin.	beggar - - - -	11 December 1825	- Ditto -	- - sahamurrun; leaving no children.
13.–D° Bhoobunnessury - - 72	D° - -	Kallypersaud mokerjea, brahmin.	pundit - - - -	28 Kartick -	Habrah police officers present.	- - sahamurrun; leaving 3 sons, first aged 58 years, second 55 years, and third 39 years.
14.–D° Gourmony - 45	Koit - -	Ramlochun Chunder, koit.	servant - - - -	10 Sept. - 1825	Kuddumgachy police officers present.	- - sahamurrun; no children.
15.–D° Bhartee - 60	Brahmin - -	Anundyram Roy, brahmin.	lackheraj lands; doctor -	28 March –	Busheerut police officers present.	- - sahamurrun; leaving 5 sons, first aged 35 years, second 34 years, third 30 years, fourth 22 years, and fifth 20 years, and two daughters, first aged 45 years, and another 26 years.
16.–D° Rajessury 16	Koit - -	Muddhoosoodun Ghose, koit.	servant - - - -	25 June –	- Ditto -	- - sahamurrun; no children.
17.–D° Neemoy - 50	D° - -	Ruggoonauth Baboo, koit.	talookdar and trader -	6 November –	- Ditto -	- - sahamurrun; leaving a son aged 20 years, and 2 daughters, first aged 25 years, another 6 years, to the care of her eldest son.
18.–D° Gunga - 50	Brahmin - -	Bhyrubchunder Chowdry, brahmin.	ditto - - - -	21 February –	Dumdumah police officers present.	- - sahamurrun; leaving four sons, first aged 30 years, second 25 years, third 20 years, fourth 12 years, and two daughters, first 10 years, second 3 years, to the care of her sons.
19.–D° Jugdumbah 30	Koit - -	Sreenarain Ghose, koit.	talookdar, and servant -	16 July –	- Ditto -	- - sahamurrun; leaving 2 sons, first aged 12 years, second 6 years, and 2 daughters, first 13 years, second 9 years, to the care of her son-in-law.
20.–D° Sussee Mookhee - 20	D° - -	Russicklal Bose, koit.	- - ditto - - ditto -	1 Poose - -	- Ditto -	- - sahamurrun; leaving a son, aged about 6 months, to the care of her father-in-law. (*continued*)

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
CUTTACK.								
Cuttack - - 14.	1.–Muss[t] Ubbee -	38	Brahmin - -	Sheo Puttree, brahmin.	- - the husband obtained his livelihood by begging, and was poor in his circumstances.	1 January 1825	Asserrassur -	no remarks required.
	2.–D° Gorah -	52	D° - -	Boistno Ugnee Otree, brahmin.	- - the husband obtained his livelihood by poorhohitgeree, and was in good circumstances.	7 February –	Puttarnoondea -	- ditto - ditto.
	3.–D° Sahdeybee -	34	D° - -	Opertee Ruth, brahmin.	- - the husband obtained his livelihood by selling cocoa-nuts, &c. and was poor in his circumstances.	6 June –	Pahrajepoor -	- - the widow left an infant daughter 1½ year old, whom the eldest son engaged to provide for.
	4.–D° Kouto -	55	Maintee - -	Muddoo Maintee, maintee.	- - the husband obtained his livelihood by service, and he was in good circumstances.	27 April –	Urkpoor - -	- - the suttee took place previous to the arrival of the police officers at the spot. The sacrifice appears to have been voluntary and legal.
	5.–D° Soobuddra -	53	Brahmin - -	Hurry Kishen Misr, brahmin.	- - the husband obtained his livelihood by reading the Shaster to the inhabitants.	10 May –	Hurryhurpore -	no remarks required.
	6.–D° Manee -	34	Komar - -	Ochub Sahoo, komar.	- - the husband obtained his livelihood by dealing in grain, &c. and was in good circumstances.	6 June –	Asserrassur -	- ditto - ditto.
	7.–D° Poyroo -	60	Kaist - -	Beharee Deota, kaist.	- - the husband obtained his livelihood by begging, and he was very poor.	10 July –	- Ditto - -	- ditto - ditto.
	8.–D° Aslee -	60	Maintee - -	Issur Maintee, maintee.	- - the husband obtained his livelihood by cultivating lands, and he was very poor.	10 October –	Urkpoor - -	- ditto - ditto.
	9.–D° Nemoo Dey	50	D° - -	Bobnee Bowurrah, maintee.	- - the husband obtained his livelihood by service, and held some landed property, and he was in good circumstances.	11 – –	Asserrassur -	- ditto - ditto.
	10.–D° Pano -	21	D° - -	Hurry - bullub Das, maintee.	- - the husband obtained his livelihood by service, and held some lands, and he was in good circumstances.	14 – –	- Ditto - -	- ditto - ditto.

11.–D° Guthee - 25	Brahmin - -	Somnath Punda, brahmin.	- - the husband obtained his livelihood as a poojaree, and from some deyvotur lands, and was poor in his circumstances.	3 Nov. –	Teerun - -	no remarks required.
12.–D° Jutnee - 49	Maintee - -	Bundabun Maintee, maintee.	- - the husband obtained his livelihood by writing and selling potees, and he was very poor.	10 – –	Cuttack - -	- ditto - ditto.
13.–D° Beemla - 70	D° - -	Chytun Maintee, maintee.	- - the husband obtained his livelihood by prescribing medicines to the sick, and he was in good circumstances.	13 – –	Pahrojepoor -	- ditto - ditto.
14.–D° Junmee - 25	Hujam - -	Gobund Bareek, hujam.	- - the husband obtained his livelihood by service and cultivating lands, and he was very poor.	20 Dec. –	Gope - -	- - the widow left an infant daughter 2 years old, for whom an uncle engaged to provide.

N. B.—The whole of these sacrifices took place by sahamurrun.

Khoordah - 16.	1.–Mussᵗ Jumna - 75	Brahmin - -	Chundessur Sutpustee, brahmin.	- - the husband was in tolerably good circumstances, holding some lands at a light quit-rent.	19 May 1825	Thannah Pooree	- - the women in all these cases burnt with the bodies of their husbands, and after due inquiry made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	2.–D° Radheeka - 20	Tantee - -	Gopee Das -	- - a weaver by profession, and died in good circumstances. The deceased had no family, but adopted a nephew, who was given over to his real father during his illness.	16 July –	- D° - D° -	
	3.–D° Tara Deye - 33	Muhtee - -	Munketun Putnack, muhtee.	- - the husband lived with his brothers, who are in good circumstances, and in the service of the raja of Khoordah; they are also in possession of rent-free lands.	3 Sept. –	- D° - D° -	
	4.–D° Upuna - 22	Brahmin - -	Balukee Missur, brahmin.	- - held same lands at a light quit-rent, in one of the sasuns near Pooree.	27 Sept. –	- D° - D° -	

(continued)

CUTTACK—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Khoordah—*continued.*	5.–Muss^{t} Paree	40	Brahmin	Chundessur Misser, brahmin.	-- held some lands at a light quit-rent, in one of the sasuns near Pooree.	28 Nov. 1825	Thannah Pooree	-- the women in all these cases burnt with the bodies of their husbands, and after due inquiry made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	6.–D° Soolbhee	52	Buneea	Aruth Sahoo, buneea.	-- a silversmith; and left property to the amount of 100 rupees to two grown-up sons.	18 Dec.	D°	
	7.–D° Custoora	60	Muhtee	Dhurm Soobdee, muhtee.	-- cultivator; and left neither minor sons nor daughter.	6 June	D° Khoordah	
	8.–D° Puddooa	33	Or	Neemaee Behareemul, or.	-- cultivator; and left neither a minor son nor a daughter.	19 July	D° D°	
	9.–D° Heera	65	Brahmin	Seeboo Das, brahmin.	-- held some lands at a light quit-rent, in one of the Simbaee sasuns.	12 Sept.	D° D°	-- the ceremony in this case was performed previous to the arrival of any police officer; but from subsequent inquiry, and the depositions of the persons attending, it appeared that the woman burnt herself with her own free will. The headman of the village sent the chowkeedar to give information, but he was delayed on the road, from the rise of the rivers.
	10.–D° Kanchun	50	Muhtee	Beerjoo Ootur Kemut, muhtee.	-- servant of rajah Ramchunder Deo, at Pooree, and cultivator of lands.	3 Nov.	D° D°	-- the woman in this case burnt with the malee (beads) of the deceased worn at the time of his death. The husband died at Pooree.
	11.–D° Heera	35	Brahmin	Fakeer Missur, brahmin.	-- cultivator; and died leaving two minor sons who were taken charge of by the brother of the deceased husband.	12 Dec.	D° D°	
	12.–D° Coosumee	50	Muhtee	Bhugwan Muhtee, muhtee.	-- husband, cultivator and in good circumstances.	2 June	D° D°	-- The women in these cases burnt with the bodies of their husbands, and after due inquiry made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	13.–D° Haree	40	Brahmin	Sham Pusoopaluk, brahmin.	-- priest of Gopeenath Takoor at Dar Mukoondpore.	30	D° D°	
	14.–D° Kishwuree	60	Muhtee	Purmanund Muhtee, muhtee.	-- the husband of this suttee was in poor circumstances.	3 Aug.	D° D°	
	15.–D° Murkut	50	D°	Seerneebas Muhtee, muhtee.	-- service, and in good circumstances.	12 Dec.	D° Peeplee	

16.–D° Kumla Deye 70	D° - -	Muhessur Behra, muhtee.	- - a surburakar of the Banpoor villages, and in good circumstances.	30 May – -	D° - Banpoor	ditto - - ditto - - ditto.

This statement contains one thannah jurisdiction (Peeplee) more than last years, which will account for the increase in the number of suttees.

One woman was prevented sacrificing herself, under the suspicion of her being in a state of intoxication, after having proceeded to the pile of her husband. It was afterwards ascertained that she was not so, for she continued for several days to wish to burn. The magistrate proceeded to Pooree, and not thinking himself authorized to allow her to burn herself under the circumstances of the case, prevented her, at the same time telling her he would write to the Nizamut Adawlut for instructions; she was however at last induced to desist, and is now living with her family at Pooree.

Balosore - -	- - - - - -	- - -	- - -	—None.—		

DACCA DIVISION.

Backergunge 63.	1.–Mussummaut Bhowanny - 80	Brahmin - -	Juggurnuth Thakoor.	- - priest; in indigent circumstances.	9 Jan. 1825 -	D° Gungapoor	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	2.–D° Gouree - 50	Kaet - -	Raujkissen Dutt, kaet.	- - labourer; in indigent circumstances.	10 – – -	Kellacolly -	ditto - - ditto - - ditto.
	3.–D° Oushaw - 80	Chundal - -	Munsharam Chung, chundal.	- - ditto - -	18 – – -	D° - -	ditto - - ditto - - ditto.
	4.–D° Gungapreah 60	Kaet - -	Ramchunder Oiteh, kaet.	- - ditto - -	31 – – -	D° - -	ditto - - ditto - - ditto.
	5.–D° Ramperah - 40	Byde - -	Buddenath Doss, byde.	- - talookdar; in affluent circumstances.	2 Feb. – -	Kutwaleepara -	ditto - - ditto - - ditto.
	6.–D° Surbjyah - 50	Kaet - -	Cossenuth Ghose, kaet.	- - servant; in indigent circstances.	13 – – -	D° - -	ditto - - ditto - - ditto.
	7.–Ramluckee Debeah - - 50	Brahmin - -	Gungapersaud Gangolee, brahmin.	- - priest; in indigent circstances.	15 – – -	Tugrah - -	ditto - - ditto - - ditto.
	8.–D° Chunderprobha - - 50	Byde - -	Jugomohun Chowdry, byde.	- - zemindar; in affluent circumstances.	21 – – -	Nulchutty -	ditto - - ditto - - ditto.
	9.–D° Poornemah 35	Kaet - -	Seebram Doss, kaet.	- - husbandman; in indigent circumstances.	27 – – -	D° - -	ditto - - ditto - - ditto.
	10.–D° Beejoyah - 40	Kaet - -	Rammonee Sing, kaet.	- - servant; in indigent circumstances.	9 Mar. – -	D° - -	ditto - - ditto - - ditto.
	11.–D° Rammonee 30	Byde - -	Ramjoy Sein, byde.	- - doctor; in indigent circumstances.	11 – – -	Gurnuddee -	ditto - - ditto - - ditto.
	12.–D° Roosulah - 50	Kait - -	Rammanik Chund, kaet.	- - peasantry; in indigent circumstances.	18 – – -	Kutwallee Buresaul.	ditto - - ditto - - ditto.

(continued)

DACCA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	13.–Mussᵗ Joymonee	27	Byde - -	Sumbo Chunder Sein, byde.	- - talookdar; in affluent circumstances.	20 March 1825	Kulwaleeporah -	- - it appears from the darogah's report that the deceased has left two daughters, the eldest aged about 14, and the youngest about 4 years, and that she was not with child. One of her brothers has entered into an agreement, agreeably to existing orders, to maintain the youngest child. The decessed burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers. Sumboo Chunder Sein had two wives, the one surviving is named Mussᵗ Gourmonee.
	14.–Dº Doolubee	40	Chundul - -	Premnarain Chung, chundul.	- - labourer; in indigent circumstances.	25 – –	Gournudee -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	15.–Dº Rammala	43	Sooder - -	Kallye Manjee, sooder.	manjee - - - - -	17 April –	Augareah -	ditto - - ditto - - ditto.
	16.–Dº Beemulla	74	Brahmin - -	Roopram Chuckerbutty, brahmin.	- - talookdar; in affluent circumstances.	28 – –	Nulchetty -	- - it appears from the darogah's report that the deceased has left 2 sons, the youngest is said to be about 40 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	17.–Dº Doorputtee	90	Sudder - -	Rammanik Dutt, soodder.	- - labourer; in indigent circumstances.	28 – –	Augoreeah -	- - it appears from the darogah's report that the deceased has left 3 sons, none of whom are minors, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	18.–Dº Opoorbee	35	Byde - -	Ramsoonder, byde.	- - talookdar; in affluent circumstances.	16 May –	Gurnuddy -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	19.–Dº Rohonee	80	Bramin - -	Nilkunth Surmah, brahmin.	- - howladar, &c.; in affluent circumstances.	3 July –	Dº - -	ditto - - ditto - - ditto.

20.–D° Sreemuttee	40	D° - -	Radhakunth bhuttacharge.	- - talookdar; in affluent circumstances.	23 – –	Burrisaul - -	ditto - - ditto - - ditto.
21.–D° Rowpreeah	40	Kaet - -	Radakunth Doss, kaet.	- - servant; in indigent circumstances.	28 – –	Nulchitty -	- - it appears from the darogah's report that the deceased has left 2 daughters, one aged 25 and the other 11 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
22.–D° Aulehayah -	60	D° - -	Seopersaud Doss, kaet.	- - howladar; in affluent circumstances.	31 July –	Burrisaul - -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
23.–D° Rammonee -	60	D° - -	Ram Ramdutt, kaet.	- - labourer; in indigent circumstances.	28 August –	Nulchitty -	- - it appears from the darogah's report that the deceased has left one son, aged about 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
24.–D° Chundun Malla -	40	D° - -	Ramchunder Bose, kaet.	- - talookdar; in affluent circumstances.	30 – –	Kellacolly -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
25.–D° Soolochunah,	27	D° - -	Benode Ram Doss, kaet.	- - labourer; in indigent circumstances.	- D° -	Nulchitty -	- - it appears from the darogah's report that the deceased has left two sons, the youngest is said to be about 13 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
26.–D° Poornemah,	27	D° - -	Ramjoy Doss, kaet.	- - ditto - -	31 – –	D° - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
27.–D° Neelee -	60	Chundal - -	Ramsun Ker Chung, chundal.	- - ditto - -	3 Sept. –	D° - -	- - it appears from the darogah's report that the deceased has left 2 sons and a daughter, who is the youngest, and is said to be about 25 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(continued)

DACCA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	28.–Mussᵗ Aubhauah	60	Chundal - -	Sonahram Chung, chundal.	- - labourer; in indigent circumstances.	3 Sep. - 1825	Gournudee -	- - it appears from the darogah's report that the deceased has left 4 sons, the youngest is said to be about 21 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	29.–Dº Birjmonee	17	Byde - -	Goopeechunder Gopt, byde.	- - doctor; in indigent circumstances.	4 – –	Dº - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	30.–Dº Soroodhonee	70	Kaet - -	Joynarain Dutt, kaet.	- - servant; in indigent circumstances.	5 – –	Nulchitty - -	- - it appears from the darogah's report that the deceased has left 2 daughters and a son, who is the youngest, and is said to be 35 years, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	31.–Dº Dyah Mohee	50	Kamar - -	Hotoo, kamar -	ironsmith.	- Dº -	Dº - -	- - it appears from the darogah's report that the deceased has left a son, aged about 30 years, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	32.–Dº Bissenpreah	45	Kaet - -	Ramkissore Gooh, kaet.	- - howladar; in affluent circumstances.	- Dº -	Kellacolly -	- - it appears from the darogah's report that the deceased has left 2 daughters and a son, who is the youngest, and is said to be about 19 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	33.–Dº Seereemotee (alias) Oomah	30	Byde - -	Gour Mohun Muzmoodar, byde	- - landed proprietor; in affluent circumstances.	- Dº -	Kutwalleeparah	- - it appears from the papers relating to this case, that the husband died at Pona Bulleah, and his widow, who was at Sandeeah, distant about two days journey from the former place, on hearing of the death of her husband, made preparations for burning herself, with 2 strings of beads belonging to him. The jummadar of Kutwaleeparah, stationed at Kajar, on hearing this circumstance, reported it to the magistrate, waited in person on the spot, and expostulated with her to desist. In the mean time a perwannah was sent, directing him to prevent her, if possible, from burning, but previous to the receipt of this order she burnt herself with the beads, as before stated. She has left no children, and was not with child. The people, however, who were concerned in aiding her have been apprehended, and the case is under investigation.

34.–Dº Gourmonee	30	Kaet	Ramsoonder Doss, kaet.	- - merchant; in affluent circumstances.	7 September	1825	Gournuddy	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
35.–Dº Surusuttee	27	Sahoo	Chundroy, sahoo	- - ditto	- Dº	-	Dº	- - it appears from the darogah's report that the deceased has left a daughter, about four years, for whose maintenance Cossenuth, brother of Chundroy, has entered into an agreement. She was not with child, and burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
36.–Dº Bhogobuttee	40	Byde	Raujkissen Naug, byde.	- - servant; in indigent circumstances.	9 –	–	Nulchitty	- - it appears from the darogah's report that the deceased has left 2 daughters, the youngest is said to be about 10 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
37.–Dº Raujessoree	40	Dº	Ramsoonder Doss, byde.	- - labourer; in indigent circumstances.	- Dº	-	Dº	- - it appears from the daragah's report that the deceased has left 2 sons and 2 daughters, the youngest daughter is said to be about 9 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
38.–Dº Jugulissoree	25	Kaet	Roopchunder Gooh, kaet.	- - servant; in indigent circumstances.	- Dº	-	Kellacolly	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
39.–Dº Rampreah	32	Dº	Ruttun Kissen Bose, kaet.	- - ditto	10 –	–	Dº	- - it appears from the darogah's report that the deceased has left 2 daughters, the youngest is said to be about 16 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
40.–Dº Joymonee	65	Byde	Ramkissen Gopt, byde.	- - ditto	14 –	–	Gournuddy	- - it appears from the darogah's report that the deceased has left a son aged about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DACCA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	41.–Mussᵗ Sonah Mallah.	60	Soodder - -	Kissenpersaud Gooh, soodder.	- - landed proprietor; in affluent circumstances.	14 Sept. 1825	Kutwaleeparah -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	42.–Dᵒ Surb Munglah	60	Brahmin - -	Callachund, brahmin.	- - ditto - -	17 – –	Kellacolly -	- - it appears from the darogah's report that the deceased has left 3 sons and 2 daughters, the youngest daughter is said to be about 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	43.–Dᵒ Chundun Mulla	58	Kaet - -	Sonaram Sircar, kaet.	- - ditto - -	- Dᵒ -	Dᵒ - -	- - it appears from the darogah's report that the deceased has left 4 sons and 2 daughters, the youngest daughter is said to be about 13 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	44.–Dᵒ Rammollah	21	Dᵒ - -	Ramsoonder Doss, kaet.	- - servant; in indigent circumstance.	18 – –	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	45.–Dᵒ Onnopoonah	60	Soodder - -	Raujnarain Ghose, soodder.	- - ditto - -	21 – –	Kutwaleeparah -	- - it appears from the darogah's report that the deceased has left 6 sons, the youngest is said to be about 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	46.–Dᵒ Chundun Malla	50	Kaet - -	Kirte Chunder Ghose, kaet.	- - ditto - -	- Dᵒ -	Kellacolly -	- - it appears from the darogah's report that the deceased has left 2 sons, the youngest is said to be about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

47.–D° Seedeesurree	60	Byde - -	Ramjoydoss, byde	- - landed proprietor; in affluent circumstances.	1 October 1825	Kutwaleeparah -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
48.–D° Sumeettra -	20	Banyan - -	Joogulkissore, banyah.	- - shopkeeper; in indigent circumstances.	5 – –	Nulchitty -	- - it appears from the darogah's report that the deceased has left a son, aged about 8 months old, and that she was not with child. Thakoor Doss Banick, her brother, has entered into the necessary agreement to maintain the infant. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
49.–D° Bishnopreah	40	Brahmin - -	Shamchunder Chawdry, brahmin.	- - landed proprietor; in affluent circumstances.	11 – –	Kutwalleeparah	- - it appears from the darogah's report that the deceased has left a son, aged about 11 years, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
50.–D° Jumoonah -	40	D° - - -	Ramgattee Thakoor, brahmin.	- - priest; in indigent circumstances.	30 – –	D° - -	- - it appears from the darogah's report that the deceased has left a son, aged 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
51.–D° Buddun Tara	30	D° - - -	Pertabnarain Aucharge, brahmin.	- - landed proprietor; in affluent circumstances.	30 – –	Kutwallee Burisaul.	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
52.–D° Bindra -	70	Maulee - -	Dusruth, maulee	- - gardener; in indigent circumstances.	1 Nov. –	Nulchitty -	- - it appears from the darogah's report that the deceased has left six sons, the youngest is said to be about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
53.–D° Bhoobunissaree - - -	75	Byde - -	Tonooram Gopt, byde.	- - servant; in indigent circumstances.	12 – –	D° - -	- - it appears from the darogah's report that the deceased has left a daughter, aged about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.

(*continued*)

DACCA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	54.–Mussᵗ Jussodah	20	Brahmin - -	Ramsunkur Aucharge.	- - landed proprietor; in affluent circumstances.	15 Nov. 1825	Kutwallee Burisaul.	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	55.–Dᵒ Ramsonah -	40	Kaet - -	Ramkinkur Doss, kaet.	- - servant; in indigent circumstances.	18 – –	Nulchitty -	- - it appears from the darogah's report that the deceased has left a son and two daughters, the youngest daughter is said to be about 12 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	56.–Dᵒ Surbhanee -	70	Soodder - -	Indernarain Doss, soodder.	- - landed proprietor; in affluent circumstances.	27 – –	Dᵒ - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	57.–Dᵒ Surrasuttee	50	Sahoo - -	Raujkissen, sahoo.	- - shopkeeper; in indigent circumstances.	28 – –	Gurnuddy -	- - it appears from the darogah's report that the deceased has left a son, aged about 27 years, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	58.–Dᵒ Dhunmallah	30	Kaet - -	Sumboochunder Gooh, kaet.	- - servant; in indigent circumstances.	12 Dec. –	Dᵒ - -	- - it appears from the darogah's report that the deceased has left 2 sons, the youngest is said to be about 11 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	59.–Dᵒ Chundermullah - -	50	Byde - -	Rogoonath Sein, byde.	- - ditto - -	14 – –	Dᵒ - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	60.–Dᵒ Janokee -	24	Dᵒ - - -	Paddolochun Sein, byde.	- - landed proprietor; in affluent circumstances.	15 – –	Kutwalleeparah	ditto - - ditto - - ditto.

61.–Mussᵗ Joymonee	24	Brahmin - -	Callee Sunkur, Chuckerbutty, brahmin.	- - ditto - -	19 Dec. 1825	Nulchitty -	- - it appears from the darogah's report that the deceased has left a son, about one year old, and that she was not with child. Gopal Kishen, a brother of Calleesunkur, Chuckerbutty, deceased, has entered into the necessary agreement to maintain the child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
62.–Dᵒ Rammullah	60	Byde - -	Auradhun Sein, byde.	- - doctor, in indigent circumstances.	22 – –	Gurnuddy -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
63.–Dᵒ Ramluckhee Dabia - -	35	Brahmin - -	Radhakissen, brahmin.	- - priest, in indigent circumstances.	27 – –	Kutwalleeparah	- - it appears from the darogah's report that the deceased has left a son, who is said to be about 16 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.

The increased number of suttees which have taken place during the year 1825 is attributable to the lamentable mortality which occurred here during the prevalence of cholera, which raged for nearly six months, and by which no less than 20,000 persons fell victims, as has been ascertained from the several darogahs' reports.

Chittagong - 9.	1.–Mussᵗ Soowindah	60	Weaver - -	Rammohun, weaver.	- - husbandry; has some property.	9 Jan. 1825	Puttiah - -	- - she burnt herself voluntarily with the corpse of her husband. Police officer was not in attendance on the spot, in consequence of no information received in thannah; but on investigation of the matter before the magistrate, it appears that there was no legal disability. She left no infant children.
	2.–Dᵒ Soobudrah -	60	Sooder - -	Rampersaud, sooder.	- - ditto - -	14 Feb. –	Dᵒ - -	- - she burnt herself voluntarily with the corpse of her husband. Police officer was in attendance on the spot, and there was no legal disability. She left no infant children.
	3.–Dᵒ - - Dᵒ - -	70	Dᵒ - - -	Domun, sooder.	- - ditto - -	20 – –	Rawajan - -	- - ditto - - ditto - - She left no infant children.
	4.–Dᵒ Sarodah - -	60	Dᵒ - - -	Ramdoolal Goo, sooder.	- - servant; has some property.	13 Aug. –	Puttiah - -	- - ditto - - ditto - - She left no infant children.

(*continued*)

DACCA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Chittagong—*continued.*	5.–Mussᵗ Chunder Kelah - -	25	Sooder - -	Doorgaram, sooder.	- - husbandry; has some property.	10 October 1825	Puttiah - -	- - she burnt herself voluntarily, with the corpse of her husband. Police officer was not in attendance on the spot, in consequence of no report received in thannah; but on investigation before the magistrate, it appears that there was no legal disability. She left no infant children.
	6.–Dº Sarudah -	50	Brahmin - -	Chundermuny, Chowdry, brahmin.	- - husbandry; has landed property.	18 – –	Dº - - -	- - ditto - - ditto. There was no legal disability. She left no infant children.
	7.–Dº Poojulee -	24	Sooder - -	Durponarain, Bearer, sooder.	bearer; has some property	1 November –	Dº - - -	- - ditto - - ditto. On investigation before the magistrate, it appears that there was no legal disability. She left no infant children.
	8.–Dº Soahgee -	30	Dº - -	Goury Churn, sooder.	- - husbandry; has some property.	24 – –	Salkoneah -	- - ditto - - ditto. Police officer was in attendance on the spot. There was no legal disability. She left no infant children.
	9.–Dº Obhoiah -	70	Brahmin - -	Rogoomuny, brahmin.	- - ditto - -	26 December –	Rawajan -	- - ditto - - ditto. She left no infant children.
Noacally - 1.	1.–Mussᵗ Deonee -	60	Burraye - -	Soadaram, burraye.	- - had no employment; was very poor, and was supported by his son-in-law.	- - 16 Aug. 1825, corresponding with 2d Bhadoor 1232 B. S.	Thannah Begumgunge.	- - this woman was burnt on the funeral pile of her husband, in presence of the mohurer of the thannah, in compliance to her own wishes. No legal disability to her performing the rite of suttee existed. The deceased left one daughter, aged about 25 years.
City of Dacca 18.	1.–Mussᵗ Oomatara	29	Byde - -	Ramchunder Doss.	- - her husband was attached as a mohurer in the Cutwally establishment of this city, and possessed property to the value of sicca rupees 2,000.	9 April 1825	Solaghur - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussᵗ Oomatara had no children, and the police officers were present at the time.
	2.–Dº Ruttun Malla	55	Dº - - -	Gungaram Doss	- - her husband held a petty tallook of his own, but did not follow any profession.	23 – –	Sabaur - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Ruttun Mallah had no infant child, and the police officers were present at the time.

3.–Dº Rajesury - 25	Dº - - -	Ramlochun, deb	- - ditto - -	11 May –	Jamalpore -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Rajesury had no infant child; and the police officers were present at the time.
4.–Dº Sedessury - 66	Dº - - -	Lucknauth, gopt	- - her husband had no property of his own, and his profession was that of a Bengal mohurrer.	12 – –	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Sedessury had no children; and the police officers were present at the time.
5.–Dº Govindpereeah 50	Dº - - -	Gokool Chunder, roy.	- - her husband held a petty tallook of his own, and his profession was that of a Bengal mohurrer.	7 June –	Mulfutgunge -	- - it appears from a report of the darogah of Mulfutgunge, that Mussummut Govindpereeah was at her husband's house at Cawnpore, where she received intelligence, in the evening of the 6th June 1825, that her husband died at Dacca on the 1st of that month; she on the 7th performed the right of anoomurun, by burning herself to death with a quilt of her husband. The darogah reports, that on investigation it appeared that no legal impediment existed to prevent her performing the rite in question.
6.–Dº Gungamoony 19	Dº - - -	Shib Chunder, doss.	- - her husband held a petty tallook of his own, and he was generally employed in the service of a zumindar as a mohurrer.	4 September –	Solaghur - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Gungamoony had no children. The police officers were present at the time.
7.–Dº Omcrabutty 45	Kaet - -	Cossynauth -	- - her husband had no property of his own, and his profession was that of a kismutgar.	9 – –	Mulfutgunge -	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Omcrabutty had an infant son about 2 years old. The prescribed engagement was entered into by Gopynauth, the brother of her husband, who accordingly took charge of the child; the police officers were present at the time.
8.–Dº Cossypereeah 43	Brahmin - -	Ramconnye, nyobagess.	- - her husband was a pundit brahmin, without any property of his own.	16 – –	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Cossypereeah had no children; and the police officers were present at the time.
9.–Dº GangaDabeeah 52	Dº - - -	Rumgutty, surma	- - her husband held a petty talook of his own, but did not follow any profession.	29 – –	Dº - - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Ganga Dabeeah had not any child, and the police officers were present at the time.
10.–Dº Rookoona - 45	Dº - - -	Neelmony, turklunkar.	- - her husband was a pundit brahmin, without any property of his own.	9 October –	Naraingunge -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Rookoona had no children, and the police officers were present at the time.

(continued)

DACCA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City of Dacca—*continued.*	11.–Mussᵗ Chundermoony	40	Kahet	Sumboonauth, deo.	- - her husband held a petty talook of his own, and his profession was that of a mohurrer.	11 October 1825	Mulfutgunge	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Chundermoony had no infant child; and the police officers were present at the time.
	12.–D° Mohamya	39	D°	Ramram, ghose	- - her husband held no property of his own, and his profession was that of a Bengal mohurrer.	18 – –	Rajabary	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Mohamya had no children; and the police officers were present at the time.
	13.–D° Burmanee Dabeeah	55	Brahmin	Chunderseekur, chuckerbutty.	- - her husband held a petty talook of his own, and his profession was that of a Bengal mohurrer.	24 – –	Solaghur	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Burmanee had no infant child; and the police officers were present at the time.
	14.–D° Ooma	51	Byde	Gungahurry	- - her husband held a petty talook of his own, and his profession was that of a mohurrer.	25 – –	Mulfutgunge	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Ooma had no children; and the police officers were present at the time.
	15.–D° Soobhudra	35	Brahmin	Dhunnunjoy, chuckerbutty.	- - her husband had no property of his own, and his profession was that of a zuzmany brahmin.	28 Nov. –	Jamalpore	- - this sacrifice took place according to the ceremony of sahamurrun. Mussumut Soobhudra had no infant child; and the police officers were present at the time.
	16.–D° Surbessury	21	D°	Kishenchunder, surma.	- - her husband was a pundit brahmin without any property of his own, but his profession was that of a gooroo.	14 Dec. –	Narain Gunge	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Surbessury had no children; and the police officers were present at the time.
	17.–D° Luckkeepereeah	45	D°	Ramgutty, chattatee.	- - her husband had no property of his own, and his profession was that of a mohurrer.	23 – –	Rajabary	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Luckkeepereeah had no infant child; and the police officers were present at the time.
	18.–D° Surbessury	40	D°	Ramgopaul, chuckerbutty.	- - ditto - -	- D° - -	- D° -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Surbessury had not any children; and the police officers were present at the time.
Dacca Jelalpore, 2.	1.–Mussᵗ Kuroona Mohee, of Baneeboho	21	Bydee	Jaychund, sein	- - the husband of the deceased was a mohurrer.	22 February 1825	Bulkea	- - the darogah's report states that the woman had no son. She burnt with the dead body of her husband by her own accord; and the ceremony was performed in conformity with the Hindoo law, in presence of the local police officers.

	2.–Dº Nundranee of Gorasoor - 45	Kahest - -	Bulram, sicdar -	- - the husband of the deceased was a native doctor.	20 Sept. –	Bhoosnah -	- - it appears from the report of the darogha that the woman had a daughter aged about 22 years, married to Nundlaul Bose of Dadpore. She burnt herself by her own free will and accord with the dead body of her husband; and the ceremony was performed in conformity with the Hindoo law, in presence of the local police officers and foujdaree nazeer of the court.
Mymensing -	- - - - - -	- - -	- - -	—None.—			
Sylhet - -	- - - - - -	- - -	- - -	—None.—			
Tipperah - 8.	1.–Mussᵗ Tille - 50	Joogy - -	Prawnkishen, joogy, aged 60 years.	- - merchant; reported to have been in respectable circumstances.	5 April 1825	Ramgunge -	- - sahamurrun, without being in any way inebriated, and in conformity with the Shaster. Buried alive at the same time with her husband, in the presence of Rajkisken Doss, mohurrer, and Bulram Sing, burkundaze of the thanah. Died without issue.
	2.–Dº Ornoopoornah - - 35	Dº - -	Rampershad, joogy, aged 45 years.	- - judgemany; reported to have been in respectable circumstances.	3 June –	Burkumtah -	- - ditto - - ditto. Buried alive at the same time with her deceased husband, in the presence of the darogah, and Gour Sing, burkundaze of the thannah. Died leaving 1 son aged 2 years, who has been left to the care of his uncle under agreement.
	3.–Dº Obhyah - 12	Bydee - -	Hurnauth Gopt, bydee, aged 35 years.	- - servant; reported to have been in respectable circumstances.	28 July –	Nasseernagur -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Ramsing, jemadar, and Luckhun Sing, burkundaze of the thannah. Died without issue.
	4.–Dº Koorhoombah - - 50	Sooder - -	Ramjewun, kahest, aged 82 years.	- - gharisty; reported to have been in respectable circumstances.	10 August –	- Dº - -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Ram Sing, jemadar, and Bhobany Sing, burkundaze of the thannah. Died leaving 1 son aged 30 years.
	5.–Dº Bhagyrutty 50	Sahoo - -	Tincowry Pundit, sahoo, aged 75 years.	- - judgemany; reported to have been in respectable circumstances.	9 Sept. –	- Dº - -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Mohamuddy, jemadar, and Jowun Sing, burkundaze of the thannah. Died without issue.

(*continued*)

DACCA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Tipperah—*continued.*	6.–Mussᵗ Parbutty	80	Napit - -	Akootram, barber, aged 93 years.	- - gharisty; reported to have been in respectable circumstances.	3 Nov. 1825	Cusbah - -	- - sahamurrun, without being in any way inebriated, and in conformity with the Shaster. Burned at the same time with her deceased husband, in the presence of Mohamuddy, jemadar, and Jewun Sing, burkundaze of the thannah. Died without issue.
	7.–Dº Shoagy	40	Joogy - -	Dingoonauth, joogy, aged 60 years.	- - weaver; reported to have been in respectable circumstances.	11 Dec. –	Thurlah - -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of the darogah, mohurrer, and Joysunkur, burkundaze of the thannah. Died leaving 2 sons, 1 of the age of 25, and the youngest 15 years.
	8.–Dº Shedessory	25	Kahest - -	Basseeram, alias Ramgovind, kahest, aged 40 years.	- - gharisty, reported to have been in respectable circumstances.	12 – –	Toob Kibagrah	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Kissenpurshaud, jemadar of the thannah. Died without issue.

MOORSHEDABAD DIVISION.

Beerbhoom - 9.	1.–Mussᵗ Gyamunnee Debeea -	60	Brahminee -	Tirlochun Chatterjeea, brahmin.	- - illiterate, and obtained his livelihood by cultivation of the soil.	12 Jan. 1825	Shakoolpoor -	- - on intelligence arriving at the thannah of the intention of the widow of Tirlochun, deceased, to burn herself, the jumadar and a burkundaze were sent to the spot, and, after making the necessary inquiries, it appeared that no prohibitory reasons existed for her becoming a suttee; therefore the widow of the deceased (Mussumut Gya Munnee Debeea,) of her own free will, burnt herself along with her husband's corpse, and became a suttee.
	2.–Dº Rausmunnee Debeea -	50	Dº - -	Hurgobind Chuckerbuttee, brahmin.	- - obtained his livelihood by service.	3 April –	Keogong - -	- - on the jumadar of the thannah receiving intelligence of the intention of Rausmunnee to become a suttee, he repaired to the spot, accompanied by a burkundaze; upon inquiry it appeared that she had a son about 8 years old, whom she delivered over to the charge of her eldest son, arrived to manhood, who executed an engagement upon stamped paper for its maintenance, and as there then existed no prohibitory reason, she of her own free will burnt herself along with her husband's corpse, and became a suttee.

3.–Dº Anundmy Debeea - } 65	Dº - -	Jugdis Mokerjeea, brahmin.	- - was a learned doctor (or pundit,) and as such obtained his livelihood.	25 July –	Pulsa - -	- - as some delay occurred in the news reaching the thannah, the police officers did not repair to the spot until she was burning; and upon inquiry being made by the darogha and a burkundaz who accompanied him, it appeared that there existed no prohibitory reason, and that the widow of the deceased, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
4.–Dº Soodebee Debeea - } 45	Koitin Soodr -	Ramsoonder Ghose, kaet.	- - was versed in Bengalee, and obtained his living by service.	7 August –	Keogong - -	- - previous to the burning taking place, the jumadar of the thannah repaired to the spot, and upon inquiries no prohibitory reasons appeared; therefore Mussumut Soodebee, widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
5.–Dº Poolukkhee 70	Bydin - -	Netanund, byd	- - was versed in Bengal Shasters, and obtained his maintenance by the service of his maternal grandson.	25 October –	Kusba - -	- - previous to the burning taking place, the mohurer of the thannah and a burkundaz repaired to the spot, and upon inquiries no prohibitory reasons existed; therefore the aforesaid Mussumut Poolukkhee, widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
6.–Dº Neeloo - 67	Kooloonee -	Chytun Guraee, koloo.	- - illiterate, and obtained his living as an oilman.	10 Nov. –	Sabpoor - -	- - on news reaching the thannah of the intention of the widow to become a suttee, the darogah, mohurer and a burkundaz repaired to the spot, and upon making inquiries no prohibitory reasons appeared; therefore the aforesaid Mussumut Neeloo, widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
7.–Dº Sheebasoondree Debeea } 20	Brahminee -	Bhyrub Chaterjeea, brahmin.	- - was versed in Bengalee, and obtained his livelihood by service.	18 Nov. –	Keogong - -	- - the mohurer of the thannah, accompanied by a burkundaz, on receiving intelligence of the intention of the widow to become a suttee, repaired to the spot, and upon making inquiries it appeared that she had a child of about 1 year old, whom she made over to the charge of her father-in-law, who executed an engagement upon stamped paper for its maintenance, and besides this no other prohibitory reasons existed; therefore she, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
8.–Dº Ulung Munnee - - } 62	Buneeaun -	Lukheekunt Sing, buneea.	- - illiterate, and obtained his living by tillage and shopkeeping.	30 Nov. –	- Dº -	- - the mohurer and jemadar of the thannah, on receiving intelligence of the intention of the widow of the deceased to burn herself, repaired to the spot, and upon making inquiries no prohibitory reasons appeared; therefore she, of her own free will, burnt herself along with her husband's corpse, and became a suttee.

MOORSHEDABAD DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Beerbhoom—*continued.*	9.—Muss[t] Muhee Daseea	25	Buneeaun -	Sridhur Dutt, buneea.	- - was versed in Bengalee, and obtained his living by trafficking.	6 December 1825	Sabpoor - -	- - the jemadar and a burkundaz of the thannah, on receiving intelligence, repaired to the spot, and upon making inquiries it appeared that she had 3 children, one aged 8 years, the other 3 years, and the youngest only 4 months old; these were made over to the charge of the uncle of the deceased husband, who executed an engagement upon stamped paper for their maintenance; and as there existed no prohibitory reasons, the aforesaid widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.

N. B.—In the above year there were no other suttees, nor has any instance occurred of any woman having been prevented burning herself by the interposition of the magistrate and the police officers, or through the persuasion of her friends and relatives. The number of suttees this year exceeded by 6 that of the preceding.

Bhaugulpore -	- - - - - -		- - - -	- - - -	— None. —			
Joint Magistrate of Monghyr -	- - - - - -		- - - -	- - - -	— None. —			
Dinagepore -	- - - - - -		- - - -	- - - -	— None. —			
Joint Magistrate of Maldah - 1.	1.—Muss[t] Mohun	45	Rajpoot - -	Ramchum Sing, rajpoot.	Lukheragdar - -	28 Dec. 1825	Thannah Bhollahaut.	- - the suttee took place in conformity to the Hindoo law, and the woman burnt with the corpse of her husband. She left 2 children, a son aged 25, and a daughter. The suttee had property, and the family have been proverbial for adopting that inhuman means of self-immolation.
City of Moorshedabad - 6.	1.—Muss[t] Muha Muya Debbea	60	Brahmin - -	Susteeram Bhatacharuj, brahmin.	- - It appears from the darogah's report, that the deceased procured a subsistence from his shewries, and the rent of a portion of birmutter land.	17 Feb. 1825	Mirzapore -	- - Mussumut Muhamaya burned with the corpse of her husband, in the presence of police burkundauzes, by the ceremony of sahamurun. No legal obstacle to her becoming a suttee existed.
	2.—D[o] Soobudra	60	Brahmin - -	Rughoonauth Roy, brahmin.	- - it appears from the darogah's report, that the deceased procured a subsistence by the help of his shewers.	21 May —	Goekurry -	- - Mussumut Soobudrah burned with the corpse of her husband, in the presence of police officers, by the ceremony of sahamurun, without any legal impediment to her becoming a suttee.

	3.–Dº Soorjee - 80	Dº - -	Pudlaub Ghoshaul, brahmin.	- - it appears from the darogah's statement, that the deceased procured a subsistence by employment, and on the farms of small portions of land.	30 October 1825	Bhurtpore -	- - Mussumut Soorjee burned with the corpse of her husband before the darogah could arrive to the place of this sacrifice. The persons who were present have been therefore summoned through the darogah.
	4.–Dº Kumal - 50	Nye - -	Berbul, nye -	- - the deceased procured a subsistence of shaving, and from the cultivation of land.	3 December –	Dº - -	- - this sacrifice took place in conformity with the bewustuhs, but in opposition to the interference of police burkundauze, who was present at the time. The relatives of the suttee have been summoned through the darogah.
	5.–Dº Burmo - 22	Telee - -	Ruttun, telee -	- - the deceased held employment, by which he procured a subsistence.	11 – –	Akhurat Ramsah	- - this sacrifice took place by the ceremony of sahamurun, in the presence of police officers, without any legal obstacle.
	6.–Dº Jaunnobee - 30	Kooree - -	Gungagobind Shaw, kooree.	- - it is reported by the darogah, that the deceased procured a subsistence by shopkeeping.	18 – –	Dewun Serrye -	- - Mussamut Jaunnobee burned with the corpse of her husband, leaving 2 sons, 1 aged 12, and the other 3 years, and a daughter of 9 years of age, under the care of her father-in-law's brother, who has entered into written engagement for the management and support of the above children.
Purneah - 2.	1.–Musst Dunsurrea - -} 13	Hindoo - -	Mookon - -	fisherman - - -	9 May 1825	Munnearee -	- - it appears from the darogah's report, that the suttee took place previous to the arrival of the police officers. The deceased has left no children.
	2.–Dº Sutnee - 30	Dº - -	Mahysgeer -	beggar - - - - -	25 August –	Dhumdah -	- - it appears from the darogah's report, that information was not given in the thannah of the intended suttee. The deceased has left a boy of 1 year old.
Rajshye - 2.	1.–Musst Woomah Debebea -} 40	Brahmin - -	Rada Mohun, banorjea.	- - - - - -	1 October 1825	Nattore - -	- - the suttee was burned with her husband by her own free will, and according to the Shaster in every respect. The husband was a mohurrir in the collector's office, and was in good circumstances.
	2.–Dº Rada Debbea 30	Dº - -	Shibpersad, tewary.	- - - - - -	2 – – –	Dº - -	- - this suttee was also burned with her own free will, and according to the Shaster. The husband had no property whatever, and lived entirely on his relations' bounty.
Joint Magistrate of Boogoorah -}	- - - - - -	- - - - -	- - -	— None. —			

(continued)

MOORSHEDABAD DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
ungpore - 1.	1. Muss[t] Wooma Debbea -	40	Brahmin - -	Beejoy Chunder, bhuttacharge.	- - pundeetee; neither poor nor rich.	27th July 1825	Dhaup - -	- - this woman burnt of her own accord on the funeral pile and with the body of her husband, leaving 2 infants, 1 son and 1 daughter, to be protected by her eldest son and nephew. It does not appear that any thing was administered to cause intoxication or insensibility. The darogah was in attendance.
Commissioner of Rungpore -	- - - - -		- - - -	- - - -	— None. —			

PATNA DIVISION.

Behar - - 1.	1. Mussum[t] Bussuntia - -	35	Koit - -	Chooahloll, koit	menial servant - -	28 Sept. 1825 -	Thannah Urwal	- - on the 25th September 1825, or 28th Bhadoon 1232, F. S., on Sunday, Chooahloll, koit, inhabitant of the village Piprah, in pergunnah Urwal, who was employed in the custom-house at Patna, died of the cholera morbus. Jussodahloll, his younger brother, after having performed the funeral rites on the 28th September 1825, returned to his house, when the wife of the deceased, being apprized of his death, withdrew to the village Hithpore, above 6 miles distant, where his relations dwelt, and burnt herself. She left behind her 3 children, the eldest being 10 years, and second 7 years, and the third 5 years old, who will be taken care of by Jossodahloll and his other 4 brothers. Information of the suttee not being given at the thannah, the police officers could not be present; but 3 days afterwards, having heard of the occurrence by common report, the thannadar repaired to the spot, and instituted an inquiry, the result of which was duly reported. It appearing that the woman had rather been dissuaded than encouraged to sacrifice herself, and that much blame was not to be imputed to the farmer of the village and chokeedars, it was considered sufficient to reprimand them severely, and take mochulkahs from them, requiring them to be more attentive in future to the duty of giving the prescribed information at the thannah on all similar occasions.
Joint Magistrate of Monghyr -	- - - - -		- - - -	- - - -	— None. —			

City of Patna 2.	1.–Mussᵗ Beela - 80	Sonareen - -	Deehoo, sonar -	- - goldsmith; exercised the profession of goldsmith, and supported his family thereby.	16 March 1825	Nowbuthpore -	- - left a son and 4 daughters, who are all married, and in no need of extra support. The thanadar was present, and took every measure to prevent the suttee, but without effect.
	2.–Dº Dookho - 30	Malin - -	Beerbull, malee	- - gardener; exercised the profession of maleegeeree, and supported his family thereby.	17 May –	Allungunj -	- - left a daughter of 3 years of age, who is under the protection of Kunnoo and Fuckeera, the brothers of Beerbull, malee, deceased. The thanadar of Allumgunj, and the brothers of Beerbull, deceased, were present at the cremation, and exerted themselves to prevent the suttee, but without effect.
Goruckpore - 9.	1.–Mussᵗ Phooljhurreea - -} 33	Brahminee -	Gouree Pandey, brahmin.	- - cultivator; aputtudar in the 4th share of Morega Bul Jumwa, holding about 12 bigahs as his share.	13 April –	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	2.–Dº Chutkee - 30	Kulwarin - -	Jhan, kulwar -	- - cultivator; a ryot in village Goura.	27 June –	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	3.–Dº Pierswah - 27	Brahminee -	Nurkoo Doobey, brahmin.	- - cultivator; 4th share of village Muhom, about 25 bigahs in his lands; his elder brother the lumberdar.	- Ditto -	Thannah Murgunge.	- - in this case the suttee took place before the arrival of the police. The woman left an infant child; but as the heirs executed the required ekrarnamah to take charge of it, and the ceremony was otherwise according to the bebustas, no further proceedings were considered necessary.
	4.–Dº Soolugnee - 26	Dº - - -	Anund Doobey, brahmin.	- - cultivator; ryot cultivating 8 begahs, with one bigah, Moafee, in which a mangoe tope stands.	6 July –	Thannah Doomereeagung.	- - in this case the suttee took place before the arrival of the police. The woman left an infant child; but as the heirs executed the required ekrarnamah to take charge of it, and the ceremony was otherwise according to the bebustas, no further proceedings were considered necessary.
	5.–Dº Sheo Koonurree - -} 36	Rajpootin -	Ramgolaum, roy	- - ryot, cultivating 2 beegahs.	6 August –	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	6.–Dº Phooljhurreea 70	Auheerin - -	Suedha Auheer, royot.	- - cultivating 2 beegas; and also day labourer.	8 – –	Dº - Dº -	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.

(*continued*)

PATNA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Goruckpore—*continued.*	7.–Mussᵗ Jaleea	40	Brahminee	Rambuksh Pandey, brahmin.	village oracle	7 Sept. 1825	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	8.–Dº Sidhnee	35	Dº	Purgass Pandey	- - cultivator; small sharer in village Baskhoor.	9 – –	Thannah Bhaunpore.	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	9.–Dº Deepnee	20	Dº	Bishoon Dutt, tewarree.	- - zemeendar; 1 ½ sharer of village Newag, and lumberdar of Deodhee.	14 November –	Chowkee Buckheerah.	- - in this case the woman burnt without the body of her husband, before the arrival of the police. In consequence of which, and the circumstance of the husband and wife having never come together since their marriage, when she was an infant, the father of the woman is committed to take his trial before the judge of circuit.
Ramghur - -	- - - - - -		- - - -	- - - -	— None. —			
Sarun - - 15.	1.–Mussᵗ Lauldiggee - -	83	Karteen - -	Rammun Sing, kait.	cultivator - - -	12 January 1825	Dhakha - -	- - Mussummut Lauldiggee voluntarily burnt herself on the funeral pile of her deceased husband; her relations used their utmost endeavours to prevent her from so doing, which were ineffectual. She left no children, nor was she pregnant. The police officers could not arrive in time on the spot to save her. Rummund Sing could read and write Hindee, but was of a poor class. By the beewusta given by the pundit, the suttee appears to be lawful.
	2.–Dº Buttasee	45	Katen - -	Hurree Doss, kaet.	pulwarree - - -	7 March –	Hassopoor -	- - Mussummut Buttasee voluntarily burnt herself on the funeral pile of her deceased husband; her relations used their utmost endeavours to prevent her from so doing, which were ineffectual. The police office could not arrive at the spot in time to prevent her. She left no children, nor was she pregnant. Hurree Doss could read and write Hindee, and was of the poor class. By the bywastaw given by the pundit, the suttee appears to have been lawful.

3.–D° Soodasseah - 38	Gwalin - -	Bhowannee, gwalla.	mugdooree - - - -	9 –	–	Butturdha -	- - four days after the demise of Bhowannee, gwalla, Mussummut Soodasseah went to her mother's house, where she took the turban of her deceased husband and burnt herself with it; her relations and neighbours endeavoured their utmost to oppose her from so doing, but without effect. The police officers could not arrive on the spot in time to prevent her. She left no children, nor was she pregnant. Bhowannee, gwalla, could neither read nor write any language, and was of a poor class. By the bywasta given by the pundit, the concremation appears to have been authorized by the Shasters.
4.–D° Torunleah - 29	Brahminee -	Ramdeal Pandey, brahmin.	beggar - - - - -	3 April	–	Derouley -	- - Mussummut Toorunteah voluntarily burnt herself on the funeral pile of her deceased husband; before the arrival of the police officers on the spot, she was consumed. She was not pregnant, nor left any children. Ramdeal Pandey could neither read nor write any language, and was of a poor class. By the bywasta given by the pundit, the suttee appears to be lawful.
5.–D° Chowrassee - 35	D° - - -	Beddiaput, tewarrie.	cultivator - - - -	27 –	–	Boggha - -	- - Mussummut Chowrassee voluntarily burnt herself on the funeral pile of her deceased husband; the police officers and her relations tried their utmost to dissuade her from so doing, but without effect. She was not pregnant, nor has she left any children under age of 3 years. Beddiaput, tewarree, could read and write Hindee, but was of a poor class. By the bywasta of the pundit, the concremation appears to have been lawful.
6.–D° Bhiknee - 40	Rajepootin -	Ujjoodheah, roy	ditto - - - - -	5 May	–	monjhee - -	- - Mussumut Bhikanee voluntarily burnt herself on the funeral pile of her deceased husband, although her relations, &c. used their utmost endeavours to oppose her doing so, but without effect. The police officers did not arrive on the spot in time to prevent her. She left no children, nor was she pregnant. Ujjoodheah, roy, was of a poor class, and could neither read nor write any language. By the bywasta of the pundit, the suttee appears to have been lawful according to the Shasters.
7.–D° Kubbootur - 80	Brahminee -	Gaindaw Tewarree, brahmin.	ditto - - - - -	10 June	–	Butterdon -	- - Mussumut Kubbootur voluntarily burnt herself on the funeral pile of her deceased husband. She left no children under age, nor was she pregnant; she had burnt herself before the police officers could reach the spot. Goindah Tewarree could read and write Hindee, but was of a poor class. By the bywastha of the pundit, the suttee appears to be lawful.
8.–D° Julbhurrun - 60	Raujpootin -	Ramkurrun Singh	ditto - - - - -	15 –	–	Golding Gunge -	- - Mussumut Julbhurrun voluntarily burnt herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant. After the suttee had taken place, the mohurrer of the thannah went to the spot. Ramkurrun Sing could neither read nor write any language, and was of a poor class. By the bywasta of the pundit, this concremation was authorized by the Shasters

(*continued*)

PATNA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Sarun—*continued.*	9.–Mussᵗ Motee	20	Raujpootin	Tarah Raee, rajepoot.	cultivator	20 June 1825	Tajepoor	- - 18 days after the demise of Torah Raee, Mussummut Mootee went to the spot where her husband was burnt, and sacrificed herself; she was not pregnant, nor left any children. Torah Raee could neither read nor write any language, and was of a poor class. The bywastha of the pundit was the same as in the preceding case. The police officers could not arrive in time to dissuade her, for want of information.
	10.–Dº Bhugwah	40	Brahminee	Mootee Tewarree, brahmin.	ditto	21 – –	Buggha	- - Mussummut Bughwah voluntarily burnt herself on the funeral pile of her deceased husband, although her relations, &c. tried to prevent her from so doing, but without effect. She left no children, nor was she pregnant. The police officers did not arrive before the concremation, for want of information. Moottee Tewarree could neither read nor write any language, and was of a poor class.
	11.–Dº Hawuchullee	50	Kulwarin	Jowahir, kulwar	by purree	20 July –	Seerraun	- - Mussummut Hawuchullee voluntarily burnt herself on the funeral pile of her deceased husband. The thannadar and her relations tried their utmost to oppose her so doing, but to no effect. She was not pregnant, nor has she left any children. Jowahir was a man of property, but could neither read nor write any language.
	12.–Dº Rooeha	30	Bhooheharin	Mohunggoo Takoor, bhoohehaur.	cultivator	21 – –	Tajp-	- - Mussummut Rooeha voluntarily burnt herself on the funeral pile of her deceased husband. She has left a daughter of 8 years of age, and a son of 4 years old. The usual moochulka has been taken from the relations of the deceased for the support of the children. Mohungoo Thakoor could neither read nor write any language, and was of a poor class. Her relations tried their utmost to prevent her from so doing, but to no effect. By the bywasta of the pundit this concremation appears lawful.

	13.–D° Purmes-surree -	20	Rajepootin -	Ruttoo Roy, rajepoot.	- ditto - - - -	9 August –	Kusmur - -	- - 20 days after the demise of Ruttoo Roy, his wife, Mussummaut Purmassurree, voluntarily burnt herself. She was not pregnant, nor had she any children. Ruttoo Roy was of a poor class, and could neither read nor write any language. By the report of the pundit the concremation appears lawful.
	14.–Gaungo - -	19	Ugrahrin -	Ramchurn, ugrahree.	bunneah - - -	5 October –	Tajepoor - -	- - Mussammut Gaungoo voluntarily burnt herself on the funeral pile of her deceased husband. She was not pregnant, nor had she any children. The police officers could not arrive on the spot in time to save her, for want of information. Ramchurn could neither read nor write any language, and was of a poor class. By the bywasta of the pundit the concremation appears to have been lawful.
	15.–Burtunnea -	49	Bhoheharin -	Domun Roy, bhoohehur.	cultivator - - -	6 Nov. –	Hoosaypoor -	- - Mussamut Burtunnea voluntarily burnt herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant. The police officers could not arrive in time to dissuade her, for want of information. Domun Roy could read and write the Hindee language, but was of a poor class. The bywasta of the pundit in this was the same as in the last case.
Shahabad - 19 One of 1824 1 20	1.–Mussᵗ Khutranee -	25	Brahminee -	Ramnarain, brahmin.	sharer of a small estate	16 July 1824	Thannah Sahseram, at Muldaha, 4 coss from the thanna.	- - this case should have been included in the report for 1824, but the police officers received no information regarding it previously to the end of February 1825. The widow is stated to have sacrificed herself on the funeral pile of her husband agreeably to the Shaster. She left no young children.
	1.–D° Naugbunsee	40	Rajpootin -	Adheer Sing, rajpoot.	- - sepoy; possessed of property valued at about 10 rupees.	8 January 1825	Thanna Arrah, at Nouada, 4 coss from the thannah.	- - this was an illegal suttee. The husband of the widow had been dead 8 years; 2 months after his death the widow became acquainted with the circumstances, but at that time signified no intention to sacrifice herself. On the 7th of January the widow was prevented from burning herself by the nagir of the foujdarry court and a police officer, who happened to be on the spot; but she is stated to have sacrificed herself willingly on the following day, holding a piece of sandal-wood in her hand. She left no young children. Information was not brought to the thannah till after the sacrifice had been completed. Some of the villagers were apprehended and sent to the magistrate, on a charge of not preventing the sacrifice nor bringing previous information to the thannah, but they were all released without punishment

(*continued*)

PATNA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad—*continued.*	2.—Mussᵗ Khutranee	58	Kaithin	Uskwu Sing, kaith	- - servant; possessed of no property.	20 January 1825	Thannah Ekwaree at Konee, 5 coss from the thannah.	- - this also was an illegal sacrifice. The widow wished to burn herself on the preceding day, when her husband's corpse was burnt, but was prevented by her son. She is stated to have sacrificed herself willingly, holding a piece of sandal-wood in her hand. She left no young children. No police officer was informed of the intended sacrifice in time to be present. No criminal prosecution has been instituted against any one.
	3.—Dº Ukkoota	50	Koormen	Ausree, koormee	- - labourer; possessed of no property.	6 February –	Thannah Burrown at Ekonea, 5 coss from the thanna.	- - information was not taken to the police officers till after the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster, leaving no young children.
	4.—Dº Dilwa	25	Talin	Bussawun, talee	- - oilman; possessed of no property.	13 May –	Thanna Dhungaun at Koopa, 4 coss from the thanna.	- - the widow is stated to have burnt herself on the funeral pile of her husband. She left a child of 1½ year old, for whose support the brother of the deceased has entered into the prescribed moochilka. Information was not taken to the thannah till after the sacrifice had been completed.
	5.—Dº Jhoonea	50	Rajpootin	Ujcobe Rae, rajpoot.	- - cultivator; possessed of no property.	17 – –	Thannah Belovalee ut Chummurpore, 2 coss from the thannah.	- - this was an illegal sacrifice. Information was brought to the thannah of the widow's intention, but before the thannadhar could arrive the sacrifice had been completed. The widow is stated to have burnt herself willingly, with her husband's turban in her hand, 6 days after his corpse had been burnt. There appears to have been no obstacle to her sacrificing herself with her husband's corpse, if she had wished it. She left no young children. No criminal prosecution has been instituted against any one.
	6.—Dº Jettun	50	Brahminee	Beesumbur Ojha, brahmin.	- - sepoy; possessed of no property.	20 – –	Thannah Doomronu at Naugsinghunpoora, 3 coss from the thannah.	- - the widow being of the brahmin cast, the sacrifice in this case was illegal. She is stated to have burnt herself willingly, with her husband's turban in her hand, on hearing of his death while with his regiment at a distance. She left no young children. Information was not taken at the thannah till after the sacrifice had been completed. No criminal prosecution has been instituted against any one.

7.–Dº Tetree - -	35	Dhobin - -	Shoophul, dhobee	- - washerman; possessing no property.	22 –	–	Thannah Arrah, at Nurrainpore, 5 coss from the thanna.	- - the widow is stated to have burnt herself willingly on the funeral pile of her husband. She left no young children. Information was not brought to the thannah till after the sacrifice had been completed.
8.–Dº Hasubneea	80	Loharin - -	Seetaram, lohar	- - blacksmith; possessing no property.	14 June	–	Thannah Chounsa, at Undore, 6 coss from the thannah.	- - the widow is stated to have burnt herself on the funeral pile of her husband. She left no young children. No information was taken to the thannah till after the sacrifice had been completed.
9.–Dº Doolumka	40	Brahminee -	Sajee Tewaree, brahmin.	- - Invalid havildar; receiving a pension of 7 rupees per mensem, holding 32 rupees of rent, free land, and possessed of other property valued at about 30 rupees.	20 –	–	Thanna Chounsa, at Chounsa.	- - the widow sacrificed herself willingly, in the presence of the mohurer of the thannah, on the funeral pile of her husband, agreeably to the Shaster. She left no young children.
10.–Dº Titree - -	50	Rajpootin -	Radhee Rae, rajpoot.	- - sepoy; possessing no property.	12 July	–	Thanna Betonatee, at Doomareea, 2½ coss from the thannah.	- - - Information of the intended sacrifice was brought to the thannah, but before the police officer could arrive the sacrifice had been completed. The widow is stated to have burnt herself willingly, immediately on hearing of her husband's death while with his regiment, holding in her hand a piece of sandal-wood, and a letter which had conveyed to her the intelligence of her husband's death. She left no young children.
11.–Dº Rumkulteea	25	Brahminee -	Ajyb Tewaree, brahmin.	- - cultivator; possessing no property.	14 –	–	Thanna Dhungneea, at Geidheerpurrasee, 3 coss from the thanna.	- - Information of the intended sacrifice was taken to the thannah, but before the thannahdar could arrive the sacrifice had been completed. The widow is stated to have burnt herself willingly on the funeral pile of her husband, agreeably to the Shaster. She left no young children.
12.–Dº Nugnee -	75	Kaithin - -	Rutoodoss, kaith	- - putwaree; possessing no property.	15 –	–	Thanna Arrah, at Bamungawan, 2½ coss from the thannah.	- - information was not brought to the thannah till after the sacrifice had been completed. The widow is stated to have burnt herself willingly on the funeral pile of her husband, agreeably to the Shaster. She left no young children.

(*continued*)

PATNA DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad—*continued.*	13.–Mussamut Heesabea - -	60	Zemindar Bobhunee.	Rugghoobunsee Rae, bobheen.	- - sepoy; possessing no property.	19 July 1825	Thanna Doomraun, at Urjooupore, 4 coss from the thanna.	- - this was an illegal sacrifice, and no information was taken to the thannah till after the sacrifice had been completed. The widow is stated to have burnt herself willingly, with her husband's turban in her hand, five years after his death, which occurred at a distance from his home. On hearing of his death, she appears to have had no wish to sacrifice herself. She left no young children. No criminal prosecution has been instituted against any one.
	14.–D° Hanso -	40	Kaithin - -	Bondh Doss, kaeth.	- - putwaree; possessing no property.	29 – –	Thanna Doomraun, at Burrukpore, 4 coss from the thannah.	- - information was not brought to the thannah till the sacrifice had been completed. The widow is stated to have sacrificed herself at the funeral pile of her husband, agreeably to the Shaster. She left no young children.
	15.–D° Kubbootree	55	Rounsearin -	Seeneekishun, rounear.	- - trader in grain; possessing no property.	4 August –	Thanna Bierroun, at Sendoo-ár, 3 coss from the thanna.	- - information of the intended sacrifice was brought to the thannah, but before the police officers could arrive the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	16.–D° Nauggin -	30	Rajpootin -	Oodit Rae, rajpoot.	- - servant; possessed of no property.	7 – –	Thanna Arrah, at Mujgowa, 1½ coss from the thanna.	- - this was an illegal sacrifice. The husband had been dead two years, and there appears to have been no obstacle to the widow's sacrificing herself with his corpse. She is stated to have burnt herself willingly, with her husband's turban. She left no young children. The sacrifice was completed before the police officer could arrive. No criminal prosecution has been instituted against any one.
	17.–D° Ruttan -	40	D° - -	Bhowunth Sing, rajpoot.	- - cultivator; possessed of no property.	2 Sept. –	Thanna Doomroun, at Buggaina, 4 coss from the thannah.	- - information of the intended sacrifice was brought to the thannah, but before the police officer could arrive the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster. She left no young children.

	18.–Dº Rughun - 35	Bhautin - -	Rambole Rae, bhaut.	- - cultivator; possessing a small parcel of land and a few trees.	19 Novr. –	Thanna Ekwaree, at Kurbassen, 2 coss from the thannah.	- - information of the intended sacrifice was brought to the thannah, but before the police officer could arrive, the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster. She left no young children.
	19.–Dº Jeykoourruree 45	Rounearin -	Ruttoo, rounear	- - labourer; possessing no property.	29 – –	Thanna Ramghur, at Khaundchra, 7 coss from the thanna.	- - the widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster. She left no young children. Information was not brought to the thannah till the sacrifice had been completed.

During the past year 7 widows were dissuaded by the police officers from becoming suttees.

Tirhoot - -	- - - - -	- - -	- - -	— None. —			
Joint Magistrate of Monghyr -	- - - - -	- - -	- - -	— None —			

BAREILLY DIVISION.

Agra - - 1.	1.–Mussamut Roopeea 40	Brahmin - -	Siblaul, brahmin	service - - - -	12 July 1825	Bah - -	- - the suttee was contrary to the Shaster. The woman was of the brahmin cast. Her husband was killed at Deeg, 40 coss from Buttessur, where she was burnt, not with the body of her husband, but with a mala and tulsee and pugree belonging to her deceased husband. The darogah excused himself for not attending in person, and deputed the mohurir and jumadar, who permitted the suttee. As I considered it was the duty of the darogah to go himself, and of the mohurir and jumadar, who were deputed, to have suspended the suttee till the receipt of my order, I have dismissed them all from their situations.
Allegurh - 2.	1.–Dº Kishoree - 60	Bukkal - -	Ramkishen, bukkal.	dº - - - - -	9 Feb. –	Kusba Secundrarow, situated in the police jurisdiction of thannah Secundrarow.	- - Mussamut Kishoree burnt with her husband's body. The deceased left no children. The police officer of Secundrarow was present; and though urged by him and several respectable Hindoo zemeendars, who offered her land to renounce her purpose, she continued obstinately bent upon her destruction, and lighting the pile with her own hands, perished in the flames.

(*continued*)

BAREILLY DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Allegurh—*continued.*	2.–Mussᵗ Mohakoonwur	30	Jatt	Pursa, jaut	cultivator	30 Dec. 1825	Mougah Sujunh, situated in the police jurisdiction of thannah Khess.	--Mussamut Mohakoonwur burnt without the body of her husband, along with his turban and mulla. The deceased left 3 daughters and 1 son, 2 of the daughters married, living with their husbands, the other one aged 7 years, and the son under the age of 4 years, both of them taken charge of by her relations. The act was performed, previous notice not having been given to the police. The zemeendar of the village was absent from home at the time. The circumstances are as follows: The date on which her husband died she prepared to go with the body and burn, but the brother of the deceased having confined her in his house, conveyed the body away and burnt it. From that date the widow left her food and fasted 20 days, and continued obstinately bent upon her destruction, telling her mother-in law, if she would not allow her to burn, it will blast her character, and she would kill herself in her presence. Under these circumstances, permission to burn was given to her by her family. She lighted the pile on which she perished with her own hands.
Shahjehanpoor 1.	1.–Mussᵗ Himnee	45	Hajam	Seetul Hajam, husbandry.	husbandry	30 August 1825	Khotar	--on the evening of the 30th August it was duly reported at the thanah that a suttee was about to occur at Roytnudah, a village 12 coss distant; the mohurrir, with Rampurshad, and other Hindoo burkundazes, proceeded to the spot, and on arriving there at night-fall learned the sacrifice had occurred at mid day. By the report, it appears the deceased was formerly married to Jye Kishen, by whom she had a son and a daughter, and that he died 20 years ago; and that 3 years afterwards she took Seetul his brother for her second husband, and had by him 4 daughters and a son, and that on his death, on the 29th August, she immediately expressed her intention of sacrificing herself, and though strongly dissuaded by the police on the spot, viz. 2 Hindoo burkundazes and 2 sowars mussulman, she ascended the pile at 12 o'clock on the following day, first giving the few ornaments she had on to her daughter Bhujjia, aged 15 years, then placing the head of her husband on her lap, desired her son Purma, aged 30 years, by her former husband, to set fire to it. Purma has since died, and of the children by her second marriage, the 4 daughters are grown up, and the son is aged 13 years. The circumstances of the deceased may be judged by their leaving property amounting to only 19 rupees.

Joint Magistrate of Peleebheet	- - - - - -	- - - - -	- - - - -	— None. —			
Cawnpore - 6.	1.–Muss^{t} Oomad - 40	Brahminee -	Shuedeen, brahmin.	- - not mentioned in the thannadar's report.	4 May 1825	Hassoolabad -	- - she is stated to have burnt herself with the dead body of her deceased husband voluntarily and without the existence of any objections noticed in the Hindoo law, leaving 1 son aged 17 years, and 2 daughters, 1 aged 9 years and the other 6 years. The jemedar attempted to dissuade her, but she would pay no attention to him. Budlor, the brother of the girls, has undertaken the charge of bringing them up. The suttee's husband was in middling circumstances at the time of his death, and had no particular profession.
	2.–D° Rickna Bie - 25	D° - -	Sookkarambut, brahmin.	pensioner - - -	4 – –	Bithom - -	- - she left no children, and burnt herself with the corpse of her late husband, consistently with the principles of the Hindoo law. Her husband was allowed a pension of 150 rupees per annum from Nana Saub.
	3.–D° Gunga Bie - 55	D° - -	Pursram Shausturee, brahmin.	d° - - - -	9 – –	D° - -	- - she left no children, and burnt herself legally and fully consistent with the principles of the Hindoo law. Her husband had a pension allowed him of 700 rupees per annum from Nana Saub and others.
	4.–D° Lulkooa - 35	Aheeren - -	Teekaaheer -	cultivator - - -	13 – –	Russoolabad -	- - burnt herself voluntarily with the cloth of her deceased husband, 19 years after his death had occurred. The ceremony was postponed in consequence of her son being only 2 years old at the time of the husband's death. The suttee's husband was in poor circumstances.
	5.–D° Doorga Bie - 40	Brahminee -	Lutchmun, bhut	- - Maharaja Baja Rao's follower.	22 October –	Bithoor - -	- - she voluntarily burnt herself, with the bones of her deceased husband, leaving no children. There existed no irregularity according to Hindoo law. The thanmahdar tried to dissuade her from the sacrifice, but she would not listen to him or forego her intention. The suttee's husband was in very good circumstances.

(*continued*)

BAREILLY DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Cawnpore—*continued.*	6.–Mussᵗ Goorooa - 40	Brahminee -	Praugdut, brahmun.	sepoy - - - - -	27 Dec. 1825	Bithoor - -	- - she burnt herself, with the handkerchief of her late husband, on hearing of his death, which had occurred 3 months before, leaving 1 daughter, aged 12 years. The thannahdar hastened to the spot immediately he received information of its being about to take place, but did not arrive till it was all over, in consequence of the distance from the thannah. This appears to have been an illegal suttee, according to the opinion of the pundit, and not in conformity with the principles laid down in the beebustah sent from the Nizamut Adawlut for the guidance of the police on this subject. The principal people who assisted the ceremony have consequently been summoned to the court to answer for it; and the case is at present under investigation.
Bittoora - 1.	1.–Dº Lutchmee - 60	Brahmin - -	Baboo, brahmin	- - a pundit; and in poor circumstances.	16 April –	Sherajepore -	- - she burnt voluntarily on the pile of her husband; the thannahdar being present.
Etawah - 1.	1.–Dº Newulla - - 60	Hindoo Kooreen	Permesuree, kooree.	weaver - - - - -	31 March –	Phuppoond -	- - the suttee took place before the arrival of the jumadar; but upon inquiry it appeared that no objection could have been urged against the suttee taking place.
Joint Magistrate of Ditto - 4.	1.–Dº Beechittra - 30	Brahmin - -	Bhujjee, brahmin	- - poorhattye; neither very poor nor very rich.	16 April –	Jeswunt Nugurh	- - the deceased died after a lingering illness of 1 year and 1 month. The suttee on the part of his wife was quite voluntary. The police officers, the neighbours, and her relations, did all in their power to dissuade her from it; her uncle, Khooshall, promised to supply her with food, clothing, &c. but she still persisted in her resolution. She has left a daughter 6 years of age, and another only 7 months; her uncle, Khooshall, has promised to support both of these children; she was not at the time pregnant.
	2.–Dº Hurkooar - 50	Rajpoot Purhur	Maudho Rai, raujpoot purhur.	kastkar - - - - -	11 Sept. –	Sindouse - -	- - from the depositions taken before me, it appears that the deceased died of a violent fever, after an illness of a few days; that the suttee on the part of his wife was quite voluntary; that her three sons, and the zemindars and other inhabitants of the village, did all in their power to dissuade her from it, but she still persisted in her resolution; that she was not at the time pregnant, and that she had no young children. The thanadar was not able to arrive at the village in time for the suttee, in consequence of a river lying between it and the thannah being suddenly swelled from a fall of rain.

	3.–D° Kinhu Kooar 64	Rajpoot - -	Auckbur Singh, rajepoot.	- - a very wealthy zemindar.	23 Dec. –	Burhpeorah, chowkee Etawah.	- - the deceased died after an illness of 8 days. The suttee on the part of his wife was quite voluntary; all means were tried to dissuade her from it, but in vain. She had no children, and was not at the time pregnant.
	4.–D° Gooman Kooar 38	Brahmin - -	Bhownnee Pushaud, brahmin.	- - a very wealthy zemindar.	10 – –	Etawah Khas -	- - the deceased died after an illness of 6 months. The suttee on the part of his wife was quite voluntary. The kootwal, her own children, and several of the neighbours, did all in their power to dissuade her from it, but it was to no purpose. She had no young children, and was not at the time pregnant.
Furruckabad -	- - - - - -	- - - -	- - - -	— None. —			
Moradabad -	- - - - - -	- - - -	- - - -	- — None. — -	- - - -	- - - -	- - on the 27th July 1825, Tillok, chokedar attached to the village of Futtehpoor, reported at the thannah of Nurowlee that a woman, by name Nundo, the wife of Nynsookh, a buneah, deceased, one day after her husband's death, had professed her intention of performing suttee. On hearing this, the thannahdar immediately proceeded to the spot, and found the woman prepared to mount the funeral pile; after a little persuasion she was induced to relinquish the idea, and returned to her relations.
Joint Magistrate of Moradabad -	- - - - - -	- - - -	- - - -	— None. —			
Nuggeeuah Meerut - -	- - - - - -	- - - -	- - - -	— None. —			
Joint Magistrate of Ditto - -	- - - - - -	- - - -	- - - -	— None. —			
Bolund Shuhur -	- - - - - -	- - - -	- - - -	— None. —			

(*continued*)

BAREILLY DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Saharunpore - 1.	1.–Mussᵗ Jeyn Kour 85	Brahminee -	Sook Ram, brahmin.	- - the deceased was a purrothe or padrie by profession; and from the income got from his jugmauns his circumstance of livelihood was tolerable.	10 May 1825	Jowallapore -	- - this suttee was performed by the ceremony of sahamurrun. On the death of Sook Ram, his wife, Jeyn Kour, expressed a wish of burning herself with the remains of her husband. Hearing this circumstance, the jemadar of Jawallapore, with the thannadar of Knukheel and Hindoo burkundazes, repaired to the house of the suttee, expostulated with her on the impropriety of it, and asked her reasons for so doing; and seeing nothing throughout inconsistent with the Shasters, the woman was carried, at her own request, with the corpse of her husband to the place of cremation, and there burnt, in the presence of the above-mentioned police officers. The woman or suttee has left four grown-up sons.
Joint Magistrate of Ditto of Mozuffunugger -	- - - - - -	- - -	- - -	— None. —			
Joint Magistrate of Ditto of Deyra Doon - -	- - - - - -	- - -	- - -	— None. —			
Joint Magistrate of Ditto of Sirpoora - -	- - - - - -	- - -	- - -	— None. —			

BENARES DIVISION.

Allahabad - 2.	1.–Mussᵗ Flora - 40	Brahmin - -	Jokhoo, cultivator.	- - cultivation; by which he realized about 100 rupees a year.	30 August 1825	Thana Jhoosee -	- - sahamurrun. The thanadar attended her in person, but was unsuccessful in his endeavours to prevent the ceremony. One of her relations, named Sheodial, entered into the requisite agreement to support the children; viz. one son, Khuchpaul, six years old, and one daughter, Panoo, one year and six months old.
	2.–Dᵒ Fogea - - 60	Bunea - -	Gredhare, buneah	- - shopkeeper; worth about 400 or 500 rupees.	26 Dec. –	Bhawul Gunge thana.	- - sahamurrun. The thanadar attended in person, and endeavoured to prevent her from burning, but in vain. She had three sons: Ransdun, 40 years old; Byjnath, 25; Sheodren, 20.

Joint Magistrate of Bhitowra - 2.	1.–Mussᵗ Soomeerta 49	Brahmin - -	Bajeelal, brahmin	- - mohajun; and in very good cirumstances.	11 February 1825	Futtehpore -	- - by sahamurrun. She burnt voluntarily on the pile of her husband; but the notice not having been received at the thannah till seven days after the occurrence, no police officer was present.
	2.–Dº Bhowney - 20	Rajpoot - -	Matadeen, rajpoot.	- - cultivator; and in very poor circumstances.	26 July –	Hutjam - -	- - by sahamurrun. She burnt voluntarily on the pile of her husband; but notice not having been received at the thannah till five weeks after the occurrence, no police officer was present. She had a young child, five months old, who has been taken charge of by its paternal aunt.
Southern Division of Bundlekhund - 1.	1.–Mussᵗ Purbuteea 25	Brahmin - -	Bhyro, brahmin -	- - husbandman; not in good circumstances.	14 October 1825	Pursenta - -	- - this suttee appears to have been altogether irregular. Mussamut Purbuteea, on the death of her husband, expressed no wish to burn with his corpse, which was taken to the river side and burnt by his relations; it appears from the thanadar's report, that they left the body before it was quite consumed, and on their return to the house found the widow absent. She had been left in charge of the women of the family, one of whom being on the point of death, she (Mussamut Purbuteea) took advantage of the confusion thereby occasioned, and went out unperceived, and proceeding through the kites to the river side, threw herself on the nearly consumed remains of her husband; so at least it is conjectured, for she was found by her relations in this state shortly afterwards, burnt to death. One person (Mussamut Ulpee) saw the deceased going through the kites in the direction of her husband's funeral pile. She did not leave any children; and from no circumstance does it appear that her sacrifice was otherwise than voluntary.
Northern Division of Bundlekhund	- - - - -	- - -	- - -	— None. —			
City Benares 17.	1.–Mussᵗ Soorsuttee Baee - - 45	Brahmin - -	Balayee, brahmin	- - preacher of religious books; in middling circumstances.	5 January 1825	Thannah Tellia Nulla.	- - the suttee took place, sahamurrun, in presence of the police officers, there being no legal impediment. Mussamut Soorsuttee Baee left a son, aged 18 years, and a daughter, 14.

N. B.—One other case occurred in the month of November 1825, in the thannah division of Kulleanghur, in which the intended suttee was prevented by the persuasion and interference of the thanadar. The woman was not the affianced wife of the deceased.

(continued)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City of Benares—*continued.*	2.–Mussamut Doorga Baee	55	Brahmin	Sheonarain, brahmin.	service; wealthy	5 April 1825	Thannah Cal Bhyro.	- - the suttee took place, sahamurrun, in presence of the police officers, there being no legal impediment. Mussamut Doorga Baee left twin sons, aged 32.
	3.–D° Hunsranee	30	D°	Pirthee Misser, brahmin.	- - landholder; in middling circumstances.	7 – –	Thannah Chobegpore.	- - ditto - - ditto - - ditto. Mussamut Hunsranee left two sons, one aged 5 years, the other 4; security was given for the proper care of the children.
	4.–D° Parwutee Baee	61	D°	Sreekaut Opudheea, brahmin.	landholder; wealthy	16 – –	Thannah Cal Bhyro.	- - ditto - - ditto - - ditto. Mussamut Parwutee left two sons, one aged 20 years, the other 16.
	5.–D° Soorsuttee	52	D°	Hurikishen, brahmin.	beggary; poor	10 May –	D°	- - ditto - - ditto - - ditto. Mussamut Soorsuttee Baee left an only son, aged 25 years.
	6.–D° Budamo	60	Beneea	Ramdyal, beneea	cloth-seller; wealthy	11 June –	Thannah Chouk	- - ditto - - ditto - - ditto. Mussamut Budamo left two sons, one aged 30 years, the other 25.
	7.–D° Beejeea	53	Bengalee brahmin	Oomakaut, brahmin.	service; wealthy	20 – –	Thannah Ramapoora.	- - ditto - - ditto - - ditto. Mussamut Beejeea left no children.
	8.–D° Unpoorna Baee	30	Brahmin	Ramchund, ditto	beggar; poor	25 July –	Thannah Dussuomade.	- - ditto - - ditto - - ditto. Mussamut Unpoorna left no children.
	9.–D° Gopka Baee	40	D°	Tara Hureeram, brahmin.	- - late pundit and sudder aumeen of the dewanny adawlut of city Benares; wealthy.	5 August –	Thannah Calkhyro.	- - ditto - - ditto - - ditto. Mussamut Gopka Baee left no children.
	10.–D° Pheknee	30	Kandoo	Busawun, kundoo	- - maker of kimkhob, or embroidered cloth; ditto.	10 – –	Thannah Ousangunge.	- - ditto - - ditto - - ditto. Mussamut Pheknee left no children.
	11.–D° Rama Baee	25	Tylung brahmin	Rambhut Tylung, brahmin.	- - service; in middling circumstances.	20 – –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Rama Baee left no children.
	12.–D° Sheosoondree Debee	50	Bengalee brahmin	- - -	beggar; poor	30 – –	Thannah Ramapoora.	- - ditto - - ditto - - ditto. Mussamut Sheosoondree Debee left an only son, aged 36 years.
	13.–D° Bhayeeruttee	60	Marhatta brahmin.	Seetarum Bhut, brahmin.	- - d°	4 September –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Bhageeruttee left an only daughter, aged 40 years.
	14.–D° Chetteeah	40	Bugnal	Rumdas Buqual	service; wealthy	9 October –	Thannah Chouk	- - ditto - - ditto - - ditto. Mussamut Chetteeah left an only daughter, aged 20 years.
	15.–D° Manu Baee	40	Brahmin	Pursotum Bhut, brahmin.	beggar; poor	24 – –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Manu Baee left no children.
	16.–D° Neerbida Baee	40	D°	Pursram Bhut, brahmin.	- - d°	5 November –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Neerbida left no children.

17.–Dº Luckmee Baee 43	Dº - -	Ramessur, brahmin.	landholder; wealthy -	19 – –	Thannah Cal Bhyro.	- - ditto - - ditto - - ditto. Mussamut Luchmee Baee left three sons, aged 25, 23, and 21 years.

During the year 1825 five suttees were prevented: one under Bewustah No. 5, that accompanied the circular orders of the 4th January 1815; one under Bewustah of the same orders; two under the Bewustah of the pundits, specified in a reply to 3d question from the sudder court, which accompanied Mr. Registrar Turnbull's letter to the court of circuit, under date the 25th June 1817; and one, not under any legal impediment, but according to her own accord, yielding to the persuasion of the police officer. The names of these women are Mussummut Shunkeree, brahmin, aged more than 50; Mussamut Nunhukee, lohar, aged 43 years; Mussamut Doorga, brahmin, aged 40; Mussamut Bhugmunee, brahmin, aged 44; and Mussamut Dhunsoee, kulwar, aged 40 years.

To the extreme sickness which prevailed during this year may be attributed the number of suttees.

Ghazeepoor - 21.	1.–Mussamut Unnoli - - 15	Brahminee -	Rugbur Tewary, brahmin.	- - saphai; daily expense about 2 annas; his circumstances in life cannot be known, having died at Chittagong.	2 January 1825	Reotee - -	- - Unnoli burned with a pantaloon of her husband previous to the arrival of the police. She has left no children. Pran Tewari has been committed to the court of circuit for setting fire to the pile.
	2.–Dº Phool Koer 27	Dº - - -	Sheo Gholam Missur, brahmin.	- - menfidar of 1 begah 5 beswahs, yielding about 7 or 8 maunds of grain annually; daily expense 1 anna.	26 – –	Bausdhee - -	- - this female burned with her husband's sindorah box, four months after his demise, and before the arrival of the police; her relations endeavours to induce her to desist proved fruitless. Sheobux Missur, heir to the deceased, was sent in for permitting it; but as it appeared that the suttee had refrained from food for two days prior to burning, and as the heir was old and decrepit, he was discharged.
	3.–Dº Ayundea - 70	Mullahnee -	Puckale, mullah	- - labourer; daily expenses 2 annas.	20 February –	Reotee - -	- - This female burned with her husband's turban before the police could arrive, but was in other respects free from objection.
	4.–Dº Moongheea 40	Rajpootin - -	Rugbur Rai, rajpoot.	- - cultivator; possessing an income of 115 rupees per annum; daily expense 4 annas.	23 – –	Russra - -	- - the deceased burned with her husband's clothes, but in other respects was without impediment.
	5.–Dº Soogurri - 60	Brahminee -	Babooa Punde, brahmin.	- - cultivator of land to the extent of 2 begas, 11 beswahs of which is estimated to yield 17 rupees 8-3, possessed of 2 cows, value 15 rupees, and received besides 2 rupees donation as britjudgma, in accounting annually to rupees 34-8-3; daily expense 3 annas 3 pie.	25 March –	Cossomabad -	- - this female burned with her husband's clothes previous to the arrival of the police. On investigation it appeared that she was resolute to become suttee, and that she became so of her own free will; therefore the zemindars who were summoned were discharged after the Shasters had been explained.

(continued)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepoor—*continued.*	6.–Mussᵗ Hurkee -	15	Rajpootin -	Dehloo Rae, rajpoot.	- - cultivator; income 50 rupees per annum; daily expense 2 annas.	26 March 1825	Russrah - -	- - burned with her husband's body previous to the arrival of the police. She had no child, and was free from objection.
	7.–Dᵒ Senlugin -	25	Mullahni - -	Roopnarain, mullah.	- - mullah; income 14 rupees per annum; daily expense ½ anna.	9 April –	Bulleah - -	- - this female was free from objection, and became suttee of her own accord with the turban of her husband, setting fire to the pile with her own hand previous to the arrival of the police.
	8.–Dᵒ Bhegine -	30	Aheirin - -	Kisheer, aheer -	- - cultivator; income 52 rupees per annum; daily expense accordingly.	12 – –	- Dᵒ - -	- - burned with the corpse of her husband. She left a child of 1 year; for the provision of whom Ajaib, aheer, voluntarily engaged on stamped paper.
	9.–Dᵒ Chorasee -	42	Kaitin - -	Gokoolchund, kait.	- coonoongoa of pergunnah Suvaderpoor; in the receipt of 30 rupees per mensem; daily expense is estimated to incur according to his income.	12 May –	Secunderpoor -	- - burned with her husband's corpse previous to the arrival of the police, and set fire to the pile with her own hand; was free from objection.
	10.–Dᵒ Orbeen -	75	Mullahin - -	Domun, mullah -	- - servant; received 2 rupees per month; expense very trifling.	5 June –	Mahumdabad -	- - burned with her husband's body; every persuasion was thrown away; she was free from objection; the jemadar of the police was present.
	11.–Dᵒ Golaboo -	35	Agurwallah -	Gopauldoss, mahajun.	- - mahajun; expenditure 100 rupees per mensem in conjunction with his brother's family.	18 – –	Mohajautolee -	- - the police were present, and used every persuasion, but in vain. She burned with her husband's body, and was free from objection.
	12.–Dᵒ Goonjurie	40	Brahminee -	Besheshuo, opuddea.	- - cultivator, and possessed inconsiderable property; daily expense unknown.	25 – –	Reoteepoon -	- - burned with her husband's body previous to the arrival of the police, but was free from objection. The georeit made her over to the zemindars while he went to report, but she became suttee before the arrival of the police.
	13.–Dᵒ Jugin -	25	Rajpootin -	Huneh Roe, rajpoot.	- - zemindar and cultivator; his annual income 15 rupees; expense 1 anna per diem.	22 August –	Nugra - -	- - burned with her husband's body, but was free from objection. The zemindars never sent information of the approaching suttee, and were sent in for this neglect; the Shasters and wishes of government were explained to them, and they were released.

14.–D° Agnasi - 40	Carpenter -	Hulloo, carpenter	- - labourer, and possessed of no property.	12 Sept. –	Bulleah - -	- - this female burned with a scrap of paper belonging to her late husband, 4 years after his death. Munaje and Rampersaud, relatives, omitted to give information, and as there had been similar cases of neglect, which have been pardoned after explanation, it was thought proper to fine them 50 rupees, on failure to be confined 3 months. The gorait, on the same grounds, was fined 4 rupees, commutable to 15 days without irons or labour.
15.–D° Goolbi - 40	Queereen - -	Rumjan, koeree	- - cultivator; the produce of his land is estimated to yield about 200 maunds of grain; daily expense 8 seers of grain.	13 – –	Rusten - -	- - burned with her husband's body; was free from objection. The goraits did not give information; and Pershad gorait, for this neglect, was punished with 20 stripes and dismissed.
16.–D° Rujpeeloh 40	Quoorine - -	Rajun, mul -	- - cultivator in joint shares with his father-in-law; annual produce about 50 maunds of grain; daily expense 1 anna.	29 – –	Nuggra - -	- - burned with her husband's body of her own accord; was free from objection.
17.–D° Kublassi - 50	Brahminee -	Kurta, tewary -	- - cultivator of 13 begas of land, which yielded about 42 maunds of grain; daily expense 13 seers of grain.	28 Oct. –	Bausdee - -	- - burned with her husband's body previous to the arrival of the police. The thanadar was fined 10 rupees for neglect in not going in time; and certain zemindars were fined for neglecting to restrain the suttee until the arrival of the police.
18.–D° Lajo - 35	Rajpootin -	Ramdehuel Sing, goindie.	- - beggar; as such he earned his livelihood during his life-time; expense ½ anna per diem.	3 Nov. –	- D° - -	- - burned with the body of her husband previous to the arrival of the police. No objections existed. The gorait was punished with 15 stripes for neglect in reporting.
19.–D° Nawul - 40	- D° - -	Rugbur Sing, rajpoot.	- - zemindar and cultivator of 10 begahs of land, yielding 15 maunds of grain; daily expense 10 seers of grain.	5 Dec. –	Bausdhee - -	- - burned with her husband's body in spite of every endeavour of the police. She was free from objection.
20.–D° Ooraia - 20	Brahminee -	Bawahni bux, misser.	- - lived with her father during his life-time; property unknown.	6 – –	Reotee - -	- - burned with the shoes of her deceased husband, who died in Malwa. She had no children, and was free from all objections, except that of burning without the body. The thannadar has been ordered to investigate more minutely into the case, in order to ascertain the abettors. The heirs are on security.

(continued)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepoor—*continued.*	21.–Mussamut Agoota	70	Brahminee -	Soogund, soogul	- - cultivator of 5 begas and 10 beswahs of land, which is estimated to yield about 39 maunds of grain; daily expense 6 seers of grain.	15 Dec. 1825	Bausdhee - -	- - burned with her husband's body, and was free from objections. The zemindars were fined. Ryjnath, Sodan, collectors of wood, and Perti, were fined 20 rupees, commutable to one month's imprisonment without labour, for not preventing the suttee until the arrival of the police.
	1.–Mussamut Bhogeeah - -	75	Mallahin - -	Bhowany, mullah	mullah - - - - -	25 January –	Mohajuntolee -	- - this widow abstained from food for three days, with a view of becoming a prey to suttee, but was prevented by the persuasions of the police and others from executing her design.
	2.–D° Roopeeah	30	Rajpootin - -	Deregi Roy, rajpoot.	zemindar - - - -	1 March –	Cossmabad -	- - this widow had an intention to burn herself after the death of her husband, but through the dissuasions of the police and others she was prevented.
	3.–D° Bhugjoognee - -	Unknown.	Brahminee -	Hunwauth Pandy, brahmin.	- - - - - -	20 – –	Reotee, chowkee Bayreeah.	- - it appears from the report of the jemadar of chokee Byreeah, appertaining to the thannah of Reotee, that this widow was prevented by his persuasions from becoming a suttee.
	4.–D° Ikuseeah	Unknown.	Rajpootin - -	Hurnany Roy, rajpoot.	zemindar and cultivator -	24 August –	Barrowly - -	- - this female lived in a state of widowhood for six years, after which she expressed a wish of becoming suttee; and during the interval the goraite of the village could convey the information of her purpose at the thannah, she was persuaded by Hunnaraut Rai and other zemindars of the village not to burn herself, to which she voluntarily yielded, and returned home.
	5.– - - - -		Brahmin - -	Guneesh Pandy, brahmin.	unknown - - -	25 – –	Bulleah - -	- - the wife of Guneish Pandy, after the death of her husband, intended to burn herself. The thannadar repaired to the spot, and persuaded her not to sacrifice herself; she consented, and therefore did not become suttee.

	6.–Dº Dhoopush - 17	Rajpootin - -	Ramdham Rai, rajpoot.	zemindar and cultivator -	12 Nov. –	Dº - - -	- - this woman, three days subsequent to the death of her husband, intended to sacrifice herself with his turban; but in consequence of the illegality of the act, the police interfered, and prevented her by persuasions to carry her intentions into effect.
	7.–Dº Chhuttenee 40	Rajpoot - -	Rawul Ruttuck, brahmin.	zemindar - - -	19 – –	Dº - - -	- - through the dissuasions of the police, upon hearing the intention of this widow to burn herself with the corpse of her husband, she was prevailed to overcome from fulfilling her purpose.
	8.–Dº Gungahjully 60	Hullwain - -	Byjoo, hulwar -	- - - - - -	30 – –	Dº - - -	- - on hearing the intention of this widow to burn herself with a stick of her deceased husband's, who died at Byjenath, the police dissuaded her from sacrificing herself.
	9.– - - - -	Rajpootin - -	Joberaj Rae, rajpoot.	cultivator - - -	28 Dec. –	Cossmabad -	- - the widow of Joberaj Rai, deceased, was about to sacrifice herself with the corpse of her husband, but was prohibited by the persuasions of the police from perpetrating her design.
Juanpore - -	- - - - - -	- - -	- - -	—None.—			
Joint Magistrate of Azimghur - 3.	1.–Mussamut Chaumma - 50	Bhoonhar -	Rugghoobui Raie, bhoonhur.	- - zemindarree; 4 biggahs and 10 biswas, at a jumma of 4 rupees.	16 Feb. –	Thanah Nizamabad, zillah Juanpore.	- - this suttee took place before the arrival of the mohrer at the spot. The heir of the suttee and the zemindar were summoned to attend the court in consequence. It appearing upon investigation that the suttee was regular, they were discharged on a mochulka, to the effect that they would in future give previous notice to the police in cases of suttee. She had no son, but two daughters, aged 26 and 20 years, and in poor circumstances.
	2.–Dº Augurmannee 80	Dº - -	Ballukraie, bhoonhar.	- - zemindarree; 7 biggahs at a jumma of 12 rupees, and 5 cows and 4 cattles valued at rupees 30.	10 May –	Kossagunge, zillah Ghazeepore.	- - this was a case of onoomurrun. The woman burned herself with the turban of her deceased husband. It was regular, according to the Shaster. She had four sons, aged 60, 50, 42 and 32, and was in poor circumstances. The mohrir went to the spot previous to the suttee's taking place.

(continued)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Azimghur—*continued.*	3.–Mussamut Hausrannee	27	Kaet - -	Bisram Sing, kaet.	- - canoongoe, hissudar and putteedar of talooka Khazzooree, at a jumma of rupees 210. 15.	19 October 1825	Koelsa, zillah Juanpore.	- - this case of suttee was regular; but the heir and the zemindar having omitted to give previous notice to the police, they have been summoned to attend the court. *P. S.* They were discharged on a moochulka, to the effect that they would in future give previous notice to the police in cases of suttee. She had neither son nor daughter, and was in middling circumstances.
Mirzapore - 9.	1.–Mussamut Beehna - -	73	Brahmin - -	Sheodial, brahmin.	- - was a farmer and cultivator; could write and read Hindee, and in good circumstances.	25 February –	Bhudohee -	- - Mussamut Beehna burnt with the body of her husband, in the presence of the darogah. There does not appear to have been any legal cause for prohibiting the suttee.
	2.–D° Dookhnee -	35	Kussurwanee -	Jhungoor, kussurwanee.	- - was a retailer of salt, &c.; an ignorant person, and poor.	21 March –	Bhooillee - -	- - Mussamut Dookhnee burnt with the body of her husband, in the presence of the mohurir of the thannah, notwithstanding his dissuasions. There was no legal cause for the prevention of this suttee.
	3.–D° Ghoonia -	32	Brahmin - -	Madhoram, brahmin.	- - cultivator and beggar; an ignorant man, and poor.	31 – –	Shahgunge -	- - Mussamut Ghoonia burnt with a bone of her husband's body, three months after the death of Madhoram, her husband, before the police officers could reach the spot. She left a daughter 11 years old, a son 5 years old, and another son 1 year old, for the care and maintenance of whom Mussamut Cherorinjia (Mussamut Ghoonia's sister) gave a written agreement The suttee was illegal, but could not be prevented.
	4.–D° Dhuwulkoonwar -	25	Rajpoot - -	Jugroop, rajpoot	- - was a petty zemindar; could read and write Hindee, and in good circumstances.	1 April –	Lulgunge - -	- - Mussamut Dhuwulkoonwar burnt with the body of her husband before the darogah could reach the spot. There does not appear to have been any legal cause for preventing the suttee.
	5.–D° Puburnee -	75	Kussurwanee -	Bukhtour, kussurwanee.	- - was a retailer of grain; ignorant, and in middling circumstances.	21 – –	D° - - -	- - Mussamut Puburnee burnt with the body of her husband, in the presence of the darogah, notwithstanding his dissuasions. There does not appear to have been any reason for prohibiting the suttee.

6.–D° Oomrao Koonwar	60	Kayet - -	Bhowunlal, kayet	- - cultivator and servant; could write and read Persinee and Hindee, and in good circumstances.	3 May –	Gopeegunge -	- - Mussamut Oomrao Koonwar burnt with her husband's body before the darogah could reach the spot. This suttee was not illegal.
7.–D° Sugoonee -	22	Brahmin - -	Bhowanee Buksh, brahmin.	- - cultivator and lender of money; could write and read Hindee, and in good circumstances.	24 July –	D° - - -	- - Mussamut Sugoonee burnt with the body of her husband, in the presence of the mohurir of the thannah. She left 2 daughters, one 3 years old, and another 1 year old, for the maintenance of whom Seetul and Muttapullut, the uncles of the children, gave written agreements.
8.–D° Hurbunsia -	23	Rajpoot - -	Rambhujun, rajpoot.	- - was a zemindar; could read and write Hindee, and in middling circumstances.	26 – –	Sydonjah - -	- - Mussamut Hurbunsia burnt five years after the death of her husband (Rambhujun), with two religious books belonging to him. Previous notice was not given to the darogah, in consequence of the absence of the zemindars and goryte from the village.
9.–Rutna -	32	Bunnea - -	Koonjbeharee, bunnia.	- - was a trader in iron; could write and read Hindee, and in good circumstances.	4 Dec. –	Kutra Biojraj, in the town of Mirzapoor.	- - Mussamut Rutnah burnt with her husband's body, in the presence of the cutwal and darogah, notwithstanding their dissuasions. There does not appear to have been any reason for preventing the suttee. She left a son 8 eight years of age, and another son 2 years old; for the care and maintenance of whom Heeramun, the grandfather of the children, gave a written agreement.

Judicial Department, the 10th April 1828.

(signed) *W. H. Macnaghten*,
Registrar.

(True copies.)

Acting Chief Secretary to Government.

BENGAL.

ABSTRACT STATEMENT of the Number of HINDOO WOMEN who were Burnt or Buried Alive in the several Zillah and City Courts, during the Year 1825.

ZILLAH AND CITY COURTS.	Number of Suttees.
CALCUTTA DIVISION:	
Burdwan	63
Hooghly	104
Jessore	16
Jungle Mehals	9
Midnapore	22
Nugwan	—
Nuddeah	60
Suburbs of Calcutta	48
Twenty-four Pergunnahs	26
Banrasut	20
Total	368
CUTTACK COMM^N^:	
Cuttack	14
Khoordah	16
Balashore	—
Total	30
DACCA DIVISION:	
Backergunge	63
Chittagong	9
Noacally	1
City Dacca	18
Dacca Jelalpore	2
Mymensingh	—
Sylhet	—
Tipperah	8
Total	101
MOORSHEDABAD DIVISION:	
Beerbhoom	9
Bhangulpore	—
Monghyr	—
Dinagepore	—
Maldah	1
City Moorshedabad	6
Purneah	2
Rajkshahye	2
Bagoora	—
Rungpore	1
Rungpore Commission	—
Total	21

ZILLAH AND CITY COURTS.	Number of Suttees.
PATNA DIVISION:	
Behar	1
Monghyr	—
City Patna	2
Goruckpore	9
Ramghur	—
Sarun	15
Shahabad	20
Tirhoot	—
Monghyr	—
Total	47
BAREILLY DIVISION:	
Agrah	1
Allighur	2
Bareilly	—
Shahjehanpore	1
Peelebheet	—
Cawnpore	6
Bhitoura	1
Etawah	1
Joint Ditto	4
Furruckabad	—
Mooradabad	—
Nuggeena	—
Meerut	—
Boolundshuhr	—
Saharunpore	1
Muzuffernugger	—
Deyrah Dhoon	—
Sirpoorah	—
Total	17
BENARES DIVISION:	
Allahabad	2
Bhithoura	2
Bundlecund, Southern Division	1
Bundlecund, Northern Division	—
City Benares	17
Ghazeepore	21
Juanpore	—
Azimghur	3
Mirzapore	9
Total	55
GRAND TOTAL	639

(signed) *W. H. Macnaghten*, Registrar.

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the CALCUTTA DIVISION, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
CALCUTTA DIVISION:											
Burdwan	-	-	4	8	10	10	13	10	7	1	63
Hooghly	-	-	4	7	33	21	12	16	7	4	104
Jessore	-	-	1	1	1	2	4	3	4	- -	16
Junglee Mehals	-	1	1	2	- -	3	1	1	- -	- -	9
Midnapore	1	- -	3	1	5	2	5	3	2	- -	22
Nugwan	—	—	—	—	—	—	—	—	—	—	—
Nuddeah	-	- -	1	- -	10	12	9	7	18	3	60
Suburbs of Calcutta	-	1	1	7	4	7	9	12	7	- -	48
Twenty-four Pergunnahs	-	- -	- -	- -	8	6	5	2	4	1	26
Baurasut	-	- -	- -	2	2	4	5	3	3	1	20
TOTAL	1	2	15	28	73	67	63	57	52	10	368
CUTTACK COMMN:											
Cuttack	-	-	- -	1	2	4	1	3	3	- -	14
Khoordah	-	-	- -	2	3	4	2	3	2	- -	16
Balasore	—	—	—	—	—	—	—	—	—	—	—
TOTAL	-	-	- -	3	5	8	3	6	5	- -	30

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the DACCA DIVISION, during the Year 1825.

——	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
DACCA DIVISION:											
Backergunge	-	1	3	5	11	10	14	9	9	1	63
Chittagonge	-	-	-	2	3	1	-	1	2	-	9
Noacolly	-	-	-	-	1	-	-	-	-	-	1
City Dacca	-	-	-	-	1	5	6	2	3	1	18
Dacca Jelalpore	-	-	-	-	-	-	1	-	1	-	2
Mymensingh	—	—	—	—	—	—	—	—	—	—	—
Sylhet	—	—	—	—	—	—	—	—	—	—	—
Tipperah	-	-	1	-	-	3	1	1	1	1	8
TOTAL	-	1	4	7	16	19	22	13	16	3	101

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Moorshedabad Division, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Moorshedabad Division:											
Beerbhoom	-	-	-	1	4	1	1	-	2	-	9
Bhaugulpore	—	—	—	—	—	—	—	—	—	—	—
Monghyr	—	—	—	—	—	—	—	—	—	—	—
Dinagepore	—	—	—	—	—	—	—	—	—	—	—
Maldah	-	-	-	-	-	-	1	-	-	-	1
City Moorshedabad	-	-	1	-	2	1	-	1	1	-	6
Purneah	-	-	-	-	-	-	-	1	-	1	2
Rajshahye	-	-	-	-	-	-	1	1	-	-	2
Bagoora	—	—	—	—	—	—	—	—	—	—	—
Rungpore	-	-	-	-	-	-	1	-	-	-	1
Rungpore Comm[a]	—	—	—	—	—	—	—	—	—	—	—
Total	-	-	1	1	6	2	4	3	3	1	21

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the PATNA DIVISION, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
PATNA DIVISION:											
Behar	-	-	-	-	-	-	-	1	-	-	1
Monghyr	—	—	—	—	—	—	—	—	—	—	—
City Patna	-	-	1	-	-	-	-	1	-	-	2
Goruckpore	-	-	-	1	-	-	1	4	3	-	9
Ramghur	—	—	—	—	—	—	—	—	—	—	—
Sarun	-	-	2	-	1	1	4	3	3	1	15
Shahabad	-	-	1	1	1	5	5	3	4	-	20
Tirhoot	—	—	—	—	—	—	—	—	—	—	—
Monghyr	—	—	—	—	—	—	—	—	—	—	—
TOTAL	-	-	4	2	2	6	10	12	10	1	47

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Bareilly Division, during the year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Bareilly Division:											
Agrah	-	-	-	-	-	-	1	-	-	-	1
Allighur	-	-	-	-	1	-	-	1	-	-	2
Bareilly	—	—	—	—	—	—	—	—	—	—	—
Shahjehanpore	-	-	-	-	-	-	1	-	-	-	1
Peelebheet	—	—	—	—	—	—	—	—	—	—	—
Cawnpore	-	-	-	-	-	1	3	1	1	-	6
Bhitoura	-	-	-	-	1	-	-	-	-	-	1
Etawah	-	-	-	-	1	-	-	-	-	-	1
Joint D°	-	-	-	-	1	1	-	2	-	-	4
Furruckabad	—	—	—	—	—	—	—	—	—	—	—
Mooradabad	—	—	—	—	—	—	—	—	—	—	—
Nuggeena	—	—	—	—	—	—	—	—	—	—	—
Meerut	—	—	—	—	—	—	—	—	—	—	—
Boolundshuher	—	—	—	—	—	—	—	—	—	—	—
Saharunpore	-	-	1	-	-	-	-	-	-	-	1
Muzuffernugger	—	—	—	—	—	—	—	—	—	—	—
Deyrah Dhoon	—	—	—	—	—	—	—	—	—	—	—
Sirpoorah	—	—	—	—	—	—	—	—	—	—	—
Total	-	-	1	-	4	2	5	4	1	-	17

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the BENARES DIVISION, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
BENARES DIVISION:											
Allahabad	-	-	-	-	1	-	1	-	-	-	2
Bhithoura	-	-	-	-	-	-	1	-	1	-	2
Bundlecund, Southern Division	-	-	-	-	-	-	-	-	1	-	1
Bundlecund, Northern Division	—	—	—	—	—	—	—	—	—	—	—
City Benares	-	-	-	-	3	4	6	3	1	-	17
Ghazeepore	-	-	-	3	1	1	7	3	4	2	21
Juanpore	—	—	—	—	—	—	—	—	—	—	—
Azimghur	-	-	1	-	-	1	-	-	1	-	3
Mirzapore	-	-	-	2	1	-	-	3	3	-	9
TOTAL	-	-	1	5	6	6	15	9	11	2	55

Compared,
W. C. W.

(signed) *W. H. Macnaghten,*
Registrar.

BENGAL.

To H. Shakespear, Esquire, Secretary to Government, in the Judicial Department.

Sir,

I AM desired by the court of Nizamut Adawlut, to request that you will submit, for the consideration and orders of his Excellency the right honourable the Vice President in Council, the accompanying copy of a letter from the Benares court of Circuit, submitting the draft of a regulation proposed by the acting magistrate of the city of Benares, for better defining the Hindoo laws and customs relative to the rite of suttee, and for enacting into a law certain rules already in force, together with copy of a letter, and of its enclosure from that officer.

Nizamut Adawlut: present, W. Leycester, esq. chief judge. C. Smith, esq. W. Dorin, esq. A. Ross, esq. puisne judges.

2. The court's objections are not confined to the particular rules suggested by Mr. Hamilton; they deem it highly objectionable to enact any regulation authorizing the sacrifice of suttee in any case, or under any circumstances whatever; and they are of opinion that there is no advisable medium between absolute prohibition and refraining from all interference.

I am, &c.

Fort William, 13th October 1826. (signed) *W. H. Macnaghten*, Register.

(Copies.)

To W. H. Macnaghten, Esquire, Register to the Nizamut Adawlut, Fort William.

Sir,

IN conformity with Section 6, Regulation XX. of 1793, we have the honour to submit the draft of a regulation proposed by the acting magistrate of the city of Benares, for the better defining the Hindoo laws and customs relative to the rite of suttee, and for enacting into a law certain rules already in force, together with a copy of the letter and inclosure which accompanied it.

Court of Circuit.

2. Government having enacted rules, by which persons concerned in illegal suttees are liable to punishment, and the subject of a legislative enactment having been frequently under the consideration of government, we see no necessity for recommending an enactment of the nature described in sections 2 and 3 of the proposed regulation; and, consequently, we deem it superfluous to state our objections to the remaining sections, which we disapprove of *in toto*.

We are, &c.

Benares, 28th August 1826. (signed) *W. A. Brooke*, First Judge. *J. W. Sands*, Second Judge. *W. Gorton*, Third Judge.

To W. A. Brooke, Esquire, senior Judge, and the other Judges of the Benares Court of Circuit.

Gentlemen,

THE subject of the annexed draft of a regulation, which I make bold to submit to your court for transmission, according to the prescribed rules, is one of such delicate and serious importance, that I trust I may be permitted stating a little in detail the sentiments I entertain, and the information I have collected, together with my motives for proposing an enactment of the nature.

2. I am fully aware that the subject has long been one which has occupied the talents of individuals far better qualified than myself, and which has repeatedly been brought to the notice of government; still I cannot but suppose the causes which have heretofore combined to prevent the adoption of a legislative measure, have by this time considerably diminished, if not wholly ceased to exist.

3. At no period, since the introduction of European supremacy, has the British power been so exalted and permanently fixed as at the present; wars have ceased;

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ceased; the factious and turbulent spirit of cabal and discontent has been aroused, excited and crushed; the whole country, in every direction, is in the enjoyment of the most perfect tranquillity and soundest peace; the recollection of the only stay, on which discord and revolt could rest a hope, remains only as a warning and proof of the utter uselessness of opposition, and the nothingness of the best concerted schemes when brought in contact with British power; such a season, then, may surely be deemed peculiarly apt for the introduction of a law, having for its object the termination and extinction of the most revolting and most lamentable sacrifice, and thereby casting away a reproach, which cannot but be attached to its longer sufferance, without the shackles of a law, or the public notification of the dissatisfaction and disapprobation of the government.

4. Having resided for some few years at Benares, and having, latterly, had charge of the office of magistrate, I have been enabled to make inquiries and observations on the nature of suttees, which may not be within the reach of others, who, though far more capable and not less anxious than myself, have not had the same local advantages. From all I can collect, after frequent intercourse with respectable natives, I am induced to believe that positive prohibition of the rite by the legislature would not excite the smallest opposition, certainly no serious one. The higher class of Hindoos admit that there is no express law authority enjoining its observance, indeed that it is not mentioned in some of the works esteemed by them the first authority. The draft I have presumed in submitting does not go to the extent of directly abolishing the ceremony; and, in its preamble, I have attempted so to word it, as to appear to the bigoted that the enactment is in conformity with their tenets, and not intended to abolish the performance of the rite, only to restrain it within their own ascertained legal limits; at the same time distinctly to express the abhorrence and dissatisfaction of the government at its existence. Perhaps, having so long tolerated and tacitly admitted the ceremony, government, consistent with its dignity, could not at once abolish its performance by a direct law. Much strength has been given to the obstinacy of the infatuated by the silence of the legislature (this the natives themselves assert). Should the preamble, then, be worded something similar to the proposed draft, the community will perceive that the backwardness has originated, not from any averseness to interfere, but rather from the desire of government to obtain all possible information.

5. At present no regulation is in existence, and the circular orders on the subject are not, perhaps, so distinct and clear as not to admit of doubt. In the proposed draft these orders are condensed, and somewhat altered. The age is fixed at twenty instead of sixteen; indeed, it might be fixed at twenty-five. Should the death of the husband have been occasioned by a violent or accidental cause, it surely is a just pretext to prevent the suttee, since investigation as to the death may be necessary. Supposing a woman had been instigated to poison her husband, and to perform suttee to expiate her transgression, the heirs would, under the present system, gain the property, and the criminal widow would have suffered, not a punishment in the eyes of the ignorant, but have performed a meritorious duty. This may be an extreme, still it is not an impossible position.

6. The confiscation and escheatment of all property and estates appertaining to the deceased parties appears to me a most desirable clause; it suffers the performance without detracting from its estimation; but it prevents any undue influence or the rapacity of heirs, and makes it the interest of relations to prevent the sacrifice of the widow. By bringing the interests of the living in contact with the religious observances for the dead, and by making the surviving relatives forfeit all the advantages of relationship and hereditament, in the event of a suttee, I am induced to think the abolition of the rite would be effected without any inconvenience or confusion, and without any necessity for a positive law. Section 6 of the draft, at once points out the mark of disqualification and disapprobation on a numerous class, whose influence in society is not inconsiderable, and whose attachment to office and favour would prevent the occurrence of the rite in their families. Security on this head might be required from Hindoos, on their appointment to any situation under government. Section 7 authorizes the local authorities giving their consent, with certain provisos, of which the appearance of the widow in open court is an essential; it places her at once in the power of the magistrate, and enables him to adopt such measures as he may deem requisite, in the event of necessity; it also brings together the relatives,

or

or some of them, and gives to the magistrate an extensive power without defining or declaring its positive or precise limits. The enjoined reference to the court of Circuit is sufficient to show that the government are desirous of preventing any harsh conduct on the part of the magistrate; and in large cities, as this, the vicinity of the superior court is such, that an hour's delay would not be experienced.

7. It might be expected that Benares being the seat of Hindoo learning, the sacred place to which all of that class, who possess the means, resort to end their days within its, to them, holy boundaries, would afford a vast addition to the distressing list of annual sacrifices: happily it does not, and the average number is not so great as might be suspected. Annexed is an abstract statement showing the numbers permitted and prevented, also the extreme and average ages during the last six years. The first three years were not marked by any particular season of sickness; during the last three, however, an epidemic fever prevailed, and mortality dreadfully increased. The six years then may be fairly taken as a basis for calculation.

8. In entering so much into particulars, I am aware that I have seriously entrenched on much valuable time. The subject, I feel confident, however, will be a sufficient excuse; I can only apologize for the intrusion of my sentiments, and beg earnestly that this letter, together with the draft, may be forwarded as quickly as practicable, for the consideration of Government.

I have, &c.

City of Benares,
Mag^tes' Office,
August 12, 1826.

(signed) *R. N. C. Hamilton,*
Act^g Mag^te.

(True copy.)
(signed) *W^m Soubise,*
Head Clerk.

A REGULATION for the better defining the Hindoo Laws and Customs relative to the Rite of Suttee, and for enacting into a Law certain Rules already in force.

IT appearing expedient to define the Hindoo laws and customs, as far as they have been ascertained, regarding the rite of suttee, or burning of widows, and pending the further examination of the Hindoo law, shastras, and works treating on the right of concremation; and further, it being deemed advisable to restrain and prohibit the performance of the ceremony of suttee in certain cases, already pronounced by the first Hindoo authorities as contrary to their law, and in violation of their customs, by the enacting of a regulation rendering all persons aiding and abetting, or in any means or ways of assisting or not preventing an illegal suttee, liable to a certain punishment; the right honourable the Governor General in Council, having taken into mature consideration the numerous bewustahs, together with all other reports which have from time to time been collected and submitted by the different public functionaries and other officers of government, and being of opinion that the performance of this most revolting and repulsive ceremony in a great measure occurs from a misconception and misconstruction of the actually ascertained law, as far as the researches of learned individuals have enabled them as yet to determine; and furthermore, government viewing with abhorrence and concern the deplorable and lamentable sacrifices of human life which have occurred, notwithstanding the anxious and repeated instructions and exertions of the local authorities, the right honourable the Governor General in Council feels called upon publicly to notify his displeasure and dissatisfaction, and to provide and guard against the repetition of illegal suttees, by enacting the following rules to be in force throughout all the provinces, districts and zillahs under the Presidency of Fort William, from the date of promulgation.

Illegal for a widow to burn without the body of the deceased husband.

SECTION II.—C. 1. The burning of a widow without the body of the deceased husband is illegal; and all persons, whether relations or others, aiding or abetting, counselling or advising or furthering the same, either before or after the death of the husband, shall be committed for trial to the courts of Circuit, and in the event of conviction are liable to the punishments already in force for the crimes of murder and homicide.

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Accomplices.

Clause 2. Any person or persons, whether or not related to the deceased husband or widow, conniving at, or not using their utmost exertions to prevent a suttee, by giving information to the police, or by any other means in their power, shall be committed for trial as accomplices, and subject to the penalties and punishments already in force for principals, as specified in the preceding clause of this section.

Illegal to burn in certain cases.

Section III. The burning of a widow under the following circumstances is declared illegal, and the provisions of Section II. are declared applicable to all offenders.

1. If the widow be with child.
2. If the widow be under 20 years of age.
3. If the death of the husband have been occasioned by violent or accidental means.
4. If the previous written authority of the magistrate or joint magistrate, have not been received.
5. It is illegal for any other than the legal widow by marriage, under any circumstances.
6. If the husband leave a child under 6 years of age.

All property to be escheated.

Section IV.—C. 1. All the property, real or personal, hereditary or acquired, in actual possession or otherwise, of the deceased husband and widow performing suttee under sanction of the proper authorities, is hereby declared an escheat to government, and the amount of any deficit from any cause, on being proven to the satisfaction of a magistrate or joint magistrate, is recoverable as a decree of court from the property of the relative of either of the deceased parties, husband or widow, performing suttee.

Clause 2. Any person or persons giving information which may lead to the discovery of any property belonging to the deceased parties, is entitled to half the amount recovered through his agency, or in consequence of his or their information; provided he or they be in no way connected or related to either of the deceased parties.

Incapacitated from serving the Government.

Section V.—No person, of any rank whatsoever, is eligible, or to be appointed to any office, or situation in any public office under government, in whose family a suttee shall take place, after the promulgation of this regulation; and any person now holding any situation or office, shall be forthwith dismissed from such situation or office, and rendered incapable ever to serve in any other employment under government, in the event of a suttee hereafter occurring in his family.

Section VI.—All public functionaries and officers of Government are hereby strictly prohibited receiving visits, or having any communication with any person, of whatsoever rank, in whose family a suttee may take place after the publication of this enactment, without the special sanction of the Governor General in Council.

Magistrate and Joint Magistrate have power to permit.

Section VII.—C. 1. Magistrates and joint magistrates may suffer the performance of the rite, provided the widow appear in court and solicit permission in person, and provided there be nothing contrary to the spirit of this enactment; and further provided there seem just or peculiar cause for the prevention.

Clause 2. In the event of there appearing sufficient ground for the prevention of a suttee, the magistrate or joint magistrate is empowered to cause the body of the deceased husband to be disposed of according to the Hindoo customs and forms, and immediately to report to the court of Circuit of the division; and further, in the event of the widow not relinquishing her intention, and furnishing good security that she will not destroy herself, the magistrate or joint magistrate has power to confine and *retain* her in custody until the orders of the court of Circuit be received.

Benares, 12th August 1826.

(signed) *R. N. C. Hamilton,*
Act^{g} Mag^{te}.

BENARES.

ABSTRACT STATEMENT of SUTTEES within the Jurisdiction of the City Court.

Years.	Number of Suttees permitted.	Number prevented.	The average Age of Widows.	——	Oldest.	Youngest.	——
1820	11	3	44	Extreme age	70	20	—
1821	12	- -	55	- -	85	20	—
1822	10	4	49	- -	80	38	—
1823	18	2	56	- -	85	22	Extreme sickness prevailed.
1824	16	2	51	- -	80	24	
1825	17	5	44	- -	61	25	

City Benares Magistrates' Office, 12th August 1826.

(signed) *R. N. C. Hamilton*, Acting Magistrate.

(True copy.)
(signed) *W. Soubise*, Head Clerk.

(True copies.)
(signed) *W. H. Macnaghten*, Register.

Mr. Bayley's MINUTE.

Mr. Bayley's Minute.

I HAVE perused with much attention the statements and other documents submitted to government, with Mr. Macnaghten's letter of the 27th October last, relative to the number of Hindoo females who have sacrificed themselves as suttees in the Lower and Western Provinces during the year 1825.

2. The reports of several successive years previously to 1825 had exhibited a small but progressive decrease in the aggregate number of these sacrifices, and had tended to encourage a hope that the avowed abhorrence with which this practice was viewed by the government and its officers, the consequent efforts made to discourage it by the influence, advice and remonstrance of the local functionaries, combined with the progress of education and knowledge, would operate to diminish the frequency of the practice, and would gradually lead to its disuse.

3. But the number of suttees (639) which have occurred during the year under review, considerably exceeds that reported in any year since 1821; and it is lamentable to observe, that the practice continues to be infinitely more prevalent in the districts immediately adjacent to the metropolis, than in any other part of the country.

4. The statements furnished from the five districts nearest to Calcutta; viz. Burdwan (63), Hooghly (104), Nuddeah (60), the twenty-four Pergunnahs (46), and Suburbs of Calcutta (48), exhibit 321 instances of this sacrifice during the past year, being more than equal to the aggregate amount reported to have occurred in the year 1825 throughout the whole of the other districts in the Lower and Western Provinces. The personal intercourse of Europeans with the most enlightened and influential classes of the Hindoo community, is naturally more frequent and intimate in Calcutta and its vicinity than in the more distant provinces. Here too the chief efforts of government, of societies, and of individuals, have been directed to the spread of knowledge, and to the improvement and extension of education. The immolation of Hindoo women has been made the theme of discussion in numerous publications, at the Presidency, both in the English and native languages; and the newspapers have continued to notice in strong terms the occurrence of many revolting instances of the practice. With the results of the past year before us, we must now, I fear, cease to indulge the hope, that the combined operation of the means above noticed will have any early or sensible effect in inducing our Hindoo subjects (even those who are in other respects enlightened by education, and who have gradually abandoned some other prejudices), to aid us in discouraging this practice.

5. I have

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5. I have been unable to discover any satisfactory explanation of the cause of the greater prevalence of the practice in the neighbourhood of Calcutta than in other parts of our territories. The more general worship of Kalee has been assigned as one reason, but with what degree of weight I cannot judge. The law of inheritance which prevails in Bengal is, I believe, in some respects more favourable to widows than that which is followed in Benares and in the Western Provinces; and if the law had any influence in promoting the practice, it might be expected to be more frequent in the latter than in the former. The division of Moorshedabad again is as extensive and populous as that of Calcutta, and though the same law prevails in both, the number of suttees in the Moorshedabad division amounts to 21 only, while in Calcutta (exclusive of Cuttack) the number is 368, being in the proportion of 16 to 1. I beg to suggest, that the sudder Dewanny Adawlut may be called upon to furnish an explanation on this point, as well as in regard to the following extraordinary discrepancies in the results exhibited by the present statement.

In the district of Backergunge 63 instances of suttee are reported, and in the adjacent district of Dacca Jelalpore only 2.

In Shahabad 20, while in the five districts of Tirhoot, Behar, the city of Patna, Ramghur, Boglepore, including Monghyr, only 3.

In Ghazeepore 21, in the adjoining district of Juanpore none.

6. It is natural to suppose that some assignable cause must exist, to account, in some degree at least, for these anomalies; and if a satisfactory explanation of them can be furnished, it may tend to facilitate the final determination of government in regard to the further measures to be adopted.

7. The occurrence of numerous cases noticed by the court of Nizamut Adawlut, in which Hindoo widows have been sacrificed during the year 1825, in violation of their own laws, and of the existing prohibitory rules, forms another unfavourable feature in the present report, and shows that the existing arrangements are inefficacious in accomplishing even the limited objects for which they were framed.

8. It is probable that some, if not most of these occurrences might have been prevented, if the humane measure originally urged by Mr. Harington, of requiring the village authorities, under suitable penalties, to report the intended occurrence of every suttee, and to prevent the completion of the rite, until the police officers could make the requisite previous inquiries, had been adopted. I am, nevertheless, fully persuaded, that government have acted prudently in not issuing any further general instructions or legislative enactments connected with this rite, and that in the prospect, however remote, of being able at a future period authoritatively and altogether to suppress it, every thing which has a tendency to modify, systematize or legalize the usage, should be avoided, as calculated to render its final abolition more difficult, if not absolutely impracticable.

9. Similar sentiments are expressed by Mr. Smith, the second judge of the Nizamut Adawlut, and by the Nizamut Adawlut at large, in their Register's letter of the 13th October last. The government has also recorded its judgment to the same effect on previous occasions; but if there existed no hope and no prospect of eventually abolishing the practice of suttee, I should not hesitate to express my entire acquiescence in the measures formerly proposed by Mr. Harington, with a view effectually to prevent the self-immolation of widows, without previous inquiry by the police officers.

10. I cannot, however, abandon the persuasion, that if this government proceeds with due caution and prudence, the usage may be ultimately altogether prohibited, without hazard to the public tranquillity, and without exciting any permanent dissatisfaction in the minds of our Hindoo subjects. The state of our empire appears now to encourage the adoption of steps towards the accomplishment of that object, which it would have been unwise to attempt while we were engaged in foreign hostilities; but I cannot concur in the opinions which have been pressed upon the government in favour of the entire and immediate abolition of the usage by legal enactments, subjecting the persons aiding and abetting in the sacrifice to discretionary punishment extending to death.

11. This is the course naturally advocated by those who take up the question as one of feeling only; but it must be recollected that the opinions we have hitherto been able to obtain from the Hindoo law officers, as well as the authorities

rities collected by Mr. Colebrooke distinctly recognize these sacrifices as acts of religious duty, or at all events as meritorious acts; that the prevalence of the rite is recorded and described alike by authors of the age of Alexander the Great, and by Christian and Mahomedan writers of the 17th century. The Hindoos have been subdued by new conquerors; a foreign and bigoted race of people has been incorporated amongst them, but this sanguinary rite remains a lasting monument of the permanent influence of superstition in destroying some of the best and most powerful principles implanted by nature in the human mind. It is scarcely possible to converse with intelligent Hindoos (in this part of the country at least) without perceiving, that however acute and reasonable they may be on other points, this degrading superstition continues, generally, to have the strongest hold upon them, and to blind their judgment to its cruelty and inhumanity.

12. We must, indeed, allow that the antiquity, the frequency and the voluntary nature of the rite, divest it, in the eyes of Hindoos, of much of its atrocity, whilst the prohibition against the marriage of a Hindoo widow, and the degradation to which she is in too many instances subjected in the household over which she before presided, may appear to her, even in a worldly point of view, to render it almost a matter of election to which of two evils she will expose herself.

13. If the lessons of history, or the warnings of experience teach any thing, they surely enjoin to governments caution in dealing with such inveterate religious prejudices as those above described, and that this tenderness is to be proportioned, not to the monstrous character of the evil to be removed, but to the hold it has acquired over the minds of men.

14. That these truths are in a tenfold degree applicable to the British Government when legislating for the Hindoos, cannot, I presume, for a moment be disputed; and it is only of course, because I cannot satisfy myself, from any of the facts or reasonings hitherto adduced, that the abolition of this rite will be regarded through these vast territories with the almost total indifference, some are so sanguine as to anticipate, that I hesitate to recommend its immediate suppression.

15. It is difficult, certainly, to conjecture the exact shape in which opposition to the measure might appear. I should not, myself, anticipate any violent or direct struggle, either in our native army or elsewhere, but we cannot be sure that the abolition may not be construed by the Hindoos as the first step towards innovation in their religion, and may not serve for a rallying point on any occasional spirit of disaffection arising, which might be fostered by influential members of the native community.

16. I am not prepared to admit that any of the cases of similar interference with the Hindoo superstition, which have been quoted, are altogether in point; they are either local and confined within very narrow limits, as the prohibition of infanticide, and the exposing of children at Saugor (both of which are, in fact, unsanctioned by Hindoo law), or they are justified by precedent, as the capital punishment of Brahmins, which I believe the Mahomedan government never scrupled to inflict. It should be noticed, however, and the fact is a striking one, that the Mahomedan government does not appear (even in the plentitude of its power) to have interposed its authority with a view to suppress the practice of suttee.

17. The foregoing considerations, though they do not in my judgment warrant the apprehension which some persons entertain of the effects of any authoritative interference on the part of government to prevent the self-immolation of Hindoo widows, show at least that the measure should be prosecuted cautiously and advisedly. This course of proceeding is the more necessary, because we cannot rely upon the prudence and discretion of all the public functionaries upon whom the duty would devolve; many of them are young men, and they might, in too many instances, be led by a natural abhorrence of the practice, and by an eager anxiety to suppress it, to act with too much rigour and precipitation.

18. The accession of strength and reputation, which our government has acquired by the honourable and successful termination of the late wars; the general tranquillity which prevails throughout our own territories; and the improbability of any early interruption of that tranquillity from without, seem to point out the present period as one in which we may commence with peculiar advantage any measures directed to the important object of gradually suppressing the rite of suttee.

19. I am of opinion that the interference of the police officers and magistrates, under the circular orders and instructions issued with the sanction of government,

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while it has undoubtedly operated to prevent the completion of the intended sacrifice in many illegal cases, and has to that extent been highly gratifying to humanity, has rendered the authoritative prohibition of the practice in those provinces in which the orders and instructions alluded to have been circulated, more difficult than it would have been had no such instructions been issued.

20. Those instructions have recognized the rite as one prescribed by the shasters, and have sanctioned the practice to the extent authorized by the Hindoo law, on the ground that it is the invariable principle of the British government to protect its subjects in the free exercise of their religion, and in the performance of their religious ceremonies.

21. I am not of opinion that government should be restrained by this declaration from ultimately putting down a rite so revolting to humanity; and the grounds on which such an exercise of authority may be eventually adopted and justified will not be wanting.

22. It might safely be asserted, on the information before us, that in a large proportion of instances the victims of this superstition are not free agents; that the efforts of the police officers and magistrates to repress illegal suttees, have not been successful, and that undue means are frequently and notoriously adopted in defiance of such efforts, to prevent the victims from escaping from the funeral pile. That contradictory opinions are maintained by well-informed Hindoos, as to the legality of the practice; that it is understood to have been suppressed in some parts of India, and even within our own territories, by the authority and influence of Hindoo chieftains; that in many districts its existence is unknown, in others it is exceedingly partial, and of rare occurrence; that it is the duty of government to prevent so cruel a rite from extending to such districts, by the pernicious example of others, in which it is, unfortunately, more common; that the practice itself is one which is calculated to demoralize the people, to encourage crimes, and to affect the prosperity of the country; upon these grounds, and from the duty imposed on government of protecting those who cannot protect themselves, the right may, in my judgment, be abolished without its being misconstrued by the Hindoos as a violation of those principles of religious toleration which we have avowed and acted upon.

23. I think, however, that we should not prohibit the practice in the first instance, in those districts in which the instructions above referred to are in force, but that our efforts should be commenced in those parts of our territories where no such declarations and instructions have been circulated; where no formal enactments will be necessary; where the introduction of our authority has recently raised the population from a state of oppression and misery, to one of comparative prosperity; and where the limited extent of the tracts, and their remoteness from each other, forbid all apprehension of serious combinations.

24. The territories to which I allude are those into which our code of regulations has not yet been introduced; viz. those under the resident of Delhi, the commissioner in the Saugor and Nerbudda territories, the commissioner in Kumaoon, and the commissioner in the north-eastern frontier of Rungpore.

25. In all these territories it is a primary advantage, that the officers superintending the civil administration are of acknowledged prudence and judgment, and have acquired much local influence, and that they will be unfettered in the nature and extent of the discretion which they may find it proper to exercise in restraining the practice.

26. I have been given to understand, that Sir Charles Metcalfe, during his former administration of the Delhi territories, did not permit the sacrifice of Hindoo widows when he was apprized of their intended occurrence.

27. In the Nerbudda territories the practice appears to be unfrequent; but in the hilly tracts, subject to the commissioner of Kumaoon, the usage is, I apprehend, more common.

28. I beg therefore to suggest, that instructions be issued to the Resident at Delhi, and to the officers above alluded to, expressing the desire of government, that the practice of suttee in the territories under their superintendence may be prevented, and authorizing them to take the necessary measures for carrying the wishes of government into effect.

29. It will be their duty on every favourable opportunity to explain to the natives, that motives of humanity alone, and not any desire to interfere with the free exercise of their religion, had induced government to prohibit the practice. They should, I think, be informed, that if, notwithstanding the prohibition, any case of suttee should unfortunately occur, the police officers should not resist it by open force,

so as to incur the hazard of a violent affray, but should ascertain what individuals were most actively engaged on the occasion, and take the necessary steps for bringing them to trial for the offence. The punishment on conviction in the first instance should be neither severe nor of a degrading nature; and the proceedings of the several officers should be regularly reported in such a comprehensive form as may assist the government in determining on the measures which may hereafter be introduced with most advantage, with a view to the same object in our regulation provinces.

30. I propose the foregoing measures with the more confidence, as they appear strictly conformable to the instructions of the honourable the Court of Directors. Adverting, however, to the delicacy and importance of the subject, it seems to me to be proper, in the first instance, that a reference should be made to the Governor General, who may, perhaps, deem it expedient to consult the officers in question, before issuing final instructions to them. I beg, accordingly, to propose, that a copy of this minute, together with a copy of any remarks which the right honourable the Vice President or Mr. Harington may judge it expedient to record, may be transmitted to his Lordship for his consideration.

January 13, 1827. (signed) *W. B. Bayley.*

Judicial Department, the 10th April 1828.

(A true copy.) *H. Shakespear,*
Acting Chief Secy to Govt.

Mr. Harington's MINUTE, &c.

Mr. Harington's Minute.

THE Minutes which I have written at different times, on the immolation of Hindoo widows, especially that dated the 28th June 1823, and its accompaniments, recorded on the Proceedings of Government under date the 3d December 1824, leave me but little to add on the present occasion, as far as respects my individual sentiments upon this barbarous practice, and upon the safety of abolishing it by law, whenever such abolition may be deemed necessary, with a view to prevent a recurrence of the numerous abuses and cruelties which existed before the magistrates and police officers were authorized to interfere, and which led to the original circular orders on the subject, dated in April 1810.

2. The second judge of the Nizamut Adawlut refers to me as the author of these circulars, which he says "are by all intelligent persons considered to have spread and confirmed this execrable usage;" and he calls upon me to "expiate the creation of this unintended mischief, by an immediate enactment, abolishing the rite altogether."

3. Mr. Smith, however, is mistaken in supposing me the author of the circular orders referred to. I was absent at the Cape of Good Hope at the time they were issued, and the letter of the Nizamut Adawlut on which they were founded, was prepared by an intelligent judge of that court now in England*.

4. Mr. Smith is also, in my judgment, equally mistaken in considering the orders in question to have produced evil, instead of the good intended by them. The annual suttee reports received from the magistrates prove, that in the execution of these orders, many lives have been saved, much cruelty has been prevented, and some instances of flagrant criminality have been brought to judicial punishment. If they have not been more efficient, it is owing to an omission, which I have repeatedly but fruitlessly endeavoured to supply, by requiring previous notice to the police officers when a sacrifice is intended, with a view to their being present at it, and enforcing the legal prohibitions.

5. Mr. Bayley, in his minute upon the suttee reports for 1825, now before government, remarks, that "the occurrence of numerous cases noticed by the court of Nizamut Adawlut, in which Hindoo widows have been sacrificed, during the year 1825, in violation of their own laws, and of the existing prohibitory rules, forms another unfavourable feature in the present report, and shows that the existing arrangements are inefficacious in accomplishing even the limited objects for which they were framed."

6. Mr.

* Mr. H. Colebrooke.

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6. Mr. Bayley adds, "it is probable that some, if not most of these occurrences, might have been prevented, if the humane measure originally urged by Mr. Harington, of requiring the village authorities, under suitable penalties, to report the intended occurrence of every suttee, and to prevent the completion of the rite, until the police officers could make the requisite previous inquiries, had been adopted. I am nevertheless fully persuaded that government have acted prudently in not issuing any further general instructions or legislative enactments connected with this rite; and that in the prospect, however remote, of being able at a future period, authoritatively and altogether to suppress it, every thing which has a tendency to modify, systematize or legalize the usage, should be avoided, as calculated to render its final abolition more difficult, if not absolutely impracticable."

7. With the knowledge of this deliberate opinion of my respected colleague, confirmed as it is by the recorded sentiments of the Nizamut Adawlut, and of the Governor General in Council, on former occasions, I must, of course, abandon all idea of the partial remedy suggested by me; and the question seems now to be, whether we are to permit the criminal practices which are repeated from year to year, in defiance of the orders which have been issued for their prevention, to go on with impunity; or whether the time is arrived for more effectually suppressing them by a legislative enactment, declaring the inhuman practice of burning Hindoo widows, or burying them alive with the bodies of their husbands, to be illegal, and punishable by the criminal courts.

8. Mr. Bayley is of opinion, that "the accession of strength and reputation which our government has acquired by the honourable and successful termination of the late wars, the general tranquillity which prevails throughout our own territories, and the improbability of any early interruption of that tranquillity from without, seem to point out the present period as one in which we may commence with peculiar advantage any measures directed to the important object of gradually suppressing the rite of suttee."

9. But he is at the same time of opinion, that the interference of the police officers and magistrates, under the circular instructions which have been issued by the Nizamut Adawlut with the sanction of government, whilst they have operated to prevent the completion of the intended sacrifice in many illegal cases, have rendered the authoritative prohibition of the practice, in those provinces in which the instructions alluded to have been circulated, more difficult than it would have been had no such instructions been issued.

10. He therefore proposes, that our efforts to abolish the practice should be commenced in those parts of our territories where the instructions referred to have not been circulated, and our code of regulations has not yet been introduced; viz. those under the resident at Delhi, the commissioners in the Saugur and Nerbudda territories, the commissioner in Khumaoon, and the commissioner in the north-eastern frontier of Rungpore.

11. Mr. Bayley considers the circumstances of those territories to be particularly favourable for the immediate abolition of the suttee practice, and suggests "that instructions be issued to the resident at Delhi, and to the officers above alluded to, expressing the desire of government that the practice of suttee, in the territories under their superintendence, may be prevented, and authorizing them to take the necessary measures for carrying the wishes of government into effect."

12. In this suggestion I am happy to express my entire concurrence, as well as in the sentiments expressed in the following further extract from Mr. Bayley's minute, with respect to the instructions which should be issued to the resident and commissioners referred to. "It will be their duty, on every favourable opportunity, to explain, that motives of humanity alone, and not any desire to interfere with their religion, had induced government to prohibit the practice. They should, I think, be informed, that if, notwithstanding the prohibition, any case of suttee should unfortunately occur, the police officers should not resist it by open force, so as to incur the hazard of a violent affray, but should ascertain what individuals were most actively engaged on the occasion, and take the necessary steps for bringing them to trial for the offence. The punishment on conviction, in the first instance, should be neither severe nor of a degrading nature, and the proceedings of the several officers should be regularly reported in such a comprehensive form as may assist the government in determining on the measures

measures which may hereafter be introduced with most advantage, with a view to the same object in our regulative provinces.

13. Mr. Bayley observes, in the concluding paragraph of his minute, that he proposes the foregoing measures with the more confidence, as they appear strictly conformable to the instructions of the Court of Directors. But adverting to the delicacy and importance of the subject, he suggests that a reference should be made in the first instance to the Governor General, who may deem it expedient to consult the local officers, previous to issuing final instructions to them.

14. In this suggestion I also fully concur; and am of opinion that copies of all the papers now recorded should be transmitted for his Lordship's consideration.

15. Mr. Bayley has not proposed the adoption of any immediate measures for the provinces to which our regulations and the circular orders of the Nizamut Adawlut have been extended; and I conclude, therefore, that he means to leave things as they are in those provinces, unless it should be now deemed proper to instruct the Nizamut Adawlut to carry into effect the resolutions of government, passed on the 3d December 1824; which, as observed in a minute from me, dated 14th September 1825, " have remained a dead letter, recorded only on the proceedings of the Nizamut Adawlut."

16. Those resolutions had reference to the discretionary instructions given by the honourable Court of Directors in their judicial general letter of 17th June 1823; and suggested to the Nizamut Adawlut and courts of Circuit, that they should encourage every judicious measure not inconsistent with the regulations which the magistrates, in the exercise of a sound discretion, may adopt, with the humane view of restraining the sacrifice of Hindoo widows.

17. Whilst I fully and cordially concur in this suggestion, however, I must confess that it appears to me difficult, if not impracticable, to act upon it, without a general or at least a partial abrogation of the standing orders which have been issued with the sanction of Government, and are now in force.

18. If it be not deemed inconsistent to revoke these orders in particular districts, where the suttee immolation is least prevalent, leaving them still in operation where their immediate revocation is deemed objectionable, this measure might perhaps be adopted; and a proclamation might at the same time be issued in the former districts, corresponding in substance with the 22d paragraph of Mr. Bayley's minute; and declaring the provisions of section 3, Regulation VIII. 1799, (re-enacted for the Ceded Provinces in section 16, Regulation VIII. 1803) to be prospectively applicable to all persons who, after being duly advised of the proclamation, shall act in opposition thereto, and shall be convicted as principals or accomplices of wilful homicide, in the instance of a Hindoo widow burnt or buried alive, with or without the body of her deceased husband.

19. But although in paragraph 11 of a former minute, dated 28th June 1823, I suggested this mode of procedure, of a general measure, if any new enactment on the subject were deemed objectionable, I am not confident that the court of Nizamut Adawlut would consider it regular and consistent to leave the existing standing orders in force in one part of the regulative provinces whilst they are rescinded in another. This, however, may easily be ascertained, if necessary, by a reference to the court.

20. It may further be a question for consideration, and for reference to the Nizamut Adawlut, how the magistrates and criminal courts would be required, by the Regulations in force, to proceed in suttee cases, supposing the circular orders which have been issued on the subject to be generally rescinded.

21. If it be held that these orders have virtually declared the suttee practice not to be within the intention of Regulations VIII. 1799, and VIII. 1803, and that a new enactment is consequently necessary to prohibit this practice, and render it punishable by our criminal courts; or if on any other account such an enactment at a future period should appear requisite, I am not aware that it is open to any serious objection; on the contrary, it would have the advantage of enabling government to state explicitly the real grounds on which the practice is prohibited, and to provide for the punishment of future offenders against the law, partly by the magistrates, and partly by the superior criminal courts, according to the nature and degree of the offence.

22. I have therefore prepared, and beg to place on record with this minute, (the last, possibly, which I may have occasion to write upon the subject) the draft of a regulation " for declaring the inhuman practice of burning or burying alive the

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the widows of deceased Hindoos, to be illegal, and punishable by the criminal courts.

23. It is not of course my intention to propose that this Regulation should be passed at present; but I submit it for consideration, if a new enactment appear necessary for abolishing the practice referred to, whenever the general abolition of it, in the territories subject to this Presidency, may be deemed safe and expedient.

February 18th, 1827. (signed) *J. H. Harington.*

(Draft.)

A REGULATION for declaring the inhuman practice of burning or burying alive the Widows of deceased Hindoos to be illegal and punishable by the Criminal Courts.

A CRUEL practice, unsanctioned by the most ancient laws of the Hindoos, and therefore not generally observed by the Hindoo community, exists amongst certain castes and families in some of the districts under this presidency, especially in the lower parts of the province of Bengal, by which Hindoo widows are assisted in devoting themselves to death on the funeral piles of their deceased husbands, or if absent from them, and the husband be not a brahmin, on a separate pile; and those of the jogee, or weaver cast, are interred alive with the bodies of their husbands. It has been ascertained from the pundits of the Sudder Dewanny Adawlut, and other authorities, that this practice, as it respects the interment of widows, which chiefly prevails in the district of Tipperah, has no sanction whatever from the shaster; and that in many cases the burning of widows is expressly forbidden; nor is it, in any case, enjoined as a religious duty; on the contrary, Menu, Yarna, Catyayana, Vrihaspati and other legislators, revered by the Hindoos, commend the virtuous wife, who, after the decease of her lord, devotes herself to pious austerity; and several Hindoo authors have condemned the suicide of widows, as coming within a general prohibition against the wilful abridgment of human life. The practice thus condemned, however, though relinquished in several districts having continued, in a greater or less degree, in others, the British government, actuated by an invariable principle of protecting all its subjects in the free exercise of their religion, and paying a just regard to established customs, even in matters not directly connected with religious worship, although it could not but be anxious for the discontinuance of a practice so immoral and repugnant to the feelings of humanity, deemed it proper, after ascertaining the restrictions prescribed by the shaster on the subject of *suttee* immolation, to authorize the interference of the public officers so far only as appeared absolutely necessary to prevent the continuance of gross irregularities and abuses which had been found to take place, in opposition to the express ordinances of the shaster. These ordinances require that the sacrifice be, in all instances, perfectly voluntary; that the widow be of a competent age to judge and choose, in a matter of so much consequence to herself and children; that no drugs be administered to stupify or intoxicate her; and that no means of restraint be used to prevent her quitting the pile, if her resoulution should fail, after having ascended it; but on the contrary, that she ought to be lifted off the pile in such cases, and allowed to return to her family, who are forbidden to maltreat her, or to refuse to associate with her on this account. But it came to the knowledge of government, that frequent instances occurred of women being burnt in direct opposition to these rules; some of so tender an age that they could not exercise a sound discretion, others stupified or intoxicated, so that they knew not what they were doing; and many were prevented from retracting a hasty resolution by being tied down with cords, or pressed with bamboos to the pile, so that they could not avail themselves of the liberty allowed by the shaster. These and other abuses, which had no kind of sanction, and violated every principle of justice and humanity, compelled the government to adopt measures for guarding, as far as possible, against a recurrence of them, by directing the police officers, on receiving intelligence of an intended suttee, to repair to the spot and make such inquiry as might be necessary to ascertain the competency of the widow, under the provisions of the shaster, to devote herself, as well as to use all practicable means for preventing any compulsion

compulsion or other irregularity in the performance of the act. But although these officers have, in some instances, succeeded in carrying into effect the benevolent intention of the government, by preventing a repetition of the gross abuses and cruelties above referred to, that intention has in numerous other cases been frustrated, by the omission of the families of persons about to perform the sacrifice, to give timely notice to the police daragha, which has prevented his attendance, and the possibility of his ascertaining whether the ordinances of the shaster were duly observed or not. At the same time the annual suttee reports transmitted by the magistrates show that the irregularities and cruelties meant to be restrained by the measures above adverted to are still frequently committed in defiance of the shaster, and the orders of government, and no hope, therefore, can be entertained of preventing them by any means short of a total abolition of the practice which has given rise to them; under these circumstances, the paramount duty of every government to protect the lives of those residing under its authority, especially of the most helpless and miserable (such as the widow recently bereaved of her husband) renders it indispensably necessary to prohibit the continuance of a practice, so fraught with evil and calamity; and the Governor General in Council cannot doubt that the Hindoo community will not only be satisfied with the necessity of this measure, but will rejoice at the benefits to be expected from it; the son will happily be relieved from the unnatural and horrible task imposed upon him of setting fire to the pile which is to consume his living mother in agony; the parents of the widow will view with joy the preservation of their beloved child no longer destined to a premature and cruel death; her brothers, sisters and other relations will participate the same gratification, in proportion to their affection for the rescued widow, whilst, in many instances, her children will have still more abundant cause for delight and gratitude, in the continued society and maternal care of her whose tenderness had endeared her to them in infancy, and whose love and kindness they will have an opportunity of returning to her by filial attention and services, that may solace her in her state of widowhood; moreover, all classes of persons will be spared from the dreadful and demoralizing spectacle of a fellow creature, distracted with grief, being deliberately burnt to death. These considerations, and a confident belief that many enlightened Hindoos, aware that the suttee practice is a reproach upon their national character, are anxious to see it discontinued, preclude all appprehension that a legislative enactment, suggested entirely by motives of justice and humanity, can afford any just cause of dissatisfaction, to those who have experienced the benign principles which uniformly influence the British government in all its proceedings towards its subjects, of whatever religious persuasion. The following rules are therefore hereby enacted, to be in force from the time of their promulgation, in the languages of the country, throughout all the territories subject to the Presidency of Fort William.

II. All persons subject to the authority of the British Government are prohibited, after the promulgation of this regulation, from being concerned, directly or indirectly, in the burning of a widow on the funeral pile of her husband, or on any other funeral pile, or in burying her alive, or in any way aiding or promoting her suicide by the suttee rite of *Sahamarana* or *Anoomarana*, or in any other form whatever. If any person, after this prohibition, shall in anywise act contrary thereto, it shall be no plea of justification that the suttee was voluntary. On the contrary, all persons convicted before the criminal courts of having acted in opposition to the provisions of this regulation, shall be deemed guilty of a criminal offence, and be liable to punishment according to the nature and circumstances of the case.

III. All such cases shall, in the first instance, be investigated by the zillah or city magistrate, or joint magistrate of the jurisdiction in which the offence may have been committed; and if the conduct of any convicted offender shall not appear to call for more exemplary punishment than imprisonment, with or without labour, for a period not exceeding one year, or a fine of not more than 500 rupees, commutable, if not paid, to imprisonment, with or without labour, for a term not exceeding one year, the magistrate is authorized to pass sentence accordingly; provided that his proceedings in all such cases shall be submitted at the next session of the court of Circuit, for the revision of that court.

IV. If the homicide shall have been accomplished, and the person convicted shall have taken an active part in promoting it, he shall be committed for trial before the court of Circuit, which court shall proceed thereupon, as in other cases of homicide; and if circumstances of an aggravating nature shall appear to call

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call for a heavier punishment than a fine to the same amount as that which the magistrate is authorized to adjudge in the preceding section, and a sentence of imprisonment, with or without labour, for seven years, the trial shall be referred for the decision of the Nizamut Adawlut.

V. The magistrates and other police officers are required to adopt all the means in their power to prevent the continuance of the cruel practice forbidden by this regulation, and are directed to apprehend and bring to trial any persons who may be hereafter concerned therein, in opposition to the present enactment.

VI. Translations of this regulation in the vernacular languages of the country, shall be published at all the police stations within the zillahs and cities subordinate to this presidency; and the police officers shall be careful to make the same known throughout their respective jurisdictions, especially to any persons who may hereafter assemble, or in any manner prepare to act contrary thereto.

10th April 1828. (signed) *J. H. Harington.*

Judicial Department.

(True copies.) *H. Shakespear,*
Acting Chief Secy to Govt.

Vice President's MINUTE.

V. P.

Vice President's Minute.

I STRONGLY recommend the immediate adoption of the measures proposed by Mr. Bayley for abolishing the barbarous custom of burning the widows of Hindoos.

March 1st, 1827. (signed) *Combermere.*

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear,
Acting Chief Secy to Govt.

To H. Mackenzie, Esq. Secretary to the Governor General.

Sir,

Judicial Department.

I AM directed by His Excellency the right honourable the Vice President in Council to forward to you the undermentioned documents on the subject of suttees, for the purpose of their being laid before the right honourable the Governor General, for his lordship's consideration; viz.

Copy of a letter from the register of the Nizamut Adawlut, dated the 27th October last; with two abstract statements of suttees for the year 1825.
Ditto of a ditto from ditto, dated the 13th October last, and of its enclosures.
Ditto of Mr. Bayley's Minute, dated the 13th January 1827.
Ditto of Mr. Harington's ditto, dated the 18th February 1827.
Ditto of the Draft of a Regulation alluded to in Mr. Harington's Minute.
Ditto of the Vice President's Minute of the present date.

I have, &c.

Council Chamber,
1st March 1827. (signed) *H. Shakespear,*
Secy to Govt.

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear,
Acting Chief Secy to Govt.

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Governor General's MINUTE.

MY reason for hesitating to adopt Mr. Bayley's proposal, is the belief which I entertain that the barbarous practice of burning widows does not prevail in the districts enumerated by him; and my consequent apprehension, that we may do more harm than good by addressing any orders upon the subject to the officers in charge of those districts. As Mr. Bayley, however, expresses his belief that suttees are not infrequent in Kumaoon, I will address myself to Mr. Trail for the information which I do not at present possess.

I am very much inclined to believe that half measures will be unproductive of good; nay, that they are not unlikely to produce positive evil; and I am not prepared to recommend an enactment prohibiting suttees altogether.

But feeling, as I do, the bitterest disappointment at the sudden increase to the number of suttees in 1825, compared with the preceding years, I am unwilling to pass over, without some kind of notice, so deplorable and unexpected a result.

The increase is attributed to the greater mortality which prevailed in 1825; but I think it important that the strange discrepancies which Mr. Bayley has pointed out in the 5th paragraph of his minute should, if possible, be explained; and I think it not improbable, that a call for information may be answered in a manner which may facilitate the ulterior operations of government.

But after all, I must frankly confess, though at the risk of being considered insensible to the enormity of the evil, that I am inclined to recommend our trusting to the progress now making in the diffusion of knowledge amongst the natives, for the gradual suppression of this detestable superstition. I cannot believe it possible, that the burning or burying alive of widows will long survive the advancement which every year brings with it in useful and rational learning. I wish that the substance of Mr. Harington's excellent preamble to his proposed regulation could be embodied in some of the books of instruction which are distributed so generally, and in such large numbers, by our School Book Society. I wish, too, that it were possible to take any means of bettering the condition of widows, so as to take away at least all the inducement to concremation, which arises from the forlorn and destitute existence to which a widow is condemned. These are slow, but I think they are sure means of bringing this barbarous custom into desuetude; and I would rather wait a few years for the gradual consummation of this desirable event, than risk the violent and uncertain, and perhaps dangerous expedient of a prohibition on the part of the government.

(signed) *Amherst.*

18th March 1827.

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear,
Acting Chief Sec^{y} to Gov^{t}.

To H. Shakespear, Esq. Secretary to Government in the Judicial Department, Fort William.

Sir,

AS the public officer of a government which has nothing so much at heart as the true interests of its subjects, I feel it at once my privilege and duty to submit, through you, to the right honourable the Vice President in Council, the following statement of facts, to which I have been this morning an eye-witness. The subject is one which has been often brought to the notice of government; and I cannot therefore indulge the hope of being able to say any thing new, or to add to the information already possessed upon this interesting point; but I wish the facts related

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related to speak for themselves, because they seem to me to call loudly for the interference of the legislative authority.

2. I received intimation about 7 A. M. this morning, that a suttee was to take place at a Ghât, on the Jumna, about a coss distant from my house, and hastened to the spot with a view, if possible, to dissuade the deluded widow from sacrificing herself on the funeral pile of her husband; and, at the same time, to satisfy myself, by personal observation, as to the accuracy of the statements which I have heard advanced regarding suttees. The body of the deceased, dressed in white linen, was placed by the edge of the water, on a pile of dry copewood, which was secured at the four corners by beams driven perpendicularly into the ground. In the midst of a band of Hindoo priests, intent upon their bloody sacrifice, sat the victim of their avarice and superstition. She was clothed in red, and apparently about 50 years of age. On my approach, the Brahmins separated sufficiently to admit me into their circle, and I addressed myself immediately to the suttee. Her replies to my questions were so frequently interrupted by the interested officiousness of the Brahmins, that it was impossible to ascertain the state of her unbiassed feeling; whilst the solitary expression, that "she was willing to burn according to her religion," carried with it a contradiction in the suppressed and agitated tone in which the words were uttered.

3. After making use of the arguments most likely to dissuade her from a gratuitous sacrifice of life, I asked if she were certain she could willingly endure the agonies of the flame; reminding her at the same time of the suffering she had undergone, if at any time a single member of her body had been accidentally scorched, and urging her to reflect how dreadful would be the torments when every nerve was tortured by the burning element. During this observation the Brahmins repeatedly interrupted me, exhibiting alarm lest, through the failure of her resolution, they should be deprived of the property she had consigned to them; this amounted to 300 rupees, which she had bequeathed to purchase to herself an entrance into Paradise through the agonies of martyrdom and the intercession of her holy murderers. Surrounded by the Brahmins, and by crowds of women who thronged the tops of the neighbouring buildings, every passion of the human breast was in action to incite her to adhere to the resolution she had expressed. Under these circumstances I thought the most forcible argument might be urged through the medium of the senses, and requested she would prove the strength of her resolution by first submitting her hand to the fire I placed before her; she assented with her lips, but nature revolted from the ordeal, and led her instinctively to put her hand underneath the fire, where its heat was scarcely perceptible. The Brahmins now began to murmur loudly, and I felt ashamed to confess to myself that I had gone almost as far as possible, without a violation of the laws of the country, still, resolved to make a last attempt to rescue a fellow creature from this dreadful death, and seeing how the widow was deluding herself and trying to deceive me by the position of her hand, I took hold of it and forced it within the influence of the flame; no sooner did she feel the heat than it was manifested by an involuntary contraction of the arm. The result, in producing an alteration in her resolution, appeared too probable, and the Brahmins began to fear the escape of their prey; without, therefore, giving time for ascertaining the effect of my experiment, they rushed with her into the water, which was to purify her a meet victim for the altar of avarice and superstition. Not a minute was allowed to elapse beyond what was necessary to strip her of a few paltry silver ornaments; a duty which the priests performed with characteristic willingness; evincing at once the chief motive which actuates them in every case of suttee, by the superior estimation in which they held the silver carefully preserved, above the life of a fellow creature exultingly sacrificed. The widow then ascended the pile, and placed upon her bosom the head of her departed husband; in an instant faggots were heaped upon her in numbers, while the torch was applied by a devotee, who claimed the privilege of officiating as high priest to the infernal spirit, to whom alone the sacrifice was acceptable.

4. On the subsequent details it is unnecessary to dwell, nor will I do more than allude to the fact of the sufferer raising herself on the pile (doubtless with a view to escape), and being thrust back by a simultaneous projection of faggots from all quarters; and to a second which, though not seen by me, was attested by another eye-witness; namely, that a string was thrown over the pile to check an anticipated effort

effort of the nature alluded to. On these circumstances I forbear to dwell, because, where the immolation of human sacrifices is sanctioned by the law of the land, such occurrences ensue as a necessary consequence.

5. My desire is with the greatest possible respect to submit to the wisdom and humanity of the right honourable the Vice-President in Council, the expediency of interfering, by a legislative enactment, to put a stop to a custom which is revolting to every feeling of our nature, and the continuance of which is a stigma upon a Christian government, unsanctioned even by the plea of necessity.

6. It would ill become an individual like myself to imagine it possible that I can communicate to his Lordship in Council, a single fact regarding the laws of the Hindoos, of which he is not fully apprized; but I should be wrong to conceal that I have carefully perused all the works on this subject which have fallen within my reach; and the conviction of my judgment is, that in every case of suttee the Brahmins exceed the permission of their bedas, and act in direct opposition to the institutes of their sacred law-giver, Menu. The reason is manifest; in the first of the holy works alluded to, it cannot be denied that there are one or two isolated passages which bear an interpretation favourable to suttees; that is, to a woman's voluntary sacrifice of her life on the pile of her husband; but in no single instance, I believe, is a Brahmin directed to aid in the immolation, much less to use solicitation, threats or spiritual denunciations. Nor is it a matter of surprise that there should be found in the holy writings of the Hindoos, no verse commanding the order of the priesthood, so strictly prohibited from shedding the blood of animals or insects, to pollute their boasted purity, by participating in an act which, except as a voluntary surrender of life, on the part of the suttee, themselves would view with horror.

7. The enactment which I would submit to the wisdom of government should, therefore, have reference, not to the suttees themselves, but to such as aided and abetted them in the act of self destruction; it should leave the one class at perfect liberty to sacrifice themselves, if they desired, but at the same time declare it criminal for others to be found accessary to the act. Such a regulation, with a preamble, setting forth that it had been brought to the notice of government, that undue influence was in many cases exercised to induce females to immolate themselves with the dead bodies of their husbands, the same militating equally against the shasters and every principle of humanity, might be carried into effect, not only without opposing, but with the appearance of respect to the authorities revered by the pundits.

8. It is well known that a difference of opinion regarding suttees exists among the Brahmins, and even among the sacred writers whom they profess to follow, so that the minds of many are more than prepared for such a measure; they may be supposed to adopt it with all the eargerness inspired by party spirit. In confirmation of this assertion it may be mentioned, that after witnessing the melancholy scene above described, I asked two Brahmins, who were sitting together, whether the suttee which had just taken place involved a good or bad act; at the same instant they replied, the one "a good," the other "a bad" act!

9. Without, however, laying any stress on the opinions of those whose ignorance debars their sentiments from all respect, let a reference be made to the learned pundits, with whom the presidency abounds. From them it will be ascertained, that the bedas, the most sacred of their works, declare that "From a desire during life of future fruition, life ought not to be destroyed;"* whilst their sacred law-giver, Menu, lays down the line of conduct to be adopted by a widow for the subjection of her body, in terms utterly incompatible with the sacrifice of her life on his funeral pile.

10. If

* Ordinances of Menu, as translated by Sir W. Jones, chap. v. sect. 157, 158. 160. "Let her (a faithful wife) emaciate her body, by living voluntarily on pure flowers, roots and fruits; but let her not, when her lord is deceased, even pronounce the name of another man. Let her continue till death forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to one only husband. A virtuous wife ascends to heaven, if after the decease of her lord she devote herself to pious austerity."

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10. If then this abominable rite be, as it is clearly proved, contrary in spirit to many, and as now generally conducted, to every one of the sacred books of the Hindoos, feelings of humanity to them and justice to ourselves, in vindicating before the world the sincerity of our professions of anxiety for the welfare of England's Indian subjects, call loudly for a suppression of this now legalized species of murder.

11. The day has long since passed by when any serious opposition to such a measure might be anticipated from the bigotry of the Brahmins. It had been the custom from time immemorial to immolate children and adults at the island of Saugor and other places. The administration of the Marquis of Wellesley claims the honour of having effectually put a stop to this revolting practice, by declaring it murder, punishable with death. In a similar manner has infanticide, as practised by Rajpoots, and the murder of persons suspected of sorcery, been effectually suppressed; and an enactment framed, more hostile than any, to the prejudices of the Hindoo, by which the holy priest of Brahma is rendered amenable to capital punishment in common with the lowest suder or pariar. Not one of these measures has been attended with the slightest evil consequence, nor have I heard of an instance in which legal interposition in the cases alluded to has called forth symptoms of violence on the part of the people. It cannot possibly, therefore, be suspected, that a regulation framed according to the views above displayed, should meet with resistance, or tend in the least possible degree to induce a belief that it is the intention of government to forego the spirit of toleration they have so long and conscientiously maintained.

12. The pundits at the seat of government have already declared that suttees are only *permitted*, not commanded; and that they are generally performed in consequence of vows or in compliance with custom; but all vows are optional; and to commit murder in consequence of a vow, does not deprive the act of its character as a crime.

13. Most persons of a liberal education among the Hindoos, reprobate the observance of cruel or painful rites, not appointed by the shaster. They allege, particularly in the case under consideration, "that no influence of the Brahmin or of relations should be permitted, and that such influence, when suspected, is a subject for civil inquiry; that the woman should come of her own accord, and lay herself on the pile after it is kindled; that no bamboos or ropes should bind her down; and that if after ascending the pile her resolution should fail her, she should be subject to no inconvenience or disgrace more than the appointed atonement, or that for which it may be commuted*; and that every deviation from the strict letter of the law is to be accounted murder."

14. To reduce this rite to the strict bounds allowed by the shaster, is the sole object of the enactment of which the expediency is now submitted to the wisdom of government. Quotations from the Sanscrit shasters might be inserted, if considered necessary, in the preamble to the regulation, with translations in the Kythee and Persian, so as to remove the evil from the eyes of the less learned, who would thus be led to lament the ignorance in which they have hitherto been held enslaved by their bigoted priests, and at the same time to rejoice in the mercy and wisdom of a government which blends humanity with justice, and consults at once the interests and prejudices of its subjects, by recalling them from practices revolting to humanity, and pronounced erroneous even by their own authorities.

15. Such wholesome restrictions imposed on suttees, will answer the desired end by means the most conciliatory. No law obligatory on the consciences of the Hindoos will be infringed, and the women desirous of manifesting the excess of their conjugal love will be left at liberty to do so; but, at the same time the operation of fire on the physical frame will be allowed to produce its natural effect, when foreign coercion is removed; and if we ever hear of a female ascending the funeral pile of her husband, I doubt whether an instance will occur of one remaining there till life be extinct. Again, a prohibition to the Brahmins against assisting

* A rigid fast, commutable to a gift to a Brahmin of a cow and a calf.

assisting in the act will not be without the most beneficial effects, for they will be cautious in attending, lest their zeal should lead them into error; and the ceremony, unsanctified by the presence of the priests, will lose its dignity and consequence in the eyes of the people.

16. With reference to the large number of suttees which take place in Bengal, by compare with the western provinces, and adverting to the tender anxiety to their religious prejudices which characterizes our government in every transaction with its subjects, I would beg permission to suggest that the experiment be first attempted in the ceded and conquered provinces. When its operation has been carefully observed in that portion of our territories for the space of three or four years, it can be extended to the districts under the provincial courts of Patna and Benares; and lastly, after the experience of six or seven years, be rendered universal, by a further extension to the divisions of Calcutta, Dacca and Moorshedabad. The advantage of this gradual introduction of the enactment will be twofold; the minds of the Hindoo population in the central and eastern provinces will be in a state of progressive preparation to receive it, and the government will be enabled to form a just estimate of the difficulties they will have to encounter in Bengal and Orissa, by its reception in the districts of Upper India.

17. I cannot conclude this letter without expressing an earnest hope that I shall not be deemed presumptuous in thus intruding these observations on the notice of government, and that the cause which I desire to serve will not receive an injury in being advocated by an officer so young and inexperienced as myself. It is neither my wish nor expectation that weight should be conceded to my individual opinion. My desire will be attained if the perusal of these lines leads to the issue of a circular through the sudder Nizamut Adawlut, to the several magistrates and courts of Circuit, calling for their opinion as to the propriety and expediency of the measure proposed. If that opinion be unanimously expressed in favour of the enactment herein recommended, it will not fail to meet with the ready attention of government; if otherwise, I shall be the first to admit that my view of the subject may have been formed on insufficient *data*, and that a few more years must yet be suffered to elapse before the public mind is prepared for the suppression of a practice which has so long, though so erroneously, been associated in their minds with the idea of a religious rite, commanded by the authorities they revere, and the deities they worship.

I have, &c.

Bélah,
Joint Magis^te^'s Office,
the 5th May 1827.

(signed) *C. B. Elliott*,
Joint Magistrate.

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear,
Acting Chief Sec^y^ to Gov^t^.

To H. Shakespear, Esq. Secretary to Government, in the Judicial Department.

Sir,

I AM directed by the court of Nizamut Adawlut to transmit to you, for the purpose of being laid before the right honourable Governor General in Council, the accompanying detailed and abstract statements prepared in this office from the reports of the several magistrates (in the western and lower provinces) of suttees which took place in their respective jurisdictions during the past year, and a copy of the remarks and orders of the court thereon.

Nizamut Adawlut. Present, W. Leycester, esq. chief judge; C. Smith, C. T. Sealy, and A. Ross, esqrs. puisne judges.

I am, &c.

Fort William,
the 19th October 1827.

(signed) *W. H. Macnaghten*,
Register.

BENGAL.

EXTRACT from the Proceedings of the Nizamut Adawlut, under date the 19th October 1827, containing their remarks and orders on the Suttee Reports and Statements, for the year 1826.

Nizamut Adawlut. Present, W. Leycester, esq. chief judge; C. Smith, C. T. Sealey, and A. Ross, esqrs. puisne judges.

THE Court of Nizamut Adawlut having had before them the reports of suttees, received through the courts of circuit from the several zillah and city magistrates in the lower and western provinces for the year 1826, together with the detailed and abstract statement prepared from these reports, record the following remarks and orders.

Total number of Suttees:
In 1825 - 639
1826 - 518
Decrease 121

2. The Court observe that the total number of Hindoo women ascertained to have been burnt or buried alive in the year 1826 amounts to 518, being 121 less than the number exhibited in the statements of the last year.

Increase in detail:
Patna Division:
In 1825 - 47
1826 - 65
Increase 18

Decrease in detail:
Calcutta Division, including Cuttack:
In 1825 - 398
1826 - 324
Decrease 74

Moorshedabad Division:
In 1825 - 21
1826 - 8
Decrease 13

Bareilly Division:
In 1825 - 17
1826 - 8
Decrease 9

Benares Division:
In 1825 - 55
1826 - 48
Decrease 7

3. The increase and decrease in detail in the number of suttees in the several divisions of lower and western provinces are noticed in the margin.

4. The total number for the last five years, are

In 1822	583
– 1823	575
– 1824	572
– 1825	639
– 1826	518

5. The Court now proceed to notice the suttees that have taken place in opposition to the promulgated rules, and to record their remarks and orders in those statements of the magistrates which appear to require them.

Lower Provinces.

Calcutta Division.

Burdwan:
In 1825 - 63
1826 - 45
Decrease 18

OF the female sacrifices which occurred within the district of Burdwan during the past year, no one appears to be particularly deserving of notice; the police officers were present on every occasion. The women sacrificed appear, generally speaking, to have attained mature ages, and their deceased husbands to have been in low circumstances. It will be observed that the statement exhibits a decrease of eighteen compared with that of the past year.

Hooghly:
In 1825 - 104
1826 - 98
Decrease 6

The same remark is applicable to this district, in which there also appears to have been a decrease of suttees. The police officers were present on all the occasions. The greater proportion of the husbands appear to have been in either poor or middling circumstances.

Jessore:
In 1825 - 16
1826 - 3
Decrease 13

In the district of Jessore, only three suttees are reported to have occurred in the past year, thus showing a diminution of thirteen. The women were all advanced in life; in middling circumstances; and the police officers witnessed the sacrifices.

Jungle Mehals:
In 1825 - 9
1826 - 11
Increase 2

A trifling increase will be observed in the statement of this district, in the past year, compared with the year preceding. With two exceptions, the parties belonged to poor and ignorant families; and in one of the cases which form the exception, the sacrifice was illegal, the widow being not more than fourteen years of age. As the police officers are stated to have been present on all the occasions, the magistrate will be required to state why, in the instance above alluded to (the case of Mussoomut Shoodha Mookhe), the sacrifice, notwithstanding the illegality, was permitted to be proceeded on.

The

BENGAL.

The female sacrifices of the past year, in this district, have decreased in number on a comparison with those of the year preceding; the police officers appear to have been present on every occasion. No disqualifying circumstance is stated to have existed in any instance; and the widows were generally in middling circumstances, and of a mature age.

Midnapore:
In 1825 - 22
1826 - 15
Decrease 7

Female sacrifices appear to be gradually on the decline in this district. In 1824, there were 79; in 1825, 60; and in 1826, 44. It is not stated whether the police officers were or were not present, though it may be presumed that they were, from the circumstances of formal engagements having been entered into for the protection of the infant children in every instance, when such were left. The parties were, for the most part, of the Brahminical order, and in poor circumstances; and the widows were, generally speaking, of an advanced age.

Nuddea:
In 1825 - 60
1826 - 44
Decrease 16

The suttees which occurred in this district during the past year do not appear to call for any particular comment. The police darogahs are stated to have been present on each occasion; and it may be presumed, therefore, that there did not exist any disqualifying circumstance. The deceased husbands are represented as having been, for the most part, in respectable circumstances, and the widows were, principally, of mature age.

Suburbs of Calcutta:
In 1825 - 48
1826 - 35
Decrease 13

The same observations are applicable to the sacrifices which are reported to have occurred in this district during the past year. In no instance does it appear that any thing remarkable occurred, or that there was any disqualifying circumstance, such as to justify the police officers (who were invariably present) to interfere, and prevent the consummation of the rite.

24 Pergunnahs:
In 1825 - 26
1826 - 20
Decrease 6

A very considerable decrease is observable in the number of suttees reported to have occurred in the jurisdiction during the past year, compared with the year preceding; and nothing of a remarkable nature is reported to have occurred in any one of the instances.

Barasut:
In 1825 - 20
1826 - 8
Decrease 12

In three of the ten instances of suttee reported to have occurred in Cuttack during the past year, the police officers were not present; and in one of those three, no less than three widows of one man, the proprietor of a tributary mehal, sacrificed themselves with his corpse. One case is reported to have occurred, in which a widow relinquished her determination of becoming a suttee after she had ascended the funeral pile.

Cuttack:
In 1825 - 14
1826 - 10
Decrease 4

More than double the number of female sacrifices are stated to have occurred during the past year than were contained in the statement for the year preceding. In two instances, the ceremony was performed by post-cremation, with some relic belonging to her deceased husband. In all the other cases, the magistrate reports that the women were burnt after due inquiry by the police officers. No comment appears necessary. In that part of the jurisdiction subject to the joint magistrate of Balasore, not a single instance of suttee is reported to have occurred.

Khoorda:
In 1825 - 16
1826 - 35
Increase 19

Dacca Division.

Nothing remarkable is stated to have occurred with respect to any of the female sacrifices which took place in this district during the past year. The police officers were present on every occasion, and the husbands were all in indigent circumstances, with eight exceptions.

Backergunge:
In 1825 - 63
1826 - 45
Decrease 18

In the district of Chittagong, including the joint magistracy of Noakolly, only one instance of suttee is stated to have occurred, and that case does not appear to have been attended by any remarkable circumstances.

Chittagong:
In 1825 - 9
1826 - 1
Decrease 8

The twelve cases of suttee reported to have occurred during the past year within the jurisdiction of the city of Dacca, were of an ordinary nature, and do not appear to call for any particular comment.

City Dacca:
In 1825 - 18
1826 - 12
Decrease 6

The same remark is applicable to the three cases of suttee reported to have occurred in the district of Dacca Jelalpore. The police officers were present in each instance, and no legal disability existed.

Dacca Jelalpore:
In 1825 - 2
1826 - 3
Increase 1

The court have satisfaction in observing, that these districts still continue free from human sacrifices.

Mymensing and Sylhet:
In 1825 - 0
1826 - 0

Tipperah:
In 1825 - 8
1826 - 4
Decrease 4

The four suttees reported in the district of Tipperah, took place in the presence of the police officers. The husbands of the victims are represented as having been in respectable circumstances.

Moorshedabad Division.

Beerbhoom:
In 1825 - 2
1826 - 4
Increase 2

THE police officers were present at all the four sacrifices which are reported to have occurred in this district, and nothing particularly worthy of notice appears to have attended any of them. One widow who had formed an intention of destroying herself, was prevented by the dissuasion of the police officers.

Bhaugulpore, Monghier and Dinagepore:
In 1825 - - 0
1826 - - 0
Maldah:
In 1825 - - 1
1826 - - 0
Decrease 1

The districts of Bhaugulpore and Dinagepore, including those portions of the jurisdiction subject to the joint magistrates of Maldah and Moonghier, continue, the court are happy to find, to be free from human sacrifice.

City Moorshedabad:
In 1825 - - 6
1826 - - 4
Decrease 2

No remark is necessary. The police officers were present, and no legal impediment is stated to have existed in any of the cases.

Purneah, Rajshahye, Bagoora, Rungpore.

In no one of the jurisdictions specified in the margin, is an instance of suttee stated to have occurred during the past year. In the year preceding, two were reported in Purneah, two in Rajshahye, and one in Rungpore.

Patna Division.

Behar:
In 1825 - 1
1826 - 3
Increase 2

THE only circumstance worthy of notice, with respect to these sacrifices, is, that in no one instance do the police officers appear to have received timely information of the intended rite. One widow is stated to have been aged only 16.

City Patna:
In 1825 - 2
1826 - 4
Increase 2

No particular remark. The police officers were present; but their dissuasions were unavailing.

Gorukpore:
In 1825 - 9
1826 - 22
Increase 13

In all the twenty-two cases reported from this district, the sacrifices were consummated before the arrival of the police officers; but there does not appear to have existed any legal impediment. The widows had, for the most part, attained to an advanced age, and were in poor circumstances.

Ramgurh:
In 1825 - 0
1826 - 3
Increase 3

No remark.

Larun:
In 1825 - 15
1826 - 10
Decrease 5

In this district there is reported to have occurred an instance of illegal suttee, the widow being only 12 years of age. The pundit of the court is stated to have pronounced the act to be legal; but the court are glad to find that the present magistrate has discontinued the practice of consulting his pundit on particular occasions, which are provided for by the general rules already promulgated. A curious case is recorded of a woman named Dumree, who is reported to have attained the age of 100 years, and to have burnt herself without the assistance of any person, ten years and upwards after the husband's death, with a wooden shoe and turban belonging to him, which she had kept ever since his death.

Shahabad:
In 1825 - 20
1826 - 22
Increase 2

In three of the instances reported to have occurred in this district, the victims were widows of sepoys. It does not appear that the police officers were present on any occasion but one. In three of the cases the sacrifices were illegal; and in one of those three, in which the victim was only nine years of age, and only betrothed, but not married to the deceased, the parties assisting appear to have been committed to the court of Circuit, and punished by three years imprisonment. In this district it is reported that no less than eight intended sacrifices were prevented; five by the interference of the police officers, and three by means of the friends of parties.

Tirhoot:
n 1825 - 0
1826 - 1
Increase 1

No remark.

BENGAL.

Bareilly Division.

Nothing particular occurred with respect to the single suttee reported to have taken place in this district. The relations of the woman, and of her husband, are stated to have endeavoured to dissuade her from carrying her purpose into effect.

Agrah:
In 1825 - 1
1826 - 1

The same remark is applicable to this case; several respectable Hindoo zumeendars are stated to have remonstrated unavailingly with the widow.

Alligurh:
In 1825 - 2
1826 - 1

Decrease 1

No instance of suttee is reported to have occurred in the Bareilly district, including the jurisdiction of Shahjehanpore and Pelibheet. In the year preceding one female sacrifice was reported to have occurred within the jurisdiction of the joint magistrate of Shahjehanpore.

Bareilly:
In 1825 - 1
1826 - 0

Decrease 1

No remark.

Cawnpore:
In 1825 - 6
1826 - 2

Decrease 4

In this district, including its joint magistracy, only one instance of female sacrifice, is stated to have occurred. In that case no illegal disability appears to have existed; and the police officers and zemindars are stated to have done all in their power to dissuade the widow from fulfilling her purpose.

Etawah:
In 1825 - 5
1826 - 1

Decrease 4

In these jurisdictions no instance of suttee took place during the past year; and the three joint magistracies also specified in the margin, appear to be equally free from the practice. The circumstances attendant in the prevention of an intended sacrifice, by Mr. Okeden, the acting magistrate of Moradabad, were communicated to government by that gentleman on the 10th of May 1826.

Furruckabad, Mooradabad Nuggeena, Meeruth and Boolundshuhur. Mozuffurnuggur, Sirpoora and Bela.

There does not appear to have been any thing illegal or remarkable in the three instances of suttee which took place in this district. The police officers were present on each occasion, but their interference was unavailing.

Seharunpore:
In 1825 - 1
1826 - 3

Increase 2

Benares Division.

THE sacrifices which occurred during the past year in the district of Allahabad, do not appear to call for any particular comment. It will be seen that they were only three in number, and that the parties were of an inferior rank in life.

Allahabad:
In 1825 - 2
1826 3

Increase 1

Only one suttee occurred in this jurisdiction during the past year. The widow had attained the age of seventy, and was in poor circumstances.

Futtehpore:
In 1825 - 2
1826 - 1

Decrease 1

The parties who were committed to take their trial for assisting at the illegal suttee reported from this district, were sentenced on the 8th of May last, by the Nizamut Adawlut, to five years imprisonment each with hard labour. It will be observed, that one woman retracted, after having expressed her determination of becoming a suttee.

Bundelkhund:
In 1825 - 1
1826 - 1

The sacrifice reported to have occurred in this jurisdiction, does not appear to have been altogether regular; but due measures were adopted by the magistrates on the occasion.

Bundelkhund, N. D.:
In 1825 - 0
1826 - 1

Increase 1

Four intended sacrifices were prevented within the jurisdiction of the city during the past year; of the suttees which actually occurred no one appears deserving of particular mention. The police officers were present on every occasion but one, and with one exception the deceased husbands are represented as having been in poor or middling circumstances.

City Benares:
In 1825 - 17
1826 - 15

Decrease 2

Four instances of illegal suttee are reported to have occurred within this jurisdiction during the past year, of which, however, the magistrate reports that he has taken due notice. No less than nine intended sacrifices were prevented by the interference of the police.

Ghazepoor:
In 1825 - 21
1826 - 19

Decrease 2

Of the five suttees reported to have occurred within the jurisdiction of this joint magistracy during the past year, two were illegal, and the parties who were proved to have aided thereto were subject to short imprisonment by the magistrate.

Azimghur:
In 1825 - 3
1826 - 5

Increase 2

BENGAL.

Mirzapoor:
In 1825 - 9
1826 - 3
Decrease 6

The suttees which occurred in Mirzapoor during the past year are of an ordinary nature, and do not call for any particular remark.

The jurisdiction of the magistrate of Juanpore, the court have much satisfaction in stating, continues to be free from the practice of suttee.

General Remarks by the Court.

I have no observation to add: the question is precisely the same as for the many past years, unless the present may be deemed a favourable opportunity to check the practice. It is not, for instance, easy to see why so odious a practice should be tolerated in Juanpore, where it would seem to be held in abhorrence; or why its introduction there should be left to hazard or caprice.

(signed) *W. Leycester.*

The second judge, Mr. Courtney Smith, begs to refer to his former minutes on this subject, which expressed an opinion, not weakened but strengthened, by further observations and experience, that the entire suppression of this cruel and atrocious usage is at all times in the power of the local government.

(signed) *C. Smith.*

I am of my former opinion, that the less the subject is agitated the better, so long as the practice is allowed to exist.

(signed) *C. T. Sealy.*

The fifth judge refers to his minute on the suttee report for 1825, and desires, on the present occasion, again to express his opinion that no solid reason exists for permitting the continuance of this cruel and barbarous practice.

(signed) *A. Ross.*

(True Extract.)

W. H. Macnaghten,
Register.

DETAILED STATEMENT of SUTTEES or HINDOO WIDOWS, who were burnt or buried alive with their deceased Husbands in the several Zillahs and Cities, during the Year 1826; Compiled from the Report of the Magistrates.

DIVISION OF CALCUTTA.

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - - 45	1.–Mussummaut Bishenprea - 75	Harry - -	Saurtuck, harry -	- - husbandry; leaving a son above 18 years of age, and property to the amount of 60 rupees.	3 January 1826	Raina - -	- - in this case the woman burnt with the body of her husband. The police officers were present on the occasion.
	2.–D° Chundmunee 70	Bunick - -	Ramchund, bunick	- - labourer; leaving 3 children, all above 20 years of age; no property.	7 – –	Poobthul - -	- - ditto - - ditto - - ditto.
	3.–D° Dokheena - 25	Brahmin - -	Nobkoomar, bhuttacharjee.	- - service; leaving property to the amount of 1,000 rupees; no children.	8 – –	Ambooa - -	- - ditto - - ditto - - ditto.
	4.–D° Bughbutty - 40	Sutgope - -	Bindabun, mumdul.	- - husbandry; leaving a daughter, of age; no property.	16 – –	Muntissur -	- - ditto - - ditto - - ditto.
	5.–D° Pudabutty - 45	D° - -	Gour, ghose -	- - husbandry; leaving property to the amount of 4 rupees and 1 ½ annas; no children.	19 – –	Poobthul - -	- - ditto - - ditto - - ditto.
	6.–D° Ulka - - 70	Mallee - -	Ramkunth, mallee.	- - labourer; leaving 5 boys and 4 daughters, all of age; and property to the amount of 184 rupees.	7 February –	Town - -	- - ditto - - ditto - - ditto.
	7.–D° Bhyrobee - 22	Brahmin - -	Ramgosain -	- no profession; leaving property to the amount of 300 rupees; no children.	10 – –	Indos - -	- - ditto - - ditto - - ditto.
	8.–D° Jugdessuree 50	D° - -	Punchanun, chuckurbutty.	- - no profession; leaving 4 boys and a daughter, all above 20 years of age, and property to the amount of 700 rupees.	11 – –	Amboa - -	- - ditto - - ditto - - ditto.
	9.–D° Sunkuree - 70	Bagdee - -	Bhugeerut, bagdee.	- - labourer; leaving 4 daughters, all of age; no property.	14 – –	Gangouea -	- - ditto - - ditto - - ditto.
	10.–D° Tarramunee 70	Napit - -	Sudanund, napit -	- - husbandry; leaving a son, of age, and property to the amount of 73 rupees, 8 annas.	18 – –	Potenah - -	- - ditto - - ditto - - ditto.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued.*	11.–Mussumt Mungullah Debbea	50	Brahmin - -	Punchanun, banoorjea.	- - no profession; leaving a son above 38 years of age, and property to the amount of 700 rupees.	25 February 1826	Ambooa - -	- - in this case the woman burnt with the body of her husband. The police officers were present on the occasion.
	12.–Dº Kreemuttee and 13.–Dº Kumla	50 and 28	Dº - - -	Sumboo, chutterjea.	- - service; leaving property to the amount of 3,000 rupees; no children.	27 – –	Dº - -	- - ditto - - ditto - - ditto.
	14.–Dº - Sunkuree Debbia -	50	Dº - - -	Nillmunee, mokerjea.	- - service; leaving a boy and a daughter, all above 30 years of age, and property to the amount of 500 rupees.	6 March –	Dº - -	- - ditto - - ditto - - ditto.
	15.–Dº Ulka - -	57	Roeth - -	Bislooram, sein -	- - service; leaving a boy and 2 daughters, all above 20 years of age, and property to the amouut of 200 rupees.	15 – –	Sulnmabad -	- - ditto - - ditto - - ditto.
	16.–Dº - Sunkuree Dossee -	71	Dº - - -	Budadhur, sein -	- - trader; leaving 2 boys and 2 daughters, all above 23 years of age, and property to the amount of 3,000 rupees.	18 – –	Raena - -	- - ditto - - ditto - - ditto.
	17.–Dº Kettomunee	50	Buddee - -	Kisher Kunth, kuburauz.	- - service; leaving 2 boys and 4 daughters, all above 18 years of age; lackheraj lands, and other property, to the amount of 1,000 rupees.	29 – –	Aosgaon - -	- - ditto - - ditto - - ditto.
	18.–Dº Anund -	30	Chootar - -	Sreedar, chootar	- - carpenter; leaving a daughter above 18 years of age, and property to the amount of 100 rupees.	24 April –	Ambooa - -	- - ditto - - ditto - - ditto.
	19.–Dº Bedbutty -	45	Buddee -	Kallee Sunkur, sein	- - husbandry; leaving 2 boys and 2 daughters, all above 7 years of age, and property to the amount of 56 rupees.	24 – –	Poobthul - -	- - ditto - - ditto - - ditto.
	20.–Dº Dinoomae -	22	Aghree - -	Sonatan, sawunt	- - husbandry; leaving property to the amount of 50 rupees; no children.	25 – –	Raena - -	- - ditto - - ditto - - ditto.

21.–D° Raussoo - 50	Bunick - -	Bhanruth, holdar	- - shopkeeper; leaving a boy and 3 daughters, all above 25 years of age, and property to the amount of 1,000 rupees.	11 May –	Ambooa - -	ditto - - ditto - - ditto.
22.–D° Audermunee 32	Roeth - -	Rhamtanoo, bose	- - service; leaving property to the amount of 208 rupees; no children.	16 – –	Indos - -	ditto - - ditto - - ditto.
23.–D° Ranjoo - 75	Gowala - -	Sewukram, ghose	- - husbandry; leaving a son above 25 years of age, and property to the amount of 200 rupees.	28 – –	Ambooa - -	ditto - - ditto - - ditto.
24.–D° Tinesuree - 19	Koomar - -	Kalloo, koomar -	- - labourer; leaving no property or children.	5 June –	Sulumabad -	ditto - - ditto - - ditto.
25.–D° Rebutty - 42	Brahmin - -	Huree Churn, banoorjea.	- - husbandry; leaving 3 daughters, all of age, and property to the amount of 197 rupees.	16 – –	Gangoonua -	ditto - - ditto - - ditto.
26.–D° Raemunee - 30	Tamooly - -	Shadoo Churn, tamooly.	- - shopkeeper; leaving a boy and a daughter, all above 5 years of age, and property to the amount of 7,000 rupees.	26 – –	Ambooa - -	ditto - - ditto - - ditto.
27.–D° Shamah - 40	Sutgope - -	Panchoo, sawant	- - husbandry; leaving property to the amount of 198 rupees; no children.	Ditto -	Potenah - -	ditto - - ditto - - ditto.
28.–D° Koorany - 70	Tellee - -	Nuffer, tellee -	- - husbandry; leaving a boy and 3 daughters, all above 30 years of age, and property to the amount of 77 rupees.	29 – –	D° - -	ditto - - ditto - - ditto.
29.–D° Soodamunee 40	Chundall - -	Sumboo, chundall	- - husbandry; leaving 2 boys and 2 daughters, all above 10 years of age, and property to the amount of 100 rupees.	12 July –	Ambooa - -	ditto - - ditto - - ditto.
30.–D° Purmessure 39	Brahmin - -	Punchanund, mookerjea.	- - husbandry; leaving 2 boys and 2 daughters, all above 16 years of age, and property to the amount of 200 rupees.	16 – –	Indos - -	ditto - - ditto - - ditto.
31.–D° Taramanee - 26	Roeth - -	Ramchund, bose	- - service; leaving a child of 7 years old, and property to the amount of 392 rupees.	22 –	Ambooa - -	ditto - - ditto - - ditto.
32.–D° Soomitreea - 30	Brahmin - -	Umbika Churn, thakoree.	- - No profession; leaving 2 boys and a daughter, all above 4 years of age, and 50 beegahs of bermoter land.	1 August –	Balkishen - -	ditto - - ditto - - ditto.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued.*	33.–Mussummaut Bhugobutty - 50	Mudduck - -	Kishen Mohun, mudduck.	- - shopkeeper; leaving 3 boys and a daughter, all above 9 years of age, and property to the amount of 300 rupees.	6 August 1826	Ambooa - -	- - in this case the woman burnt with the body of her husband. The police officers were present on the occasion.
	34.–D° Derpoomae - 28	Shankary - -	Ramkoomar, sankary.	- - labourer; leaving a boy and 2 daughters, all above 3 years of age, and property to the amount of 100 rupees.	7 Sept. –	D° - - -	ditto - - ditto - - ditto.
	35.–D° Rammunie - 55	Aghree - -	Kishen Chund, sain.	- - no profession; leaving 3 boys and 2 daughters, all above 11 years of age, and property to the amount of 2,000 rupees.	- Ditto -	Cutwa - -	ditto - - ditto - - ditto.
	36.–D° Bhoabunessuree - - 70	Brahmin - -	Ramtunoo, banoorjea.	- - service; leaving a boy and a daughter, all above 20 years of age, and property to the amount of 500 rupees.	15 Sept. –	Ambooa - -	ditto - - ditto - - ditto.
	37.–D° Bichittrua - 55	Sutgope - -	Khittoo, nack -	- - husbandry; leaving no children, and no property.	- Ditto -	Potenah - -	ditto - - ditto - - ditto.
	38.–D° Digamburee 60	Brahmin - -	Kalla Chund, mokerjea.	- - service; leaving a daughter and a boy, all above 20 years of age, and property to the amount of 1,200 rupees.	28 – –	Poobthul - -	ditto - - ditto - - ditto.
	39.–D° Saut Connee 65	Chundall - -	Gungaram, chundall.	- - labourer; leaving a daughter about 20 years of age, and property to the amount of 6 rupees.	10 October –	Sulamabad -	ditto - - ditto - - ditto.
	40.–D° Surrissutty - 80	Tanty - -	Nethai, doss -	- - weaver; leaving 3 boys and 4 daughters, all above 20 years of age, and property to the amount of 500 rupees.	29 – –	Indos - -	ditto - - ditto - - ditto.
	41.–D° Dy a Mae - 36	Sutgope - -	Ramchund, koomer.	- - husbandry; leaving a daughter, above 12 years of age, and property to the amount of 1,000 rupees.	6 November –	Ambooa - -	ditto - - ditto - - ditto.
	42.–D° Bissassuree - 25	Brahmin - -	Ramchunder, mookerjea.	- - no profession; leaving property to the amount of 500 rupees; no children.	20 – –	D° - - -	ditto - - ditto - - ditto.

	43.–Dº Soomitria - 70	Kotal - -	Doolal, packe -	- - chawkadaree; leaving a child, of age; no property.	27 November –	Balkishen -	ditto - - ditto - - ditto.	
	44.–Dº Sonamunee 60	Tellee - -	Rajsib, koona -	- - shopkeeper; leaving 3 boys and 3 daughters, all above 20 years of age, and property to the amount of 4,000 rupees.	23 December –	Ambooa - -	ditto - - ditto - - ditto.	
	45.–Dº Gopessuree - 50	Sonar - -	Ramkonhae, sonar	- - goldsmith; leaving 2 boys and a daughter, all above 20 years of age, and property to the amount of 100 rupees.	31 – –	Dº - -	ditto - - ditto - - ditto.	
Hooghly - 98	1.–Mussᵗ Poontee 80	Kybert - -	Bechoo, baig -	husbandman; poor - -	22 December 1825	Bydbattee -	- - sahamurrun; she left 4 sons above 25 years of age. Burnt in the presence of the village chowkeedar. This report was received from the darogah after despatching the report of last year to the court.	
	2.–Dº Manooka Dosse -} 40	Tellee - -	Rammohun Dey, tellee,	paddy trader; poor - -	6 January 1826	Benipore - -	- - sahamurrun; she left 3 sons and 1 daughter, all above 12 years. In the presence of the police burkundoss.	
	3.–Dº Sunkoonee Deby - -} 45	Brahmin - -	Gossain, chucurbullee.	joymanee; poor - -	8 – –	Jehanabad -	- - sahamurrun; she left 3 sons and 1 daughter, above 19 years. In the presence of the police bnrkundoss.	
	4.–Dº Punohee - 35	Napit - -	Ramtunoo, napit	barber; poor - - -	10 – –	Hooghly - -	- - sahamurrun; she left no children Burnt in the presence of the police mohurer and burkundoss.	
	5.–Dº Purbuttee Deby - -} 75	Brahmin - -	Kebulram, chatoorjeea.	service; middling - -	11 – –	Bydbattee -	- - sahamurrun; she left 2 daughters, all above 25 years of age. In the presence of the police mohurer and burkundoss.	
	6.–Dº Kuroona Deby - -} 75	Dº - -	Chucooram, banoorjea.	- - being a coolin brahmin, was supported by his father-in law; poor.	15 – –	Benipore - -	- - sahamurrun; she left 4 daughters, above 21 years. In the presence of the police burkundoss.	
	7.–Dº Bissenmony 70	Koomar - -	Mamkram, koomar.	- - seller of earthen pots; poor.	17 – –	Dewangunge -	- - sahamurrun; she left 3 sons and 2 daughters, all above 20 years of age. In the presence of the police burkundoss.	
	8.–Dº Oomamoee Deby - -} 30	Brahmin - -	Mudun Mohun, mookergis.	service; opulent - -	25 – –	Bydbattee -	- - sahamurrun; she left no children. In the presence of the police jumadar and burkundoss.	
	9.–Dº Sohagee Dossee -} 65	Sutgoup - -	Pritram Paul, sutgoup.	husbandman; poor - -	4 February –	Benipore - -	- - sahamurrun; she left 1 son, 40 years of age. In the presence of the police burkundoss.	
	10.–Dº Rookkumy - 70	Tellee - -	Connyee Dey, tellee.	shopkeeper; opulent -	5 – –	Bydbattee -	- - sahamurrun; she left 3 sons, all above age. In the presence of the police burkundoss.	

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	11.–Mussummaut Sreemutee	49	Koburaj - -	Jugmohun, doss	- - physician; middling circumstances.	5 February 1826	Bansburia -	- - sahamurrun; she left 2 sons and 3 daughters, the youngest son son 3 and the others 19 years of age. The young child taken in charge by the husband's brother, Benud, doss, under required engagement. Burnt in the presence of police burkundoss.
	12.–D° Noyanee -	60	Gowallah - -	Gudadhur, govallah.	husbandman; poor -	8 – –	Jehanabad -	sahamurrun; she left 1 son and 2 daughters, all above 31 years of age. In the presence of the police burkundoss.
	13.–D° Sreemotee Dossee - -	60	Gwallah - -	Ramkhanto, gwallah.	- - seller of milk, &c.; middling.	15 – –	Banburia -	- - sahamurrun; she left 1 son and 2 daughters, all above 18 years of age. In the presence of the police burkundoss.
	14.–D° Cumla Deby	50	Brahmin - -	Sudanund, chatoorjea.	service; opulent - -	16 – –	Bydbuttee -	- - sahamurrun; she left 2 sons and 2 daughters, all above 18 years of age. In the presence of the police burkundoss.
	15.–D° Sreemotee Deby - -	40	D° - -	Naraun, chatoorjea.	service; ditto - - -	17 – –	D° - -	- - sahamurrun; she left 1 son and 1 daughter, both above 16 years age. In the presence of the police burkendoss.
	16.–D° Treepoorasoondery Deby	50	D° - -	Terrachund, chowdry.	- - supported by land; middling.	- Ditto -	Rajapore - -	- - sahamurrun; she left two sons and 1 daughter, all above 22 years of age. In the presence of the police jummadar and burkundoss.
	17.–D° Degumburee Deby - -	60	D° - -	Ramlochun, banoorjee.	service; middling - -	19 – –	Benipore - -	- - sahamurrun; Mussummaut Degumburee Deby left a daughter, 25 years of age. They burnt in the presence of police burkundoss.
	18.–D° Cumla Deby	50	D° - -					
	19.–D° Poontee -	50	Kansaree -	Doorgapersaud, kansaree.	- - seller of brass plates; poor.	25 – –	Bansbaria -	- - sahamurrun; she left 2 daughters above 17 years of age. In the presence of the police darogah, mohurer and burkundoss.
	20.–D° Dheerah -	80	Baugdee - -	Lukekanto, baugdee.	husbandman; poor - -	16 March –	Rajbulhath -	- - sahamurrun; she left 3 sons and 1 daughter, all above 25 years of age. In the presence of the police burkundoss.
	21.–D° Parbutty -	80	Sutgoup - -	Sasoolleeram Ghose, sutgoup.	- - husbandman; middling circumstances.	13 – –	Bydbattee -	- - sahamurrun; she left 5 sons and 3 daughters, all above 32 years of age. Burnt in the presence of the police mohurer and burkundoss.
	22.–D° Bemola Deby	60	Duybug - -	Asaaram, achayea	beggar; poor - - -	17 – –	Bagnar - -	- - sahamurrun; she left 1 son, 32 years of age. In the presence of the police jumadar.

23.–D° Bissenpria Deby - -	60	Brahmin - -	Ramkonuze, mookerjea.	joymanee; middling -	21 – –	Hooghly -	- - sahamurrun; she left no children. In the presence of the police pharudar and burkundoss.
24.–D° Rookunee -	60	Kayet - -	Ramneshee -	service; opulent - -	22 – –	Dhuniacally -	- - sahamurrun; she left 3 daughters, all above 20 years of age. In the presence of the police burkundoss.
25.–D° Sunkooree -	50	Sutgoup - -	Konnye Ghose, sutgoup.	husbandman; middling -	29 – –	Ghautal - -	- - sahamurrun; she left 1 son and 1 daughter, both above 12 years of age. In the presence of police jumadar.
26.–D° Joydoorgah -	40	D° - -	Rujchunder Sircar, ditto.	paddy trader; poor - -	4 April –	Benipore - -	- - sahamurrun; she left 1 daughter, 5 years of age. Burnt in the presence of the police burkundoss.
27.–D° Chintinu Deby - -	60	Brahmin - -	Kishen Churn, haujrah.	- - supported by land; middling.	8 – –	Bagnan - -	- - sahamurrun; she left 1 son and 3 daughters, the youngest son is 10, and others 22 years of age. In the presence of the police jumadar and burkundoss.
28.–D° Parbuttee -	50	Sutgoup - -	Govindram Ghose, sutgoup.	cooly; poor - - -	12 – –	Chundercona -	- - sahamurrun; she left 1 daughter, 30 years of age. In the presence of the police burkundoss.
29.–D° Doorga Dossee - -	60	Tellee - -	Punchum Chera, tellee.	husbandman; ditto - -	13 – –	Rajbulhath -	- - sahamurrun; she left 1 son and 4 daughters, the youngest daughter 10, and others above 27 years of age. In the presence of the police burkundoss.
30.–D° Soorjoinony	60	Tantee - -	Kalleepersaud, sain.	weaver; ditto - - -	14 – –	Hurripaul -	- - sahamurrun; she left 3 daughters, all above 18 years of age. In the presence of the police burkundoss.
31.–D° Pobittra Dossee -	45	Tellee - -	Shebuset - -	merchandize; middling -	18 – –	Rajapore - -	- - sahamurrun; she left 1 daughter, above 22 years of age. In the presence of the police burkundoss.
32.–D° Sreemony -	50	Kybert - -	Fuquurchaud, doss.	shopkeeper; poor - -	- Ditto -	Bansbaria - -	- - sahamurrun; she left 2 sons and 2 daughters, the youngest daughter 11, and others 20 years of age. In the presence of police jumadar and burkundoss.
33.–D° Radhamony Deby - -	32	Brahmin - -	Ramchund, mookerjee.	- - service; middling circumstances.	19 – –	Bydbattee -	- - sahamurrun; she left 3 sons and 1 daughter, the sons ages respectively 2, 8, and 12, the daughter 5 years. The young children taken in charge by the husband's brother, Issurchunder, mookerjea, under required engagement. Burnt in the presence of the police mohurer and burkundoss.
34.–D° Taroorany Deby - -	45	D° - -	Kishen Mohun, mookerjea.	- - supported by land; opulent.	26 – –	D° - -	- - sahamurrun; she left no children. In the presence of the police mohurer and burkundoss.
35.–D° Ghandary -	16	Gwalla - -	Cheeroo Paul, gwalla.	menial service; poor -	- Ditto -	Jehanabad -	- - sahamurrun; she left no children. In the presence of the police burkundoss.
36.–D° Bundhoo Deby - -	22	Brahmin - -	Bisionath, goorgoory.	merchandize; middling -	2 May –	Hooghly -	- - sahamurrun; she left no children. Burnt in the presence of the police pharudar and burkundoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	37.–Mussummaut Dossee	50	Sutgoup	Ramsoondur Paul, sutgoop.	shopkeeper; poor	5 May 1826	Hooghly	- - sahamurrun; she left 2 sons and 2 daughters, all above 12 years of age. In the presence of the police burkundoss.
	38.–Dº Chundermony Deby	75	Brahmin	Ramsoondur, mookerjea.	pundit; middling	13 – –	Bydbattee	- - sahamurrun; she left 2 sons above 38 years of age. In the presence of the police jumadar and burkundoss.
	39.–Dº Hurro Deby	35	Dº	Gokool Chunder, mookerjee.	supported by land; poor	23 – –	Bagnan	- - sahamurrun; she left a son 5 years of age. Burnt in the presence of the police burkundoss.
	40.–Dº Phoolmony	60	Tewer	Hurroram, tewer	fisher; poor	28 – –	Ghattal	- - sahamurrun; she left 1 son and 3 daughters, all above 31 years of age. In the presence of the police burkundoss.
	41.–Dº Janookee	52	Sutgoup	Siddessur, bakoolee.	cooly; poor	2 June –	Chundercona	- - sahamurrun; she left no children. In the presence of the police mohurer.
	42.–Dº Hurromony	27	Koomar	Monohur, koomar	seller of earthen pots; poor	5 – –	Rajbulhath	- - sahamurrun; she left a daughter 7 years of age. Burnt in the presence of the police gomasta and burkundoss.
	43.–Dº Sukhee Dhebee	37	Brahmin	Cashunath, choiorbuttee.	- - jojmanny; middling circumstances.	10 – –	Bansbaria	- - sahamurrun; she left 3 sons, all above 10 years of age. Burnt in the presence of the police burkundoss.
	44.–Dº Parbuttee	40	Joogee	Govind, jogee	weaver; poor	15 – –	Benipore	- - sahamurrun; she left 4 sons and 2 daughters; the youngest daughter is 4, and others about 10 years of age. In the presence of the police mohurer and burkundoss.
	45.–Dº Bissenpria	75	Kayot	Gudadhur, bose	menial service; poor	19 – –	Dewangunge	- - sahamurrun; she left a son 30 years of age. In the presence of the police burkundoss.
	46.–Dº Sagoory	45	Sutgoup	Netoy Mullick, sutgoup.	husbandman; poor	22 – –	Chundercoona	- - sahamurrun; she left a daughter 25 years of age. In the presence of the police mohurer, jumadar and burkundoss.
	47.–Dº Kissenprea Deby	75	Brahmin	Oomakanto, mookerjea.	husbandry; opulent	1 July –	Bydbattee	- - sahamurrun; she left 4 sons and 2 daughters, all above 32 years of age. In the presence of the police mohurer, jumadar and burkundoss.
	48.–Dº Dropodee	75	Sutgoup	Govurdhur, ghose	husbandman; poor	2 – –	Chundercoona	- - sahamurrun; she left 1 son and 4 daughters, all above age. In the presence of the police burkundoss.
	49.–Dº Obhoyah Deby	75	Doybug	Jugurnath, ocharjee.	supported by land; poor	4 – –	Rajbulhath	- - sahamurrun; she left 1 son and 3 daughters, all above 32 years of age. In the presence of the police burkundoss.

50.–D° Pudmobutee	40	Doum - -	Muhun Kalindy, doum.	basket-maker; poor -	5 – –	Chundercona -	- - sahamurrun; she left 1 son and 3 daughters, all above 9 years of age. Burnt in the presence of the police burkundoss.
51.–D° Kissenmony Deby - -	80	Brahmin - -	Ramjee, gossain	husbandry; poor - -	6 – –	Ghattal - -	- - sahamurrun; she left 6 sons and 3 daughters, all above 12 years of age. In the presence of the police burkundoss.
52.–D° Sunkory Deby	50	D° - -	Ramchurn, banoorjea.	brick-merchant; poor -	10 – –	Bydbattee -	- - sahamurrun; she left 2 sons and 3 daughters, the younger 11 and the other 16 years of age. In the presence of the police jumadar and burkundoss.
53.–D° Brinda Dossee	60	Kayot - -	Nukoor, sircar -	menial service; poor -	13 – –	Bansbaria -	- - sahamurrun; she left 3 daughters, all above 24 years of age. Burnt in the presence of the police pharudar and burkundoss.
54.–D° Rammony Deby - -	40	Brahmin - -	Rammohun, bhulla	joymanee; middling -	14 – –	Jahanabad -	- - sahamurrun; she left 3 sons and 1 daughter, all above 8 years of age. In the presence of the police burkundoss.
55.–D° Gandahree -	80	Kayot - -	Nundomohun, sain	menial service; poor -	22 – –	Ghattal - -	- - sahamurrun; she left 1 son and 1 daughter, both above 25 years of age. In the presence of the police burkundoss.
56.–D° Rutunmory -	32	Chundall - -	Ramchurn, chung	husbandman; poor - -	25 – –	Olloobaria -	- - sahamurrun; she left a daughter of 10 years of age. In the presence of the police jummadar and burkundoss.
57.–D° Unno - -	60	Kybert - -	Radhajewan, santrah.	ditto - - ditto - -	27 – –	Ditto - -	- - sahamurrun; she left 5 sons and 3 daughters, all above 9 years of age. Burnt in the presence of the police burkundoss.
58.–D° Anundmoney Deby - -	25	Brahmin - -	Doorgapersad, mookerjea.	supported by land; opulent	29 – –	Bydbattee -	- - sahamurrun; she left no children. In the presence of the police mohurer and burkundoss.
59.–D° Samasoondory Deby -	25	D° - -	Ramjewun, chucorbuttee.	ditto - - - ditto -	7 August –	Ditto - -	- - sahamurrun; she left a son 6 years of age. In the presence of the police mohurer and burkundoss.
60.–D° Tarceny -	50	Kuburaj - -	Prankissen, buxee	landholder - - ditto -	9 – –	Ditto - -	- - sahamurrun; she left no children. In the presence of the police mohurer and burkundoss.
61.–D° Juggessory -	40	Kayot - -	Sham, bose -	labourer; poor - -	- - Ditto - -	Benipore - -	- - sahamurrun; she left no children. Burnt in the presence of the police burkundoss.
62.–D° Janookee Deby - -	75	Brahmin - -	Purmanund, siddhaut.	supported by land; opulent	12 August –	Bydbattee -	- - sahamurrun; she left 3 sons and 1 daughter, all above 25 years of age. In the presence of the police darogah, jumadar and burkundoss.
63.–D° Panchee Deby	70	D° - -	Panchoo, tacoor	minister; poor - -	13 – –	Chundercona -	- - sahamurrun; she left 1 son and 2 daughters, the youngest daughter 7, and others above 10 years of age. In the presence of the police jumadar.
64.–D° Doorga -	55	Kayot - -	Bhugbuthram, ghose.	service; middling circumstances.	15 – –	Bansbaria -	- - sahamurrun; she left 1 son and 2 daughters, all above 20 years of age. Burnt in the presence of the police pharudar and burkundoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	65.–Mussᵗ Parbuttee Dossee - - 76	Muduk - -	Bancharam, muduk.	- - confectioner; middling circumstances.	16 August 1826	Bansbaria -	- - sahamurrun; she left 1 son and 2 daughters, all above 37 years of age. In the presence of the police darogah and burkundoss.
	66.–Dº Sarootee - 60	Sutgoup - -	Shebu, soon -	husbandman; poor - -	17 – –	Hooghly - -	- - sahamurrun; she left no children. In the presence of the police mohurer.
	67.–Dº Kissoree Dosse - - 74	Kayot - -	Casheenath, sircar.	husbandry; middling -	18 – –	Jehanabad -	- - sahamurrun; she left 1 son and 4 daughters, above 38 years of age. In the presence of the police burkundoss.
	68.–Dº - Soorjomony Deby - - 40	Brahmin - -	Gungeadhur, mookerjee.	- - supported by land; opulent.	1 Sept. –	Bybattee - -	- - saha-murren; she left 1 son and 4 daughters, both above 12 years. In the presence of the police mohurer and burkundoss.
	69.–Dº Bhobuttee - 60	Koomar - -	Punchanun, koomar.	- - seller of earthen pots; poor.	24 – –	Dº - - -	- - sahamurrun; she left 4 sons above 21 years. In the presence of the police burkundoss.
	70.–Dº Purresh - 60	Jurgar - -	Rampersad, jurgur.	goldsmith; middling -	26 – –	Chinsurah -	- - sahamurrun; she left 1 son and 1 daughter above 25 years of age. In the presence of the police muhurer, jummadar and burkundoss.
	71.–Dº Ramonony - 60	Kayot - -	Salchund, paul	menial service; middling -	28 – –	Bansbaria -	- - sahamurrun; she left no children. In the presence of the police burkundoss.
	72.–Dº - Rammony Dossee - - 30	Dº - - -	Surroop, bose -	service; middling - -	3 October –	Dº - - -	- - sahamurrun; she left 2 sons and 1 daughter, the sons ages respectively 5 and 8, the daughter 14. Burnt in the presence of the police jumadar and burkundoss.
	73.–Dº - Tacooramy Dossee Deby - 50	Brahmin - -	Ramtunoo, chatoorjee.	service; opulent - -	11 – –	Bydbattee -	- - sahamurrun; she left 2 daughters above 25 years. In the presence of the police mohurer and burkundoss.
	74. Dº - Soobadhara Deby - - 70	Dº - - -	Ramchunder, banoorjee.	service; middling - -	12 – –	Bansbaria -	- - sahamurrun; Mussummaut Soobadhara Deby left a son 50 years of age, and Mussummaut Kissenprea Deby left 2 sons above 12 years of age. Burnt in the presence of the police jumadar and burkundoss.
	75.–Dº - Kissenprea Deby - - 60	Dº - - -					
	76.–Dº Sokee Deby 5	Dº - - -	Anudchunder, banoorjee.	service; opulent - -	13 – –	Benipore - -	- - sahamurrun; she left 1 son 25 years of age. Burnt in the presence of the police burkundots.
	77.–Dº - Rammony Deby - - 50	Dº - - -	Casheenath, banoorjee.	supported by land; opulent	14 – –	Bydbattee -	- - sahamurrun; she left 2 sons and 2 daughters above 12 years of age. In the presence of the police mohurer and burkundoss.

78.–Dº - Bharatee Deby - - - 22	Brahmin - -	Mudhoosoodun, mookerjea.	- - menial service - -	15 October 1826	Bydbattee -	- - sahamurrun; she left no child. In the presence of the police mohurra and burkundoss.
79.–Dº Joyah Dossa - 24	Kayot - -	Prankissen, ghose	- - service; middling -	24 – –	Hooghly - -	- - sahamurrun; she left no children. In the presence of the police pharudar and burkundoss.
80.–Dº - Gourmony Deby - - 34	Brahmin - -	Ramdhun, bhuttacharjee.	- - joymanee; middling -	- Ditto -	Hurripaul -	- - sahamurrun; she left 2 sons and 2 daughters; the sons' ages respectively 1 ½ and 7, the daughters 3 and 4. The young children taken in charge by the husband's eldest brother, Rammohun, bhuttacharjie, under required engagement. Burnt in the presence of police daragah and burkundoss.
81.–Dº Bendarany - 60	Sutgoup - -	Sreemunt, roy -	- - husbandman; poor -	26 – –	Chundercona -	- - sahamurrun; she left 2 sons and 2 daughters above 19 years. In the presence of the police jumadar.
82.–Dº Goopee - - 50	Jurgar - -	Ramtunoo, jurgur.	- - goldsmith; opulent -	29 – –	Bydbattee -	- - sahamurrun; she left 4 daughters, the youngest 12, and the other above 18 years of age. In the presence of the police mohurer and burkundoss.
83.–Dº - Sukkeepria Deby - - - 30	Brahmin - -	Nelloo, tacoor -	- - joymanee; poor - -	2 November –	Hurripaul -	- - sahamurrun; she left no children. In the presence of the police jummadar and burkundoss.
84.–Dº Muhunemony Deby - - - - 70	Dº - -	Dookheiram, roy	- - supported by land; opulent.	3 – –	Bydbattee -	- - sahamurrun; she left 3 sons and 1 daughter, all above 25 years of age. In the presence of the police jummadar and other police officers.
85.–Dº - Kuroona Dossee - - - 80	Tantee - -	Sham, pshur -	- - weaver; poor - -	4 – –	Rajapore - -	- - sahamurrun; she left a son of 40 years of age. In the presence of the police pharudar and burkundoss.
86.–Dº Bhurgobutee, 19	Kayot - -	Muddoosoodun, bose.	- - service; opulent - -	5 – –	Rajbulhath -	- - unnoomurrun; she left no children. The husband died at Calcutta, and the widow on receiving the news thereof, embraced a piece of his wearing apparel in the presence of a thannah burkundoss and village chokeedar.
87.–Dº Burmornsee - 50	Bagdee - -	Mateeram, bagdee.	- - labourer; poor circumstance.	9 – –	Chundercona -	- - sahamurrun she left 2 sons and 4 daughters, all above 25 years of age. Burnt in the presence of the police mohurrer.
88.–Dº - Parbuttee Deby - - - 60	Brahmin - -	Kallee, persad chatoorjea.	- - supported by land; poor circumstances.	10 - –	Bydbattee -	- - sahamurrun; she left no children. In the presence of the police darogah and jummadar.
89.–Dº - Gopee Dossee - - - 25	Tantee - -	Govind, duth -	- - weaver; poor circumstances.	12 – –	Hooghly - -	- - sahamurrun; she left no children. In the presence of the police pharudar and burkundoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghley—*continued.*	90.–Mussumt Cula Deby	42	Brahmin	Ramdhun, mookerjea.	joymanee; poor	22 November 1826	Dhuniacolly	- - sahamurrun; she left no children. In the presence of the police burkundoss.
	91.–Dº Bemla	40	Kayot	Cumul, bose	service; middling	23 – –	Bansbaria	- - sahamurrun; she left 1 son and 2 daughters above 12 years of age. Burnt in the presence of the police pharudar and burkundoss.
	92.–Dº Unnapoornah	50	Dº	Fuquurchand, ghose.	Ditto - ditto	24 – –	Dewangunge	- - sahamurrun; she left 2 daughters, 22 and 30 years of age. In the presence of the police jummadar and burkundoss.
	93.–Dº Lukkeepria	64	Kybert	Toolseeram, cooree.	labourer; poor	2 December –	Ditto	- - sahamurrun; she left 5 sons and 2 daughters above 26 years. In the presence of the police jumadar and burkundoss.
	94.–Dº Burmomoll Deby	22	Brahmin	Ramchunder, mookerjea.	joymanee; middling	6 – –	Bansbaria	- - sahamurrun; she left no children. In the presence of the police burkundoss and jumadar.
	95.–Dº Taramony	60	Kurburaj	Rampersad, roy	talookdar; opulent	17 – –	Benipore	- - sahamurrun; she left a son 24 years of age. In the presence of the police burkundoss.
	96.–Dº Sarbany	60	Givalla	Beeharam, chamek	husbandman; poor	22 – –	Dewangunge	- - sahamurrun; she left 1 son and 2 daughters above 27 years. In the presence of the police burkundoss.
	97.–Dº Ulloka	55	Kybert	Molookram, magee	Ditto - ditto	23 – –	Oolooburea	- - sahamurrun; she left 4 sons, the youngest 11, and the others above 23 years. In the presence of the police burkundoss.
	98.–Dº Unno	32	Doybug	Ramkanto, acharjee.	joymanee; poor	25 – –	Pundwah	- - sahamurrun; she left a son 16 years of age. Burnt in the presence of the police burkundoss.

ZILLAH HOOGHLY.	COMPARATIVE ABSTRACT OF EACH YEAR:											
	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.	1826.
Total Number of Suttees	72	51	112	141	115	93	95	79	81	91	104	98

Note.—With reference to the orders of the Nizamut Adawlut of the 22d July 1824, the description of the circumstances and condition in life of the husband, have been inserted in the fifth column, and for the sake of brevity, have been distinguished in three classes; viz. opulent, middling and poor.

Jessore - 3	1.–Mussummaut Parbuttee. - 60	Buddee - -	Deenadram, goop	- - a doctor: he was in middling circumstances of life, and well educated in the Bengallee language.	9 March 1826	Sulkea - -	- - Mussᵗ Parbuttee was sacrificed with the corpse of her husband, in the presence of the mohurer of thannah Sulkea, leaving leaving 2 sons of 22 and 40 years of age.
	2.–Dº Soroosuttee, 50	Brahmin - -	Ramnadhee, chatterjea.	- - a mohurrer; had landed property, and was in middling circumstances of life, and well educated in Bengallee language.	13 April –	Mahomedpoor -	- - Mussᵗ Sorosuttee was sacrificed with the corpse of her husband, in the presence of the mohurrer of thannah Mahomedpoor. This widow had no family.
	3.–Dº Soorjinonee, 45	Buddee - -	Ramlochun, sein	- - had some landed property, and was in middling circumstances of life, and educated in a Bengallee language.	16 – –	Sohagurra -	- - Mussᵗ Soorjinonee was sacrificed with the corpse of her husband, in the presence of the darogah and his mohurrer of thannah Sohagurra, leaving 2 sons of 15 and 21, and 3 daughters of 23, 26 and 28 years of age.
Jungle Mehals 11	1.–Mussummaut Rassoo - 70	Kayth - -	Golaumee, bose	- - cultivator; poor and ignorant, but could write Bengallee.	18 February 1826	Thannah Kultolpore.	- - sahamurrun; and this woman left no infant children; and the police officers were present.
	2.–Dº Jeeloomuny 80	Shutgope - -	Jeetoo, mundul	ditto - - ditto - -	14 March –	Dº - - -	ditto - - ditto - - ditto.
	3.–Dº Shoodhamooky - - 14	Brahmin - -	Lall, zewary -	- - Brith, bhogy or lokherajedar; rich and could write Bengallee.	21 April –	Zy, thannah Jhedeah.	ditto - - ditto - - ditto.
	4.–Dº Rhetoomuny, 49	Chutry - -	Bindrabun, sing	- - Brith, bhogy or lokherazeedar; moderate circumstance, and ignorant.	6 May –	Zy, thannah Pachite.	ditto - - ditto - - ditto.
	5.–Dº Grahmuny - 30	Brahmin - -	Geerbhov, pandy	- - Brith, bhogy or lokherazeedar; moderate circumstance, but could write Nagree.	7 June –	Zy, thannah Jhuriah.	ditto - - ditto - - ditto.
	6.–Dº Gunga - 50	Kayth - -	Chylun, ghose -	- - cultivator; poor and ignorant, but could write Bengallee.	6 August –	Thannah Candah	ditto - - ditto - - ditto.
	7.–Dº Doomne - 50	Gowalla - -	Gopaul, ghose -	- - cultivator; poor and ignorant.	10 Sept. –	Thannah Joynogur	ditto - - ditto - - ditto
	8.–Dº Mutee - 50	Rajpoot - -	Beekoo, rae -	ditto - - ditto - -	8 October –	Thannah Patcoom	ditto - - ditto - - ditto.
	9.–Dº Heirony - 36	Brahman - -	Herchunder, chaterjea.	- - cultivator; poor and ignorant, but could write Bengallee.	25 – –	Thannah Sellah -	ditto - - ditto - - ditto.
	10.–Dº Auruthmony, 80	Dº - - -	Soobah, pandy -	- - no profession; as he was was a man of wealth,	20 December –	Thannah Kutrass	ditto - - ditto - - ditto.
	11.–Dº Goluckmony, 82	Dº - - -	Kooraram, takoor	- - cultivator; poor and ignorant, but could write Bengallee.	21 – –	Thannah Bishenpore.	ditto - - ditto - - ditto.

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Midnapore - 14	1.–Mussᵗ Sukkee	70	Ghurrie - -	Bullie Perdhan, ghurrie.	- - cultivator; lived in a middling state.	7 January, 1826	Thannah Pertubpoor.	- - burnt with her husband's pile; left a son aged 40 years. The ceremony took place before police jamadar.
	2.–Dᵒ Dyamoye	35	Sutgoup - -	Poorran undkooyr, sutgoup.	talookdar; lived very well	8 – –	Midnapoor -	- - burnt with her husband's pile, having no children; the jamadar and burkundoss were present.
	3.–Dᵒ Sooda Monee	40	Kysth - -	Doonderham Mihtee, kysth.	- - labourer; lived in a middling state.	29 – –	Kassigunge -	- - burnt with her husband's pile, having 2 sons, aged respectively 15 and 7 years; they are left in charge of the uncle. The usual agreement was executed; the burkundoze of police was present.
	4.–Dᵒ Anendmoyee	75	Brahmin - -	Ramtonoo, moymodar.	lakajdar; lived very well -	21 February –	Gur Betah -	- - burnt with her husband's pile, having 2 grown up sons; the mohurrer of police was present.
	5.–Dᵒ Benode	30	Kysth - -	Dabee Ghose, kysth.	labourer; lived very well -	24 – –	Sersah - -	- - the husband died at Midnapoor, she was burnt with one of his teeth, having no children; the mohurrer of police was present.
	6.–Dᵒ Kettermonee	40	Brahmin - -	Ramnarain Buttorjea, brahmin.	- - lukkerajdar, lived very well.	22 March –	Gur Betah -	- - burnt with her husband's pile, leaving a son aged 12 years, and a daughter 9 years, in good condition; left in charge of the uncle. The usual agreement was executed; the jumadar of police was present.
	7.–Dᵒ Oossamony	75	Dᵒ - - -	Siboopersad Chungdar, brahmin.	- - judgmanee; lived in a middling state.	8 April –	Kulmejole -	- - burnt with her husband's pile, leaving a grown up son; the jumadar was present.
	8.–Dᵒ Mendooderree	80	Kybert - -	Moturam Barah, kybert.	cultivator; lived very well	12 – –	Kossigunge -	- - burnt with her husband's pile, leaving 4 grown up sons; the jamadar of police was present.
	9.–Dᵒ Tirpoorah	36	Setgope - -	Mothoomolum Bhooga, sutgope.	talookdar; lived very well	25 June –	Ditto - -	- - burnt with her husband's pile, having 6 daughters, 4 married; the other 2, aged 10 and 7 years, left in charge of the uncle, the usual security having first been executed: the burkundoze was present.
	10.–Foolmoney - -	80	Dᵒ - - -	Sutcheyram Chowdry, sutgope.	cultivator; lived middling	2 July –	Ditto - -	- - burnt with her husband's pile, having left a married daughter; the jumadar was present.
	11.–Ulluckmoney	70	Brahmunee -	Ramcaunt, bamun.	lackarajdar; lived well -	9 – –	Gur Betah -	- - burnt with her husband's pile, having left 4 grown up sons in good condition; the mohurrer of the police was present.
	12.–Mussᵗ Saddee	60	Goalah - -	Suful, gope goalah.	cultivator; lived well -	8 August –	Ditto - -	- - burnt with her husband's pile, left a grown up son in good condition; the mohurrer of the police was present.

	13.–Dº Kissory - - 70	Talee - -	Urjoonkaneek, talee.	cultivator; lived well -	24 September –	Gur Betah -	- - burnt with her husband's pile, leaving 3 grown up sons in good condition; the mohurrer was present.
	14.–Dº Raddee - - 60	Kybert - -	Bejaram Junnah, kybert.	Ditto - - ditto - -	2 October –	Kassigunge -	- - burnt with her husband's pile, left 2 grown up sons in good condition; the mohurrer was present.
Joint Magistrate of Nugwan.	1.–Musst Raduka Dabee - - 98	Brahmin - -	Suddanund Kur, brahmin.	- - parbattee; in bad circumstances.	2 Dec. - 1826	Thannah Nugwan.	- - burnt with her husband's pile, leaving 2 sons aged 40 years, and 4 daughters aged respectively, 32, 28, 24, 20; the mohurrer of the police was present.
Nuddeah - -	1.–Musst Taramunee Dabia Attah, thannah Augerdeep, zillah Nuddeah - - 40	Brahmin - -	Golukchuker Butly, a brahmin.	- - followed no profession; possessed property to the amount of 375 rupees.	6 Jan. - 1826	Augerdeep mohurrer.	- - this woman had no children under 3 years of age; this was a case of sahamurrun, or burning together with the husband's corpse.
	2.–Dº Joy Kallee Dabia Kooralgatchee, thannah Dawlutgunge, zillah, ditto - - 42	Dº - -	Bulram Roy Chowdry, a brahmin.	- - profession, service; possessed 30 beegahs of lakhraj land, and other property to the amount of 3,000 rupees.	20 February –	Nuddeah darogah.	- - the wife of Bulram Roy Chowdry was barren; this was a case of sahamurrun, or burning together with the husband's corpse.
	3.–Dº Hursoondure Dabia Beernagur, thannah Hanscolly, zillah ditto - 28	Dº - -	Amundchunder Chatterjea, a brahmin.	- - followed no profession; possessed lakhraj land, and other property to the of 300 rupees.	24 – –	Santipore jumadar.	- - this woman had 2 children above 3 years of age, but previous to the suttee a near relation entered into the prescribed engagement, on stamp paper, to take care of the children; this was a case of sahamurrun, or burning together with the husband's corpse.
	4.–Musst Bishenpria Dossia Radhakauthpoore, thannah, Hanskhally, zillah ditto 56	Kayetnee - -	Durpuarain Biswas, a kayet.	- - profession, service; possessed lakhraj land and other property to the amount of 10 rupees.	25 – –	Santipore darogah.	Ditto - - ditto - - ditto.
	5.–Dº Sreemutee Dabia Simlia, thannah Santipore, zillah ditto - - 40	Brnhminee -	Sustee Doss Mookerjea, a brahmin.	- - followed no profession; possessed 7 beegahs of lakhraj land, and property to the amount of 5 rupees.	2 March –	Ditto - -	- - this woman had no children under 3 years of age; this was a case of sahamurrun, or burning together with the husband's corpse.
	6.–Dº Pobetera Dossia Bhohurgatchee, thannah Hunrah. zillah ditto - - 80	Kayeteree -	Suroop Khansaree, a kayet.	- - a shopkeeper by profession; possessed property to the amount of 2,000 rupees.	11 – –	Nuddeah darogah.	Ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	7.—Mussummaut Panchee Burakadoo, thannah Augerdup, zillah Nuddeah	50	Chundalnee -	Bholanath Chung, a chundall.	- - followed no profession; possessed property to the amount of 27 rupees.	17 March 1826	Agurdup - -	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	8.—D° - Heisonee Basoree, Santipore, zillah d°	70	Baooreenee -	Bunkbeharee, a baooree.	- - a labourer by profession; possessed property to the amount of 10 rupees.	19 – –	Santipore darogah	ditto - - ditto - - ditto.
	9.—D° - Amoree Simlea, thannah Santipore, ditto - -	19	Dooleranee -	Kishen Doolua, a doolua.	- - a labourer by profession; possessed property to the amount of 3 rupees.	24 – –	D° - mohurer -	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	10.—D° Khema Dossia Paleetpara, thannah Hans Kholly, zillah Nuddeah -	70	Koomarnee -	Lochun Paul, a koomar.	- - profession, earthen image maker; and possessed property to the amount of 35 rupees.	9 April –	D° - -	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse
	11.—D° - Dukheena Dossia Assannugur, thannah Hankhally, zillah - -	20	Kayetnee - -	Rampersad Ghose, a kayet.	- - followed no profession; possessed 20 beegahs of lakhraj land, and property to the amount of 100 rupees.	10 – –	D° - d° and darogah.	ditto - - ditto - - ditto.
	12.—D° Soorja Takoorpara, thannah Santipore, ditto, ditto -	50	Kamarnee -	Sooboodhuram, a blacksmith.	- - profession, a goldsmith; possessed 9 begahs of lakhraj land, a pucka house, a garden, and other property to the amount of 20 rupees.	17 –	D° - darogan -	ditto - - ditto - - ditto.
	13.—D° - Sreemutee Sheinpore, thannah Kutwally, ditto, ditto -	32	Godlin - -	Suroop Ghose, a goabah.	- - a milkseller by profession; possessed cattle and property to the amount of 21 rupees.	25 – –	D° - mohurer -	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	14.—D° Kuroo Dossia Ragooram pore, thannah Santipore, ditto ditto - -	32	Kayetnee -	Haran Daya, kayet	- - profession, service; and possessed property to the amount of 3 rupees. The deceased was an inhabitant of zillah Hooghly, at the village of Patmuhal, thanah Balagur.	29 – –	D° D° -	- - this woman had a child above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.

15.–D° - Lukhee Dabia Jugpore, thannah Sooksagur, zillah Nuddeah -	25	Brahminee -	Puran Kissen, Gangoolee, a brahmin.	- - followed no profession; possessed 50 beegahs of lakhraj land, and other property to the amount of 500 rupees.	9 May –	Sooksagur darogah.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
16.–D° - Bejaree Panchbaria, thannah Kutwally, d° d° -	40	Taylunee - -	Sumbhor Koona, a taylee.	- - a shopkeeper by profession; possessed property to the amount of 25 rupees.	14 – –	Nuddeah darogah	ditto - - ditto - - ditto.
17.–D° PubeetraGopalpore, thannah Santipore, ditto, ditto -	56	D° - - -	Ramlochun Ton, a taylee.	- - a weaver by profession; possessed property to the amount of 100 rupees.	21 – –	Santipore mohurer.	ditto - - ditto - - ditto.
18.–D° Kallee Ghosamee Rogoorampore, thannah Santipore, ditto, ditto -	65	Goalin - -	Hurree Ghose, a goalah.	- - a milkseller by profession; possessed 12 cows, and other property to the amount of 7 rupees.	17 June –	D° - darogah -	ditto - - ditto - - ditto.
19.–D° - Kachuree Nathkoorah, thannah Rana Ghaut, ditto, ditto - -	60	D° - - -	Ramnath Ghose, a goalah.	- - a cultivator by profession; possessed cattle and other property to the amount of 60 rupees.	23 – –	Sooksagur mohurer.	ditto - - ditto - - ditto.
20.–D° - Rajessuree Dabia Goorgooriah, thannah Nyhuty, zillah 24 Purgunnahs -	65	Brahminee -	Ramsooder Bhullacharge, a brahmin.	- - a priest and pundit by profession; possessed 60 beegahs of lakhraj land, and other property to the amount of 500 rupees.	26 – –	D° - darogah -	ditto - - ditto - - ditto.
21.–D° Radhamunee Dabia Sakoorpore, thannah Santipore, zillah Nuddeah -	45	D° - - -	Punchamin Bullacharge, a brahmin.	- - by profession, husbandry; possessed 200 beegahs of lakhraj land, a pucha house and 10 rupees in cash, and other property to the amount of 100 rupees.	5 July –	Santipore darogah	- - this woman had 2 children above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the children. This was a case of sahamurrun, or burning together with the husband's corpse.
22.–D° - Umirtu Bushurgatchu, thannah Nuddeah, zillah Nuddeah.	32	Kooreenee -	Huree, kooree, alias Sumboo kooree.	- - a shopkeeper by profession; possessed property to the amount of 10 rupees.	12 . .	Nuddeah darogah	- - this woman had 2 children, 1 above and the other under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the children. This was a case of sahamurrun, or burning together with the husband's corpse.
23.–D° - Sreemutee Nuddeah, thannah Nuddeah, ditto, ditto -	22	Tantoonee -	Ramsoonder Roy, a tantee.	- - profession, a weaver; possessed property to the amount of 300 rupees.	14 – –	D° - -	ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAH.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	24.–Mussummaut Joymunee Dabia Santipore, thannah Santipore, zillah Nuddeah -	50	Brahminee -	Ramkoomar Seromonee, a brahmin.	- - pundit by profession; and possessed 30 beegahs of lakhraj land, a pucha house, and other property to the amount of 200 rupees.	25 July 1826	Santipore mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	25.–D° Ramluta Dabia Badoollah, thannah Hanskhally, d° d° -	60	D° - -	Shumbhoochunder Uggerdanee, a brahmin.	- - followed no profession; possessed 10 beegahs of lakhraj land, and other property to the amount of 100 rupees.	27 – –	D° - jumadar -	ditto - - ditto - - ditto.
	26.–D° Santoomonee Burnagur, thannah Hanakhally, ditto ditto -	66	Chkootarnee -	Nelmonee, a chkootar.	- - profession, painter; possessed property to the amount of 100 rupees.	1 August –	D° - jumadar -	ditto - - ditto - - ditto.
	27.–D° Deigumhuree Dabia Mooragatcha, thannah Nuddeah, ditto ditto -	50	Brahminee -	Kallukinkur Banerjea, a brahmin.	- - a pundit by profession; possessed 70 beegahs of lakhraj land, and other property to the amount of 500 rupees.	2 – –	Nuddeah darogah	ditto - - ditto - - ditto.
	28.–D° Khemasonduree Dabia Kachrapara, thannah Sooksagur, d° d° -	35	D° - -	Tarasunkur Banerjea, a brahmin.	- - profession, service; possessed 15 beegahs of lakhraj land, a pucka house with a garden, and other tijaruthee to the amount of 7,000 or 8,000 rupees.	2 Sept. –	Sooksagur mohurer.	- - this woman had a child about 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	29.–D° Hursoondu ree Dabia Kishenagur, thannah Kutwally, zillah Nuddeah	40	D° - -	Rampersadsircar, a brahmin.	- - followed no profession; possessed 50 beegahs of lakhraj land, and property to the amount of 6 rupees.	20 – –	Santipore mohurer.	- - this woman had 3 children above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the children. This was a case of sahamurrun, or burning together with the husband's corpse.
	30.–D° Budun Sootragur, thannah Santipore, zillah ditto -	36	Moyranee -	Kasseenathmuduk, a moyra.	- - profession, a shopkeeper; and possessed property to the amount of 32 rupees.	7 October –	D° - d° -	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	31.–D° Birmomohee Dabia Sugoora Kalan, thannah Santipore, ditto ditto - -	25	Brahminee -	Nibarun Chatterjea, a brahmin.	- - by profession, husbandry; possessed 24 beegahs of lakhraj land, and property to the amount of 30 rupees.	26 – –	D° - d° -	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.

32.–D° Bhuyrubee Nubla, thannah Santipore, ditto ditto - -	40	Kamarnee -	Ramtunoo, a kumar.	- - profession, a blacksmith; and possessed property to the amount of 50 rupees.	29 October –	Santipore jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
33.–D° Degumhuree Nuddeah, thannah Nuddeah, ditto ditto -	45	Buddinee -	Daybeepersadsain, a buddy.	- - profession, a doctor; and possessed property to the amount of 500 rupees.	2 November –	Nuddeah darogah	- - ditto - - ditto - - ditto.
34.–D° - Anundmohee Dabia Sutgatcha, thannah Sooksagur, ditto ditto -	32	Brahminee -	Sudasib Gangoolee, a brahmin.	- - followed no profession; possessed 25 beegahs of lakhraj land, and other property to the amount of 700 rupees.	3 – –	Sooksagur mohurer.	- - ditto - - ditto - - ditto.
35.–D° - Hurmonee Kanchrapara, thannah Sooksagur, zillah Nuddeah -	40	Buddinee -	Ramkanhye Roy, a buddy.	- - profession, a doctor; and possessed property to the amount of 800 rupees.	6 – –	D° - d° -	- - ditto - - ditto - - ditto.
36.–D° Rammonee Dabia Burnagur, thannah Hanskhally, ditto ditto -	50	Brahminee -	Ramkoomar Chukerbutty, a brahmin.	- - followed no profession; possessed 25 beegahs of lakhraj land, a pucka house, and other property to the amount of 2,000 rupees.	20 – –	Santipore jumadar.	- - ditto - - ditto - - ditto.
37.–D° Rammonee Dabia Belgong, thannah Angerdup, ditto ditto	40	D° - -	Hurrishchunder Bhuttacharge, a brahmin.	- - followed no profession; possessed 4 beegahs of lakhraj land, and property to the amount of 300 rupees.	- Ditto -	Agerdeep darogah	- - ditto - - ditto - - ditto.
38.–D° - Sreemonee Dabia Pulla, thannah Goberdanga, ditto ditto - -	50	D° - -	Ramlochunchukerbutty, a brahmin.	- - service by profession; and possessed 50 beegahs of lakhraj land, and property to the amount of 500 rupees.	29 – –	Sooksagur d° -	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
39.–D° - Kussoree Rammogur, thannah Santipore, ditto ditto	20	Taylanee - -	Rammohun Koora, a taylee.	- - profession, a shopkeeper; and possessed property to the amount of 80 rupees.	3 December –	Santipore jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
40.–D° Addia Dabia	23	Brahmin - -	Nursing Bannerjea, a brahmin.	- - service by profession; possessed no property.	6 – –	Nuddeah darogah	- - this woman had a child above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
41.–D° Urnopoorna Sarbaree, thannah Miherpore, zillah Nuddeah	45	Koour Goalin -	Kassenath Roy, a koour goalah.	- - profession, service; and possessed property to the amount of 110 rupees.	10 – –	Meherpore darogah.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Name of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS:
Nuddeah—*continued.*	42.–Musst Sheedessuree Dabia Bulyadanga, thannah Sooksagur, zillah Nuddeah	60	Brahminee -	Sibchundur Mookerjea, a brahmin.	- - possessed 25 beegahs of lakraj land, a garden, and other property, to the amount of 500 rupees; by profession a ghuluk, or arbitrator in marriage.	12 Dec. - 1826	Sooksagur Mohurer.	- - the wife of Sibchunder Mookerjea was barren. This was a case of sahamurrun, or burning together with the husband's corpse.
	43.–Dº Ruso Kishenagur, thannah Kutwally, ditto ditto - -	65	Joogenree -	Nukoo, a joogee	- - profession, a weaver, and possessed property to the amount of 100 rupees.	18 – –	Nuddeah Darogah	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	44.–Dº Joymonee Dabia Durmdoh, thannah Nuddeah, ditto ditto - -	26	Brahminee -	Ramdhun Chattorjea, a brahmin.	- - service by profession; possessed 15 beegahs of lakraj land, and property to the amount of 40 rupees.	30 – –	- - Ditto - -	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
Suburbs of Calcutta - 35.	1.–Musst Sarrahmony - -	28	Brahmin - -	Ramchunder, mokerjea.	- - service, on 40 rupees per month.	10 Jan. 1826	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	2.–Dº Daby Dabiah	55	Dº - -	Rammohun, mokerjea.	- - service, on 10 rupees per month.	25 – –	Ditto - -	- - ditto - - ditto - - - ditto.
	3.–Dº Joymoney -	60	Koit - -	Ramhurry, ghose	- - service, on 50 rupees per month.	2 February –	Sulkeea - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 30 years of age.
	4.–Dº Nundraney Dabbiah - -	60	Brahmin - -	Gorah Chand, chatterjea.	- - had a portion of bermottur land, which produced him 50 rupees per month.	- - ditto - -	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 1 daughter, all above 18 years of age.
	5.–Dº Nulmoney Dossee - -	80	Chundall - -	Rammohun Roy	- - service, at 50 rupees per month.	11 February –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son aged about 40 years.
	6.–Dº Sutto Bhuma	60	Koit - -	Ramconoye, ghose	- - a trader; his profits were about 100 rupees per month.	15 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 4 daughters, all above 20 years of age.

7.–Dº Harmony Dabbaiah - 30	Brahmin - -	Obhoy Churn, chatterjea.	- - service, on 8 rupees per per month.	18 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son 19 years of age.
8.–Dº Bhoyrub-soondera - - 17	Dº - -	Kistuohurry, chatterjea.	- - service, on 20 rupees per month.	24 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter 2 years of age. An engagement was executed by Anundchunder, chatterjea, her husband's father, for the care of the child.
9.–Dº Khuromony 70	Koit - -	Rugoonautmitter	- - service, on 25 rupees per month.	1 March –	Sulkeeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 3 sons and 1 daughter, all above 30 years of age.
10.–Dº Rhadamoney 60	Brahmin - -	Debuarain, mokerjea.	- - had a portion of Burmuttur land, which produced him 30 rupees per month.	30 – –	Tangeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 25 years of age.
11.–Dº Soorjee - 50	Camur, or iron-smith.	Mottyram Puramunuch.	- - brassman; subsisted on the profits of his trade, 8 rupees per month.	7 April –	Sulkeeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 3 daughters, all above 7 years of age.
12.–Dº Anund - 55	Chundall - -	Soodeebmondle -	- - subsisted on the profits of his labour, 5 rupees per month.	12 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son 30 years of age.
13.–Dº Puddo Dossee 18	Koit - -	Berjomohunmo, zemindar.	- - service, on 20 rupees per month.	2 May –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
14.–Dº Suckeysoon-dery - - 50	Dº - -	Ramruttun, bose	service, on 15 rupees.	3 – –	Touzeeraut -	- - ditto - - ditto - - - ditto.
15.–Dº Neelmony Dabbah - - 31	Brahmin - -	Bhyrubchunder, banerjea.	- - service, on 25 rupees per month.	4 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son 11 years of age.
16.–Dº Khemung Kurry - - 30	Dº - -	Tarryneychurn, banerjea.	- - ajeymteny, or director of funerals and other ceremonies, which produced him 15 rupees per month.	- - ditto - -	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
17.–Dº Surbomon-gollah - - 32	Dº - -	Jugomohur, banerjea.	- - had a portion of bermuttur land, which produced him 10 rupees per month.	6 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogahs, leaving 4 sons and 1 daughter; their ages, viz. 15 years, 9, 7, 5, 2 ½ years. An engagement was executed by Rammohun Banerjea, her husband's brother, for the care of the child aged 2 ½ years.
18.–Dº Juggo - - 60	Barree - -	Chund, barree -	- - subsisted on the profits of his labour, 10 rupees per month.	7 June –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 2 daughters, all above 20 years of age.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Name and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—*continued.*	19.–Mussummaut Dossee Dabbah 55	Brahmin - -	Ramsoonder, chuckerbutty.	- - had a portion of bermuttur land, which produced him 20 rupees per month.	16 June - 1826	Tauzeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 2 daughters, all above 13 years of age.
	20.–D° Shaun Dossee 55	Byedy - -	Kishnokaunt, byedy.	- - doctor; and earned monthly income of 20 rupees per month.	18 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 1 son 8 years of age.
	21.–D° Radhamonee 60	Brahmin - -	Ramchurn, lahoory.	- - service; on 50 rupees per month.	19 – –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 1 son and 3 daughters, all above 21 years of age.
	22.–D° Bhudaydhurry 50	D° - - -	D° - - -	Ditto - - - -	Ditto - -	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 2 daughters, above 16 years of age.
	23.–D° Oormah Soondery - 33	Kuit -	Suroop, chundermitter.	- - service; on 8 rupees per month.	25 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	24.–D° Paundarry - 50	Joogy - -	Gocul, joogy -	- - service; on 5 rupees per month.	14 July –	Tauzeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 1 daughter, all above 14 years of age.
	25.–D° Rammoney - 30	D° - - -	Jugurnath, joogy	- - weaver; subsisted on the profits of his labour; 15 rupees per month.	16 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	26.–D° Kingkurry - 40	Ironsmith - -	Pritnam, ahangur	- - ironsmith; subsisted on the profits of his labour; 8 rupees per month.	5 August –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 3 daughters, all above 10 years of age.
	27.–D° Lackeymoney 18	Culloo - -	Prawnkisseshen, culloo.	- - bookseller, which produced him 6 rupees per month.	6 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	28.–D° Russoomoney 50	Brahmin - -	Ramchund, banerjea.	- - a trader; his profits were about 30 rupees per month.	20 September –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 5 sons and 2 daughters, all above 14 years of age.
	29.–D° Rookooney 60	D° - - -	Silock, mookerjee	- - a jeymany, or director of funerals, and other ceremonies which produced him 8 rupees per month.	25 – –	Tauzeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 1 son and 1 daughter, all above 12 years of age.

	30.–D° Berjokishory Dossee - - 25	Telly - -	Juggurnath, coondee.	- - shopkeeper, which produced him 12 rupees.	2 October –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	31.–D° Chunderah 25	Culloo -	Modosoddun, culloo.	- - subsisted on the profits of his labour; 10 rupees per month.	3 – –	Nohazaree -	- - ditto - - ditto - - ditto.
	32.–D° Joymony Dabbiah - 25	Brahmin - -	Joynarain - -	- - a trader; his profits were about 20 rupees per month.	19 – –	Tauzeraut -	- - ditto - - ditto - - ditto.
	33.–D° Khemungkurry - - 65	D° - - -	Rajkishore, roy -	- - a talookdar; in the receipt of about 100 rupees per month.	22 – –	Ditto - -	- - ditto - - ditto - - ditto.
	34.–D° Dhurmony - 40	D° - - -	Takoordoss, banerjea.	- - a jeymany, or director of funerals, and other ceremonies; which produced him 10 rupees per month.	7 December –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 4 sons and 1 daughter, all above 5 years of age.
	35.–D° Rammoney - 60	Telly -	Pritram, pautter -	- - shopkeeper; which produced him 12 rupees per month.	11 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 2 daughters, all above 9 years of age.
24 Pergunnahs 20.	1.–Mussum[t] Tarpoorah Soondery 40	Brahmin - -	Ramtunoo, mokerjea.	- - enjoyed the proceeds of burmottur land, of 1,000 rupees.	3 January –	Anruadah -	- - sacrificed herself by the ceremony of sahamurrun, of her own free will; leaving a son of 15 years. The police officers of the thannah were in attendance at the time.
	2.–D° Brijomony Dossee - - 40	Kyest - -	Bhyrubchunder, bose.	- - service; also possessed of lakhraj land, value of which rupees 500.	21 February –	Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in the presence of the local police officers of the thannah; leaving 2 sons, both above 8 years of age.
	3.–D° Rookenny Daneah - - 40	Brahmin - -	Jugutchunder, gungolly	- - subsisted by the profits of burmottur land.	28 – –	Ditto - -	- - This woman on her own free will ascended her deceased husband's funeral pile, according to the mode of sahamurrun; leaving 2 sons, both above 15 years, when the police officers of the thannah were in attendance.
	4.–D° Ramony - 50	Kyest - -	Rausnarain, choudry.	- - service; died possessed talookah, &c. of rupees 3,000.	21 March –	Ramnagore -	- - sacrificed herself voluntarily, according to the ceremony of sahamurrun, in presence of the police officers of the thannah; leaving a son and a daughter, both above 24 years of age.
	5.–D° Russomohee 40	D° - - -	Gopeemohun Sein	service - - - - -	24 – –	Anruadah -	- - This woman, on the information of the death of Gopeemohun Sein, her husband, of her own free will, burnt herself agreeably to the Hindoo shaster, according to ceremony of unnomurrun. The police officers were on the spot; leaving a daughter of 30 years of age.

(*continued.*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Name and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction	REMARKS.
24 Pergunnahs—*continued.*	6.–Mussummaut Kurpoorah 66	Pooe - -	At Maram, sirdar	- - subsisted from his husbandry labour.	30 March 1826	Bishenpore -	- - leaving 3 sons and a daughter, all above 20 years; sacrificed herself on the funeral pile of her husband, according to the mode of sahamurrun, in presence of the police officers of the thannah.
	7.–D° Chundermony 25	Tewore - -	Bishenath, tewore	- - subsisted from his own labour.	11 May –	Anreeadah -	- - sacrificed herself in her own free will by the ceremony of sahamurrun, in presence of the police officers of the thannah; leaving a daughter of 7 years of age.
	8.–D° Pauttessury 60	Brahmin - -	Nubcoomar, gungollee.	- - maintained from the proceeds of burmotar land.	16 July –	Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun; leaving no issue. The police darogah was in attendance at the spot.
	9.–D° Bhugwatty - 60	D° - - -	Groopersad, mokerjea.	- - enjoyed the proceeds of a portion of burmottur land.	Ditto - -	Ditto - -	- - leaving no offspring; sacrificed herself in her own free will, on the ceremony of sahamurrun, in presence of the local police officers of the thannah.
	10.–D° Dugamhurry 30	D° - - -	Hurranund, bhuttachargee.	- - pundit; possessed a large quantity of burmotter land, and subsisted thereby.	26 – –	Moydah - -	- - this woman voluntarily burnt herself on the funeral pile of her husband, by the mode of sahamurrun, in presence of police officers of the thannah; leaving only a female child of 7 years.
	11.–D° Keenee - 60	Pooe - -	Kowree, Susker -	- - husbandry; and subsisted thereby.	Ditto - -	Ramnogore -	- - this woman, by the ceremony of sahamurrun, sacrificed herself of her own free will, in presence of the police officers; leaving a son and a daughter, both above 20 years of age.
	12.–D° Sourjomony 45	Brahmin - -	Kasheenath, ghosal.	- - service; left the estate to amount of 5,000 rupees.	16 August –	Arnadah - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers; leaving no issue.
	13.–D° Roodranny - 28	D° - - -	Joynarain, ghosaul	- - service; also possessed a quantity of burmottur land.	22 – –	Barrackpore -	- - sacrificed herself by the ceremony of sahamurrun, of her own consent, in presence of the police officers of the thannah; leaving a son of 7 years of age.
	14.–D° Joymony - 38	Baneeah - -	Radakishen, mullick.	shopkeeper - - -	Ditto - -	Ditto - -	- - By the mode of suhamurrun; sacrificed herself of her own free will, in presence of the police officers of the thannah; leaving no offspring.
	15.–D° Paurbutty - 35	Brahmin - -	Sittaram, bhuttacharge.	- - pundit; enjoyed the proceeds of a portion of both burmotur and kharaujee land.	Ditto - -	Ditto - -	- - leaving 6 sons and 2 daughters, all above 5 years; voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah.

	16.–D° Sreemottee - 42	D° - - -	Ramruttun, mokerjea.	- - subsisted from the proceeds of burmotur land, of 2,000 rupees.	13 September –	Anruadah - -	- - this woman, leaving no issue, in presence of the local police officers of the thannah, voluntarily sacrificed by the ceremony of sahamurrun.
	17.–D° Kupeellah Dabia - - 45	D° - - -	Ramdhun, chatterjea.	- - enjoyed the income of burmotur land, of 3,000 rupees.	31 – –	Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, before the police officers of the thannah ; leaving 4 sons and 2 daughters, all above 12 years.
	18.–D° Korunmony 20	D° - - -	Rammessur, mokerjea.	- - subsisted by his own labour of trade, and died possessed of lakhraj land of 200 rupees.	15 November –	Barrackpore -	- - leaving an infant of 2 years, voluntarily sacrificed herself, by the ceremony of sahamurrun. The police officers were present at the time. Gunganarain, mokerjea, the brother of Rammessur, mokerjea deceased, entered with an engagement to bring up and protect the child.
	19.–D° Sucheemony 27	D° - - -	Ramkishen Roy, chowdry.	- - subsisted on the profits of his talooka of rupees 2,000.	19 – –	Anruadah - -	- - leaving no offspring, voluntarily sacrificed herself, by the ceremony of sahamurrun, in presence of the local police officers of the thannah.
	20.–D° Bhyrublee - 50	D° - - -	Aunundchunder, chatterjea.	- - subsisted by the income of burmotur land of 1,000 rupees.	28 – –	Ditto - -	- - this woman, with her own free will, ascended the funeral pile of her husband, according to the mode of sahamurrun, in presence of the police darogah of the thannah ; leaving 3 sons, all above 20 years.
Joint Magistrate of Barasut— 8.	1.–Mussummaut Ramprea - 75	Brahmin - -	Gungarum, banerjea brahmin.	- - doctor ; supported by lakeraj land.	8 January 1826	Nyhatty ; police officers were present.	- - sahamurrun ; leaving 2 sons, 1 aged 38 years, second 35 years, and 2 daughters, first aged 48 years, another 30 years.
	2.–D° Urnopoorna 40	D° - - -	Ramnudhee, banerjea brahmin.	- - doctor ; supported by lakeraj land.	15 – –	Subsah ; police officers were present.	- - suhamurrun ; leaving a daughter about 6 years of age to the care of her husband's second wife's son, written engagement entered into.
	3.–D° Chittermony 30	D° - - -	Haranund, chatterjea brahmin.	Ditto - - ditto -	31 March –	Dumdamah ; police officers were present.	- - sahamurrun ; leaving 1 son, aged about 13 years, to the care of her husband's mother ; written engagement entered into.
	4.–D° Urnopoorna 50	D° - - -	Ramkishen, gungoolee brahmin.	- - servant ; and lakerahj land.	20 September –	Nyhatty ; police officers were present.	- - sahamurrun ; leaving 1 son, aged 33 years, and 1 daughter 36 years.
	5.–D° Ulukmony - 60	D° - - -	Ramkishore, bhuttacharge, brahmin.	talook and lakeraj land -	22 – –	Ditto - -	- - sahamurrun ; leaving 2 sons, 1 aged 40 years, another 22 years, and 4 daughters, first 26 years, second 20 years, third and fourth twins 16 years, to the care of their husbands.
	6.–D° Puddomony 24	Bydere - -	Groochurn, sein bydee.	- - supported by his own profession as doctor.	6 October –	Ditto - -	- - sahamurrun ; no children.

(*continued*)

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF CALCUTTA—*continued.*							
Joint Magistrate of Barasut—*continued.*	7.–Mussummaut Bimlah - - 36	Brahmin - -	Pittamber Mokerjea, brahmin.	supported by service -	8 Nov. 1826	Nyhatty police officers were present.	sahamurrun; no children.
	8.–D° Russomony - 55	Koit - -	Gopeenath Ghose, koit.	supported by service -	24 – –	Ditto - -	- - sahamurrun; leaving 2 sons, first aged 28 years, another 19 years, and 4 daughters, first 35 years, second 32, third 29, and the other 16 years, to the care of their husbands.
COMMISSIONER OF CUTTACK.							
Cuttack - 10.	1.–Mussummaut Rahasoo - - 21	Khandayte -	Khetr Bashee, khandayte.	- - the husband was a cultivator, and very poor.	25 January 1826	Urkpoor - -	- - this sacrifice took place without previous intimation being given to the police officers, none of whom were in consequence present on the occasion. On subsequent inquiry, there did not appear to have been any legal objection to the sacrifice; and the relations and villagers alleged their ignorance of the orders of Government in excuse of their not having made the prescribed report at the thannah.
	2.–D° Radhoo - 75	Thuthera -	Khundroo Poorsettee, thuthere.	- - the husband was by profession a brazier; and was in good circumstances.	12 February –	Cuttack - -	- - no particular remark occurs to be made. A police burkeendoss was present.
	3.–D° - Bhowanee Dabee - - 21	Bengallee, brahmin	Ramdhun, chutterjea, Bengallee brahmin.	- - the husband obtained his livelihood as a poorshit, and had some lands; and he was in pretty good circumstances.	20 March –	Ditto - -	- - no particular remark is required. The police was present.
	4.–D° Hera Dye - 35	Raje Bunsee -	Dhoorpjye Bhoputte, Hurruchunder Mahaptr Soonbuno.	- - the husband was the rajah of Killahsookindah.	30 – –	Urkpore - -	- - the husband of these 3 women was of the tributary estate of Sookendah, which is situated in the Jungles about 30 miles distant from the police thanah, to which no intimation was conveyed till the sacrifice was over; but on subsequent inquiry by the police officers, there did not appear to have been any legal objection to the sacrifice. The fourth and senior widow survives.
	5.–D°Koustub Dye - 30	Khandaye -					
	6.–D° Ruttun Mala Dye - - 27	Huddum Bunsee, Kundayte -					
	7.–D° Bulbee - - 22	Maintee - -	Junnum Joy Das, maintee.	- - the husband obtained his livelihood by service; and he was in pretty good circumstances.	9 April –	Teerun - -	- - the police were present, and nothing particular occurred.

8.–Dº Amekah - 35	Khundayte -	Ochoot Puter, khundayte.	- - the husband obtained his livelihood by cultivating lands; and he was in pretty good circumstances.	18 – –	Hurryhurpore -	- - the sacrifice appeared to have been voluntary and legal, but took place before the arrival of the police officers, for which neglect the relations, chowkeea, and head of the village, were reprimanded.
9.–Dº Daybokee - 33	Brahmin - -	Nathsulpustee, brahmin.	- - the husband obtained his livelihood by cultivating lands; and he had some lands of his own.	21 May –	Teerun - -	- - the police were present, and no further remark is required.
10.–Dº Surdye - 80	Maintee - -	Haunt, maintee -	- - the husband obtained his livelihood by service; and was in moderate circumstances.	1 Nov. –	Gope - -	- - the police were present, and the sacrifice legal.

N. B.—In addition to the above cases, it may be proper to mention one in which the widow, having performed all the preliminary ceremonies, and entered the flaming pit in which her husband's corpse was burning, made her escape from it, and returned to her village almost unhurt. Her name was Koosnoo, aged 45, of the maintee cast, widow of Hurree, maintee, who had formerly gained his livelihood by service, and was in moderate circumstances. On his death (10 October 1826), she declared her intention of becoming a suttee, and the police officers of thannah Asresur seeing no legal objection allowed the ceremony to proceed; but the widow being unable to endure the pain, made her escape from the pit almost immediately on entering it. She expressed shame and grief at her own want of resolution. No attempt was made to compel or induce her to complete the sacrifice; but had the police officers not been on the spot, it is probable compulsion would have been used in such a case.

Instructions were issued to the darogah to direct the relations of the deceased to take care of the widow, and prohibit them and villagers reproaching or annoying her on the subject of her want of firmness.

In November she was reported to have gone on a pilgrimage to Juggernauth.

Joint Magistrate of Khoordah. 35	1. Mussummaut Doonee - 49	Sonar - -	Sarang Mahapatur, sonar.	- - a silversmith by profession, and died in good circumstances; he left a grown-up son.	9 January 1826	Thannah Khoordah.	- - the women in all these cases burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with Nizamut Adawlut's circular orders.
	2.–Dº Munuko - 20	Brahmin - -	Mahadebellahaputur, brahmin.	- - died in good circumstances, without any heir. The father of the deceased is surhurakar of the village in which he lives.	10 – –	Ditto - -	
	3.–Dº Upurna - 75	Dº - -	Bhaeg Punda, brahmin.	- - the deceased died in good circumstances.	11 – –	Ditto - -	
	4.–Dº Panoo - - 30	Or - - -	Junardun Gujereder, or.	- - the deceased died in fair circumstances, leaving 2 minors, a son and daughter, who were taken charge of by the brother.	2 February –	Ditto - -	
	5.–Dº Bownee - 23	Mahtie - -	Churn Rowotra, mahtee.	- - servant by Rajah Ramchunder Dea at Pooree, and cultivator of land; he left 1 minor son, who was taken in charge by the brother of the deceased.	14th March –	Thannah Koordah	

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAH.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Koordah—*continued.*	6.–Muss^{t} Seeko	40	Mahtie	Brimbadhur Buroo, muhtee.	- - priest of Sangrah, takoor at Bhobnessur, and in good circumstances.	23 April - 1826	Thannah Koordah	
	7.–D° Chartola Deye	60	Khundait	Bunnralee Bhunge, khaundait.	- - the deceased died in good circumstances.	22 May –	Ditto	
	8.–D° Jumoona	40	Muhtee	Suboo Muhapatur, muhtee.	- - service, and in fair circumstances.	- - -	Ditto	
	9.–D° Muchee	17	Brahmin	Juldhur Dukhit, brahmin.	- - the husband of this suttee was in poor circumstances.	29 May –	Ditto	
	10.–D° Chumpa	25	Muhtee	Chundersukur Huruchunder, muhtee.	- - the deceased was in poor circumstances during his illness: he adopted a son of an uncle, who has taken charge of him.	12 June –	Ditto	
	11.–D° Rooknee	20	Brahmin	Sukhur Punda, brahmin.	- - cultivator of lands, and in tolerable circumstances; left neither son nor daughter.	1 July –	Ditto	- - the women, in all these cases, burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	12.–D° Kurhoo	55	Muhtee	Deyetaree Das, muhtee.	- - cultivator of lands, and in good circumstances	1 August –	Ditto	
	13.–D° Kishnoopurna	25	D°	Shambundhoo Udhukaree, muhtee.	- - cultivator of lands, and in fair circumstances.	7 – –	Ditto	
	14.–D° Doorga	30	Brahmin	Kishen Punda, brahmin.	- - cultivator of lands, and in tolerable circumstances. He left a daughter under age, who was taken charge of by the brother of the deceased.	- - -	Ditto	
	15.–D° Burdee	50	Soodur	Harro Behara, soodur.	- - cultivator of lands, and in good circumstances.	16 – –	Ditto	
	16.–D° Downa	40	Tellee	Prandhun Sahu, tellee.	- - cultivator of lands, and in fair circumstances.	9 Dec. –	Ditto	
	17.–D° Birnla	50	Brahmin	Singh Nund, brahmin.	- - holder of some tunkee lands, and in good circumstances. Deceased left 2 grown-up sons.	4 January –	Thannah Proree	
	18. D° Chunderma	27	D°	Gopalmahapatur, brahmin.	- - a surburakur of Paljoosee; poor, and left no sons.	21 Feb. –	Ditto	
	19.–D° Chinchela	23	Muhtee	Bhobnee Putnack, muhtee.	- - deceased died in fair circumstances, and left one daughter, who was taken charge of by the uncle.	2 March –	Ditto	

20.–D° Sulknee - 50	D° - -	Jayoolle Muhtee, muhtee.	- - cultivator of lands, and in fair circumstances: he left a grown-up son	17 – –	Thanah Koodrah		
21.–D° Sursutee - 23	D° - -	Jugbundhoo Patnack, muhtee.	- - holder of some jagur lands; surburakar of Burpuda: he left a daughter, who was taken charge of by the father of the suttee.	29 – –	Ditto - -		
22.–D° Urno - - 28	Brahmin - -	Jyemissur, brahmin.	- - holder of some tunkee lands, and surburakar of one of the sasons near Poore. He left neither a minor son or daughter.	4 May –	Thanah Poore -	- - the women, in all these cases, burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.	
23.–D° Rebutee - 35	D° - -	Gopaul Raeygorroo, brahmin.	- - holder of some lands at a light quit-rent, and in good circumstances.	17 July –	Ditto - -		
24.–D° Cluja - - 38	Muhtee - -	Chuckurahur Muhtee, muhtee.	- - died in fair circumstances, and left a son aged 12 years.	6 August –	Ditto - -		
25.–D° Peetaee - 50	Busooabusoo -	Unkoor Das, busooabusoo.	- - one of the officers attached to the temple of Juggernath at Poonee, and in good circumstances: she left a grown-up son.	- - -	- - -		
26.–D° Parbuttee - 22	Muhtee - -	Munee Muhtee, muhtee.	- - in service, and fair circumstances.	6 January –	Thannah Peeply	- - this suttee burnt with the malee of her deceased husband, after the darogah had satisfactorily ascertained his death from persons sent on purpose to inquire.	
27.–D° Sabra Deye 23	D° - -	Kupeel Das, muhtee.	- - surburakar of Mrs. Teraldeolee, &c. in purgunnah coodes, and died leaving 1 minor son and 1 daughter, who were taken charge of by the elder brother of the deceased.	8 February –	Ditto - -		
28.–D° Doorga - 20	D° - -	Aruth Muhtee, muhtee.	- - the husband of this suttee was in poor circumstances, and left a minor son, who was taken charge of by the brother of the suttee.	10 March –	Ditto - -	- - the women, in all these cases, burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.	
29.–D° Pano - - 20	Brahmin - -	Kupasind Hoomissur, brahmin.	- - the husband of this suttee was in poor circumstances.	22 May –	Ditto - -		
30.–D° Churapa - 58	D° - -	Neelaee Das, brahmin.	- - held some lands at a light quit-rent, and one of the surburakar of Machunder Deyepore and purgunnah coodies.	1 Nov. –	Ditto - -		

(*continued*)

DIVISION OF CALCUTTA — *continued.*

ZILLAHS.	Name of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Koordah—*continued.*	31.–Mussᵗ Kumla - 40	Muhtee - -	Dumbundhoo Bunugrahee, brahmin.	- - a merchant; and in fair circumstances.	22 Feb. 1826	Thanah Banpore	- - The women, in these cases, burnt with the bodies of their husbands; after the due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	32.–Dᵒ Beedahee - 28	Dᵒ - -	Aruth Punda, brahmin.	- - husband, cultivator; and in good circumstances.	27 March –	Ditto - -	
	33.–Dᵒ Numoo Deye 47	Dᵒ - -	Gungadhur Putnack, muhtee.	- - a surburakur of several villages; and in good circumstances.	9 May –	Ditto - -	
	34.–Dᵒ Rumbla - 25	Dᵒ - -	Kunth Dos, muhtee.	- - husband, cultivator; and in good circumstances. He left a daughter, who was taken charge of by the suttee's brother.	28 April –	Ditto Nubba -	- - the deceased's husband died at a distance from his home; and this suttee burnt with the mala of the deceased, after due inquiry by the police.
	35.–Dᵒ Mookta - 20	Dᵒ - -	Bukaree Putnack, muhtee.	- - died in good circumstances.	15 June –	Ditto - -	- - the woman, in this case, burnt with the body of her husband; and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
Joint Magistrate of Balasore.	- - - - -	- - -	- - -	- - None.			

DIVISION OF DACCA.

Backergunge 45 -	1.–Mussᵗ Tareenee Dabia - - 60	Brahmin - -	Kislochunder Bhullacharge.	- - priest; in indigent circumstances.	23 January 1826	Gourneddy -	- - it appears, from the darogah's report, that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	2.–Dᵒ Aubhareeah Dabia - - 70	Dᵒ - -	Sham Ramchuckerbuty, brahmin.	- ditto - ditto.	8 Feb. –	Kellacolly -	ditto - - ditto - - ditto.

3.–Dº Dhun Malla 25	Soodder - -	Kistuomohun Goha, soodder.	- - peasant; in indigent circumstances.	22 – –	Angareeah -	- - it appears from the darogah's report that the deceased has left a daughter, about 3 years old, and that she was not with child. The brother and the mother of Kistomohun, and the mother of Kistomohun Gooh, have entered into the necessary engagement for the maintenance of the infant. The deceased burnt on the funeral pile of her husband of her own accord, in the presence of the police officers.
4.–Dº Ramluck Khee 30	Dº - -	Mirtun Joy Doss, soodder.	- - ditto - -	12 March –	Nulchetty -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
5.–Dº Maha Myah 50	Dº - -	Hurroopersad Goah, soodder.	- - ditto - -	15 April –	Dº - -	- - it appears from the darogah's report the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
6.–Dº Bhowanny - 60	Dº - -	Beyjonarain Kur, soodder.	- - merchant; in indigent circumstances.	18 – –	Dº - -	- - ditto - - ditto - - ditto.
7.–Dº Ramonee - 20	Dº - -	Gopeechunder Berin, soodder.	- - labourer; in indigent circumstances.	18 May –	Dº - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, and of her own accord, in the presence of the police officers.
8.–Dº Bistopruah - 45	Byde - -	Ram Doollahsein, byde.	- - doctor; in indigent circumstances.	20 – –	Kutwaleeparah -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
9.–Dº Surrusuttee - 50	Soodder - -	Roopchunder Bose, sooder.	- - merchant; in indigent circumstances.	27 – –	Burrisaul -	- - ditto - - ditto - - ditto.
10.–Dº Rammonee - 45	Brahmin - -	Raujchunder Chaterjea, brahmin.	- - priest; in indigent circumstances.	18 June –	Nulchitty -	- - ditto - - ditto - - ditto.
11.–Dº Bidda - 80	Chundall - -	Sookdelechung, chundall.	- - peasant; in indigent circumstances.	- Ditto -	Mizzagungo -	- - ditto - - ditto - - ditto.
12.–Dº Rowsona - 22	Soodder - -	Rajchunder Ghose, sooder.	- - ditto - -	- Ditto -	Kelalcally -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DIVISION OF DACCA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	13.–Mussᵗ Ruttun Malla - -	30	Soodder - -	Puddolochun Doos, soodder.	- - peasant; in indigent circumstances.	23 June 1826	Kellacaly - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	14.–Dº - Manick Malla - -	40	Brahmin - -	Hurree Ram, bhuttacharge.	- - talookdar; in affluent circumstances.	25 – –	Gournuddy -	- - it appears from the darogah's report that the deceased has left 3 daughters; the 2 eldest are married, and the youngest is said to be about 3 years old. The eldest sister has entered into the necessary engagement for the maintenance of the youngest. The deceased was not with child, and she burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	15.–Dº Ramdoorga	40	Dº - -	Joychunder Bhulacharge, brahmin.	- - priest; in indigent circumstances.	30 – –	Kellacaly - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	16.–Dº Rammonee	20	Dº - -	Ruttun Kishen, chukerbutty brahmin.	- - ditto - -	10 July –	Barrisaul - -	- - ditto - - ditto - - ditto.
	17.–Dº Lukhee	50	Washerman's caste.	Ramanee, washerman.	- - washerman; in indigent circumstances.	11 – –	Nulchitty - -	- - it appears from the darogah's report that the deceased has left 4 sons, and the youngest is said to be about 5 years old. The eldest brother has entered into the necessary engagement for the maintenance of the youngest. The deceased was not with child; and she burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	18.–Dº Sulpuruah	30	Brahmin - -	Ramkinker Surma, brahmin.	- - priest; in indigent circumstances.	14 – –	Kutwaeepara -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

19.–Dº Somuttra	30	Soodder	Sam Ram Doss, soodder.	- - peasant; in indigent circumstances.	16 – –	Argareeah	- - it appears from the darogah's report that the deceased has left 2 sons, the eldest aged 7 and the youngest 5, and that she was not with child. A brother of Mussummaut Sumatra has entered into the necessary engagement for the maintenance of the children. The deceased burnt herherself on the funeral pile of her husband of her own accord, in the presence of the police officers.
20.–Dº Doorga	30	Chundal	Sona Ramchung, chundhall.	- - ditto - -	1 August –	Nulchitty	- - it appears from the darogah's report that the deceased has left a son and a daughter, the former's age is said to be about 8, and of the youngest 4, and that she was not with child. A brother of the deceased has entered into the necessary engagement for the maintenance of the children. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
21.–Dº Tarramonee Dabeeah	50	Brahmin	Ramsunker, chuckerbutty.	- - priest; in indigent circumstances.	10 – –	Barrisaul	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
22.–Dº Puddum Malla	45	Sooder	Ramhurry Roy, soodder.	- - hawaladar; in indigent circumstances.	12 – –	Ditto	- - ditto - - ditto - - ditto.
23.–Dº Bistopreeah	55	Dº	Ram Ruttun Doss, soodder.	- - talookdar; in affluent circumstances.	15 – –	Nulchitty	- - ditto - - ditto - - ditto.
24.–Dº Sona Monee	24	Byde	Rauj Mohun Sein, byde.	- - talookdar; in indigent circumstances.	16 – –	Ditto	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of the husband of her own accord, in the presence of the police officers.
25.–Dº Dourbutty	70	Brahmin	Ram Ruttun Aucharge, brahmin.	- - priest; in indigent circumstances.	23 – –	Ditto	- - ditto - - ditto - - ditto.
26.–Dº Koasheelah	20	Soodder	Ram Manick Doss, soodder.	- - peasant; in indigent circumstances.	20 Sept. –	Ditto	- - ditto - - ditto - - ditto.
27.–Dº Opoorba	65	Byde	Chunder Sicker Sein, byde.	- - doctor; in indigent circumstances.	25 – –	Gournuddy	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DIVISION OF DACCA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	28.–Mussummaut Mohun Malla 25	Soodder - -	Ramsoonder Doss, soodder.	- - peasant; in indigent circumstances.	19 October 1826	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	29.–D° Ramsona - 35	Byde - -	Neel Madholee Doss, byde.	- - doctor; in indigent circumstances.	26 – –	Gournuddy -	- - it appears from the darogah's report that the deceased has left 3 sons and 3 daughters; the youngest is a son, aged about 6 years; and the brother of Neel Madholee has entered into the necessary engagements for the maintenance of the youngest child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	30.–D° Surb Dyah - 23	Soodder - -	Rammohun Manjee, soodder.	- - talookdar; in indigent circumstances.	28 – –	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	31.–D° Ram Monee 25	D° - -	Doorgapershaud Doss, soodder.	- - servant; in indigent circumstances.	1 Nov. –	Gournuddy -	- - ditto - - ditto - - ditto.
	32.–D° - Kunchun Malla - - 70	D° - -	Subpersaud Doss, soodder.	- - merchant; in affluent circumstances.	6 – –	Nulchitty -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	33.–D° Poorneema - 55	Chundaul -	Ramkunth Chung, chundaul.	- - peasant; in indigent circumstances.	9 – –	Tugrah - -	- - ditto - - ditto - - ditto.
	34.–D° Ramdoorga 60	Soodder - -	Ram Ram Gooh, soodder.	- - talookdar; in affluent circumstances.	10 – –	Nulchitty - -	- - ditto - - ditto - - ditto.
	35–D° Rammalla - 45	Washerman's caste	Prankishto, washerman.	- - washerman; in indigent circumstances.	21 – –	Ditto - -	- - ditto - - ditto - - ditto.

36.–D° Surb Joyah	25	Soodder - -	Cossee Chunder Roy, soodder.	- - hawaladar; in indigent circumstances.	25 – –	Gournuddy -	- - it appears from the darogah's report that the deceased has left a daughter, about 3 years old, and that she was not with child. Two brothers of Cossee Chunder Roy have entered into the necessary engagement for the maintenance of the infant. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
37.–D° Ram Doorga	35	Brahmin - -	Bhowannypershaud Chuckerbutty, brahmin.	- - ditto - -	27 – –	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
38.–D° Seettabuttee	80	Sooddar - -	Durpnaràin Sein, soodder.	- - ditto - -	- Ditto -	Angareeah -	- - ditto - - ditto - - ditto.
39.–D° Ram Malla, alias Raujessuree - -	30	Brahmin - -	Cosseenauth Banerjeea, brahmin.	- - talookdar; in affluent circumstances.	8 Dec. –	Ditto - -	- - it appears from the darogah's report that the deceased has left 2 sons, one 7 years old, and the other 5, and that she was not with child. The brother of Mussummaut Ruj Malla has entered into the necessary engagement for the maintenance of the children. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
40.–D° Seedeesurree	60	D° - -	Gunga Doss Biddabhoooun, brahmin.	- - ditto - -	10 – –	Ditto - -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
41.–D° - Chunderpreeah - -	50	Soodder - -	Mirtunjoy Roy, soodder.	- - zumindar; in affluent circumstances.	13 – –	Kutwaleeparah -	- - ditto - - ditto - - ditto.
42.–D° Gunga Monee	25	Brahmin - -	Ruttunkishen Chaterjea, brahmin.	- - talookdar; in affluent circumstances.	14 – –	Gournuddy -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DIVISION OF DACCA—*continued*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	43.—Mussᵗ Surb Joyah - - 24	Byde - -	Bydenath Doss, byde.	- - servant; in indigent circumstances.	23 Dec. 1826	Gournuddy -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	44.—Dº Ruttun - 25	Washerman's caste	Radhaskishen, washerman.	- - washerman; in indigent circumstances.	30 — —	Angareeah -	- - ditto - - ditto - - ditto.
	45.—Dº Unnopoonnah - - 40	Byde - -	Nubkissen Sein, byde.	- - talookdar; in affluent circumstances.	- Ditto -	Nulchitty -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
Chittagong - 1.	1.—Mussᵗ Jussudah - 80	Soodder - -	Moocktaram, soodder.	- - husbandry; has some property.	15 July 1826	Zorawargunge -	- - she burnt herself voluntarily with the corpse of her husband; police officer was in attendance on the spot; she left no infant children, and there was no legal disability.
Joint Magistrate of Noacolly -	- - - - -	- - - -	- - - -	—None.—			
City Dacca 12.	1.—Mussᵗ Kurroonamye - - 56	Byde - -	Kishenkaunt, gopt.	- - her husband possessed property to the value of sicca rupees 4,000, but did not follow any profession.	16 January 1826	Sabaur - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussumaut Kurroonmye had no infant children. The police officers were present at the time, and no legal impediment existed.
	2.—Dº Ornopoorna - 45	Dº - - -	Kewul Kishen, sein.	- - her husband had no property of his own, and his profession was that of a Bengal mohurer.	21 March —	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Ornoopoorna had no infant children. The police officers were present at the time, and no legal impediment existed.

3.–D° Gourmoney Dabeea - - 27	Brahmin - -	Bydeenauth, surma.	- - her husband was a zuzmany brahmin, and possessed property to the value of sicca rupees 200.	21 April –	Solaghun - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Gourmony had no infant children. The police officers were present at the time, and no legal impediment existed.
4.–D° Mohun Malla 60	Sooder - -	Neelkunth, sing	- - her husband had no property of his own, and his profession was that of a cultivator.	26 July –	Mulfutgunge -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Mohun Malla had no infant children. The police officers were present at the time, and no legal impediment existed.
5.–D° Rajesury - 35	Brahmin - -	Puddoluchun, chattatee.	- - her husband held a petty talook of his own, and his profession was that of a Bengal mohurer.	30 July –	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Rajesury had no infant children. The police officers were present at the time, and no legal impediment existed.
6.–D° Taramony Dabeea - - 19	D° - - -	Bessessur, surma	- - her husband was a zuzmany brahmin, and possessed property to the value of sicca rupees 100.	11 Sept. –	Setaghur - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Taramoney Dabeea had no infant children. The police officers were present at the time, and no legal impediment existed.
7.–D° Khamungkurree - - 21	Byde - -	Gooroopershad, doss.	- - her husband was generally employed as a native doctor or kubeerauj, and had no property of his own.	14 – –	Mulfutgunge -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Khamungkurree had an infant son of 2 years and 6 months old; the prescribed engagement was entered into by Rajeeblochun Doss, the cousin of her husband, who accordingly took charge of the child. The police officers were present at the time, and no legal impediment existed.
8.–D° Tareence - 50	D° - - -	Kishen Kinker, sein.	- - her husband had no property of his own, and his profession was that of a Bengal mohurer.	24 – –	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Tareenee had no infant children. The police officers were present at the time, and no legal impediment existed.
9.–D° Kurreeperceah 64	Brahmin - -	Hurry Kishen, chowdry.	- - her husband possessed property to the value of sicca rupees 400, and his profession was that of a Bengal mohurer.	13 Oct. –	Ditto - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Tareenee had no infant children. The police officers were present at the time, and no legal impediment existed.
10.–D° Shuboo Soondurree - - 21	D° - - -	Cossy Doss, but tacharge	- - her husband was a pundit brahmin, and had household property of small value.	2 Nov. –	Mulfatgunge -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Shuboo Soondurree had no infant children. The police officers were present at the time, and no legal impediment existed.

(*continued*)

DIVISION OF DACCA—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City Dacca—*continued.*	11.–Mussᵗ Subuddra 60	Sooder - -	Ramraja, deo -	- - her husband held a petty talook of his own, and was generally employed as a mohurer.	13 Nov. 1826	Mulfatgunge -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussumat Subuddra had no infant children. The police officers were present at the time, and no legal impediment existed.
	12.–Dᵒ Ornoopoorna 26	Dᵒ - -	Dangoo, paul -	- - her husband was employed in selling beetle-leaves, and had household property of small value.	9 Dec. –	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussumat Ornoopoorna had no infant children. The police officers were present at the time, and no legal impediment existed.
Dacca Jelalpore 3.	1.–Mussᵗ Mooklisuree of Maschar Dhooldee 25	Kahet - -	Callachand, ghose	- - the husband of the deceased was a moonshee in the civil court of zillah Raujeshye, and talookdar.	6 March 1826	Belkea - -	- - the darogah's report states that the woman had no son: she burnt herself with the dead body of her husband by her own accord; and the ceremony was performed in conformity with the Hindoo law, in presence of local police officers and the nazir of the court.
	2.–Dᵒ Sreemuty of Luckeecool - 30	Sahoo - -	Chytan, podar -	- - the husband of the deceased was a podar and talookdar.	5 June –	Ditto - -	- - the darogah's report states that the woman had 3 daughters and a son, aged from 3 to 12 years; and, to nourish and educate them during their infancy and minority, had been delivered in charge of Netaye, podar, the brother of the deceased: the engagement was executed by him. She burnt herself with the deceased body of her husband by her own accord; and the ceremony was performed in conformity with the Hindoo law, in presence of the magistrate and the local police officers.
	3.–Dᵒ Cassee Preah of Besandanga 50	Boyde - -	Ramanund, doss	- - the husband of the deceased was a servant of the Hon. Company's establishment in the Board of Revenue, to the salary of 70 rupees per mensem, and talookdar.	19 July –	Bailguteah -	- - the darogah's report states that the woman had a son and 3 daughters, aged from 16 to 30 years: she burnt herself with the dead body of her husband by her own accord, and the ceremony was performed in conformity with the Hindoo law, in presence of the local police officers.

Mymensing - -	- - - - - -	- - -	- - -	—None.—			
Sylhet - - -	- - - - - -	- - -	- - -	—None.—			
Tipperah - 4.	1.–D° Solochunah - 50	Sooder - -	Ramhurry Dult, alias Punchanund, sooder, aged 70 years.	- - servant and husbandman; reported to have been in respectable circumstances.	27 April 1826	Hageegunge -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband, in the presence of Jugernauth Sein, mohurer, and Kishen Singh, burkundaze of the thannah. Died leaving issue 2 sons and 2 daughters; eldest son aged 40 years, and the youngest 23 years; eldest daughter aged 26 years, and the youngest 18 years.
	2.–D° Chunder Kulla 33	Chundal - -	Ghumny Ram Chung, chundal, aged 60 years.	- - fisherman; reported to have been in respectable circumstances.	17 May –	Cutwally - -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband, in the presence of Kewal Kishen, mohurer, and Hurry Singh, burkundaze of Cutwally. Died leaving issue one daughter, aged 20 years.
	3.–D° Arrahury - 70	Joogy - -	Beshenauth, joogy, aged 95 years.	- - weaver; reported to have been in respectable circumstances.	- - Ditto - -	Thurlah - -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband in the presence of the darogah, and Sha Mahomed and Shumsher, burkundazes of the thannah. Left issue 3 sons; the eldest aged 51 years, the second 40 years, and the youngest 38 years.
	4.–D° Dagee - - 30	Carpenter -	Focanny, carpenter, aged 42 years.	- - carpenter; reported to have been in respectable circumstances.	7 August –	Cutwally - -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband, in the presence of Kemul Kishen, mohurer; Hurry Singh, burkundaze, and Ram Doss Singh, hurkurrah of the thannah. Left issue one daughter and one son; the former aged 10, and the latter 6 years: they are both placed in the charge of Poornanund, a relation of the deceased, who has entered into an agreement, according to the regulations, to support and educate them.

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF MOORSHEDABAD.							
Beerbhoom - 4.	1.–Mussᵗ Jeykalee Thakooranee - 30	Brahminee -	Khoodiram Mokerjeea, brahmin.	- - obtained his living by service, and was versed in the Bengalese.	9 Jan. 1826	Labpoor - -	- - on receiving intimation of the widow of the deceased having an intention to become a suttee, the darogah of the thannah repaired to the spot, and as no prohibitory reason existed, she of her own free will burnt herself along with her husband's corpse.
	2.–Dᵒ - Unopoorna Thakooranee - 60	Dᵒ - -	Gobindchund Mokerjeea, brahmin.	- - obtained his living by service, and was acquainted with the Bengalese.	6 April –	Khurroon - -	ditto - - ditto - - ditto.
	3.–Dᵒ Petumburee Thakooranee - 32	Dᵒ - -	Doorgapershad Mokerjeeah, brahmin.	- - obtained his living by service, and was versed in Bengalese.	20 July –	Soory - -	ditto - - ditto - - ditto.
	4.–Dᵒ Lukheesuree Debeea - - 30	Dᵒ - -	Dataram Roy, brahmin.	- - ditto - -	11 Nov. –	Lobpoor - -	ditto - - ditto - - ditto.

N. B.—No other suttees took place within this district during the above year; nor was there any instance of a woman having made up her mind to burn herself, who afterwards desisted through the persuasion of her relations or friends, or interposition of police officers.

Bhaugulpore -	- - - - -	- - - -	- - - -	— None. —			
Joint Magistrate of Monghyr -	- - - - -	- - - -	- - - -	— None. —			
Dinagepore -	- - - - -	- - - -	- - - -	— None. —			
Joint Magistrate of Maldah -	- - - - -	- - - -	- - - -	— None. —			

City Moorshedabad - 4.	1.–Mussᵗ Unoomotee 27	Cait - -	Daikoodutt, alias Byjenauth, coit.	- - it appears from the darogah's report that the deceased procured a subsistence by the sale of gotah.	19 Jan. 1826	Mahajuntolee -	- - Mussumat Unoomutee burned with the corpse of her husband, in the presence of the police officers, by the ceremony of suhamurrun, in the absence of any legal impediment to her becoming a suttee.
	2.–Dᵒ Bhuwannee - 40	Brahmin - -	Pudlochun Mookerjah, brahmin.	- - the deceased is reported to have obtained a subsistence from Rajah Hurree Nauth Roy.	12 March –	Shoogah Gunge	ditto - - ditto - - ditto.
	3.–Dᵒ Gourmonnee 45	Dᵒ - -	Madhol, brahmin	- - the deceased procured a subsistence from the rent of birmutteer land, and charity.	23 July –	Baujbarree -	- - Mussumat Gourmonnee sacrificed herself with the corpse of her husband, in the presence of the police officers, by the ceremony of sahamurrun, leaving a son of the age of 22 years.
	4.–Dᵒ Gourmunnee 80	Dᵒ - -	Manickchurn Gosyne, brahmin.	- - it is reported by the darogah that the deceased procured a living by the help of his shewucks.	3 Oct. –	Burrooah - -	- - this sacrifice took place in conformity with the bewustahs circulated by the Sudder Nizamut Adawlut. The deceased has left 2 grown-up sons.

See Magistrate's letter of the 13th February 1827.

Purneeah - -	- - - - - -	- - - -	- - - -	- — None. — -	- - - -	- - - -	- - no suttees have taken place during the year.
Rajshahye - -	- - - - - -	- - - -	- - - -	— None. —			
Joint Magistrate of Bagoora -	- - - - - -	- - - -	- - - -	— None. —			
Rungpore - -	- - - - - -	- - - -	- - - -	— None. —			
Commissioner of Rungpore -	- - - - - -	- - - -	- - - -	— None. —			

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF PATNA.							
Behar - - 3.	1.–Muss^{t} Dibcoonwur - - - 20	Raujpoot - -	Migrag Sing, raujpoot.	malick and malgoozar -	13 March 1826	Thannah Nowabad.	- - this woman burned herself with the body of her husband, and left a child 5 years of age. The police officers were not present at the suttee.
	2.–D° - Doman Coonwar - - 60	Koit - -	Khim Chund, koit.	ditto - - ditto - -	10 April –	D° Gya - -	- - this woman burned herself with the corpse of her husband; she had no children. The police officers arrived after the suttee had taken place.
	3.–D° Munbassee - 16	Bahman - -	Sunker Roy, bahman.	cultivator of land - -	17 July –	D° Urwul -	- - this woman burned herself with the corpse of her husband; she had no children; and the police officers arrived while the suttee was burning.
Joint Magistrate of Monghyr -	- - - - -	- - - - -	- - - - -	— None. —			
City of Patna - 4.	1.–Dareeao's wife; the particular name of this woman unknown - - - - 60	Bahbunnee -	Duriao Singh, babhun.	- - zumindar malick of mouja Lalgunge.	5 April –	Bickram - -	- - left 2 sons, one by the age of 12 years and the other of 9 years; these children are under the protection of Puhlwan Singh, the brother of Duriar Singh, deceased. The thannadar of Bickrum was present, exerted himself to prevent the suttee, but without effect. Burnt herself with the body of her husband on the 5th April 1826.
	2.–D° Ram Koowur 70	Rajpooteen -	Sumbhoo Rai, rajpoot.	service - - - -	19 July –	Sadickpoor -	- - left 2 sons, one 32 years and the other 27 years of age, both of whom are chaprossees. The thannadar and the sons of the deceased were present at the cremation, and exerted themselves to prevent the suttee, but without effect. Burnt herself with the body of her husband on the 19th July 1826.
	3.–D° Deepkoowur 60	Brahminee -	Lokenath Misser, brahmin.	- - supported himself and family by the profit arising from a share in the bha- mineral fees of a village.	2 September –	Sultingunge -	- - the magistrate was present and endeavoured to prevent the cremation; his efforts however were not attended with effect, and no legal objection to the suttee in question existed. Burnt herself with the body of her husband on the 2d September 1826.

	4.–Dº Mootee - 21	Dº - - -	Bulwunt Pattach.	- ditto - - ditto - -	8 October –	Magulpoorah -	- - Mussumat Mootee was childless, and notwithstanding the presence and exertion of the thannadars, and other police, she declared herself determined to become suttee. Burnt herself with the body of her husband on the 8th October 1826.
Goruckpore 22	1.–Mussᵗ Thujye - 20	Rajpootin -	Baboo Madho Sing, chubtree.	zemindar - - -	31 April 1826	Thannah Bansgaon.	- - in this case the suttee took place before the arrival of the police, the woman left an infant child, but the heirs executed the required ikrarnamah to take charge of it, and the ceremony was otherwise according to the published bebusta.
	2.–Dº Chutteea - 30	Brahminee -	Seetub Pershaud, tewaree.	beggar - - - -	21 May –	Thannah Bansgoon Mirhurreea.	- - the suttee took place before the arrival of the police, the ceremony was in accordance with the published bebusta, the woman burnt with the body of her husband.
	3.–Dº Rujnee - 50	Ahurin - -	Bucktour Aheer.	cultivator - - -	5 – –	Dº Deoneea -	- - ditto - - ditto - - ditto.
	4.–Dº Haman Chullee - - 20	Brahminee -	Lallbiharee, brahmin.	ditto - - - -	9 – –	- Ditto -	- - ditto - - ditto - - ditto.
	5.–Dº Bhugowannee 70	Burnawarin -	Banarussee, burnawan.	ditto - - - -	15 – –	Thannah Kusseea.	- - ditto - - ditto - - ditto.
	6.–Dº Ujnashee - 23	Brahminee -	Nundpershaud Zewarree, brahmin.	zemindar and cultivator -	7 July –	Dº Peipraick -	- - ditto - - ditto - - ditto.
	7.–Dº Soobucknee - 45	Koormin - -	Bickurn.	labourer - - -	15 – –	Dº Kusseea -	- - ditto - - ditto - - ditto.
	8.–Dº Sujharee - 21	Kaytheir - -	Sohunloll, koit	cultivator - - -	25 – –	Dº Ghooghoolee	- - ditto - - ditto - - ditto.
	9.–Dº Jusowontee - 77	Dº - -	Bhudloolol, koit	kanoongoe - - -	26 – –	Dº Meergunge	- - ditto - - ditto - - ditto.
	10.–Dº Sujnee - 25	Brahminnee -	Beneemadhooapudhea, brahmin.	cultivator - - -	1 January –	Sudder Thannah	- - ditto - - ditto - - ditto.
	11.–Dº Rumrah - 60	Dº - -	Dirdial Misr, brahmin.	zemindar and cultivator -	14 August –	Thannah Deoreea	- - ditto - - ditto - - ditto.
	12.–Dº Aodhu - 80	Rajpootin - -	Judoo Sing, rajpoot.	ditto - - ditto -	21 – –	- Ditto -	- - ditto - - ditto - - ditto.
	13.–Dº Kubooteree 80	Brahminee -	Hurbunasmion, brahmin.	zemindar and beggar -	3 October –	- Ditto -	- - ditto - - ditto - - ditto.
	14.–Dº Lutcheea - 40	Seinthwarin -	Noher Sunthwar.	cultivator - - -	10 – –	Thannah Kussua	- - ditto - - ditto - - ditto.
	15.–Dº Koongna - 25	Rajpootin - -	Autar Sing, rajpoot.	zemindar and cultivator -	11 – –	Sudder Thannah	- - in this case the suttee took place before the arrival of the police, the woman left 3 infant children, the persons concerned were summoned but concealed themselves. The case is therefore still under investigation.

(*continued*)

DIVISION OF PATNA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Goruckpore—*continued.*	16.–Muss^{t} Emeerta	60	Brahminee -	Toorant Misr, Brahmin.	beggar - - - -	6 November 1826	Thannah Deoreea	- - in this case the suttee took place before the arrival of the police, the ceremony was in accordance with the published bebusta; the woman burnt with the body of her husband, but the persons who appeared to have been concerned were summoned, and the case is still under investigation.
	17.–D° Bhugowannee - -	60	Ahurin - -	Neerhoo - -	labourer - - -	6 – –	Thannah Deoreea	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebusta. The woman burnt with the body of her husband.
	18.–D° Nundoo	45	Brahminnee -	Jeolall Pande, Brahmin.	cultivator - - -	30 – –	D° Gye Ghaut	- - in this case the suttee took place before the arrival of the police. The woman left one infant child, but the heirs executed the required ikrarnama to take charge of it, and the ceremony was authorized according to the bebusta.
	19.–D° Hoolasee	70	D° - -	Bisram Rapudhea, Brahmin.	beggar - - - -	1 December –	D° Deoreea -	- - the suttee took place before the arrival of the police; the ceremony was in accordance with the published bebusta. The woman burnt with the body of her husband.
	20.–D° Deelah -	70	Rajpootin - -	Sirdar Sing, Rajpoot.	zemindar - - -	3 – –	- Ditto -	- - ditto - - ditto - - ditto.
-	21.–D° Pannah	100	Loharrin - -	Ugand Lohar -	cultivator - - -	7 – –	Thannah Deoreea	- - ditto - - ditto - - ditto.
	22.–D° Chaurasee	42	Brahminee -	Gopaul Dut Mean, brahmin.	zemindar - - -	26 – –	- Ditto -	- - ditto - - ditto - - ditto.
Ramghur - 3.	1.–Muss^{t} Ruttun Coonar - -	45	Rajpoot - -	Huldhur Boy, rajpoot.	- - the profession of her husband was cultivator and zemindar; and he was in good circumstances.	15 November 1826	Maharaj Gunge in Chota Nagpoor.	- - this sacrifice took place by the ceremony of sahamurrun. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy, nor uncleanness, at the time of sacrifice. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.

	2.–Mussᵗ Boongeo	50	Rujwar - -	Kaseerram Rujwar.	- - the profession of her husband was cultivator, and was in good circumstances.	4 March	Echack - -	- - this sacrifice took place by the ceremony of sahamurrun. It appears from the daragah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy, nor uncleanness at the time of sacrifice. The jemadar of the thannah was present at the time of the performance of the ceremony.
	3.–Dº Kurnfool	29	Rajpoot - -	Sheopursaud Sing, Rajpoot.	- - ditto - - ditto - -	18 – –	Aurungabad -	- - this sacrifice took place by the ceremony of anoomurrunie. It appears from the darogah's report, that the husband died at Gya; the wife being informed of the circumstance, she burnt herself, together with her husband's turban, according to the ceremony of anoomurrunie three days after, notwithstanding the remonstrances of her neighbours, leaving no infant children, neither was she in a state of pregnancy, nor uncleanness at the time of sacrifice. Muneenauth Sing, her father-in-law, was brought to the court, and a fine imposed on him for having not given information of the suttee to the thannah before the performance of the ceremony. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.
Sarun - - 10.	1.–Mussᵗ Moonguah - -	12	Banneean -	Bhurrosee, banneeah.	- - dealer in salt and tobacco.	5 March 1826	Fultehpore -	- - this suttee, which took place before I took charge of this district, was irregular, as the woman was under 16 years of age, but the pundit to whom the acting magistrate referred the case, according to a prevalent custom in this office, which has since been discontinued, declared it to be regular, and nothing further was done. From the thannah report, it appears that no undue influence or intimidation was used to induce the woman to sacrifice herself; on the contrary, that the relations tried to dissuade her from it, she was not pregnant, nor had she any children. Her husband was a poor man, and could neither read nor write. The police officers did not receive information soon enough to enable them to be on the spot when the suttee took place.
	2.–Dº Ghooneeah	90	Bhoonharreen -	Shew Raee, boonhaur.	cultivator - - -	22 – –	Hooseypoor -	- - Mussumet Ghoonneeah voluntarily burnt herself on the funeral pile of her husband, deceased, her relations tried their utmost to dissuade her from so doing, but without effect; before the police officers could reach the spot she was sacrificed; she was not pregnant, nor has she left any children. Sheu Raee Bhoonhaur could neither read nor write any language, and was of a poor class.

(*continued*)

DIVISION OF PATNA—*continued*.

ZILLAHS.	Name of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Sarun—*continued*.	3.–Muss^{t} Aujnassee	45	Brahmanee -	Bunsee Pandey, brahmin.	cultivator - - -	9 April 1826	Thannah Tajepoor.	- - this suttee took place before I came to this district, and the circumstances were the following;—The woman's husband was a brahmin; after his death his relations put the body on the funeral pile, set fire to it, and quitted the place to bathe, and the woman took this opportunity of mounting the pile and burning herself. I apprehend that this suttee was regular, although the woman was a brahmin, as it was the actual funeral pile of the husband, and no other cause of objection existed. No previous information was given to the police, who discovered the circumstance afterwards. The husband could neither read nor write, and was a man of no property.
	4.–D° Millurberrundaw - - - -	67	D° - -	Goureeshunker Appudduah, brahmeen.	ditto - - - - -	20 – –	D° Boggha -	- - Muss^{t} Meerberrundaw voluntarily burnt herself on the funeral pile of her deceased husband; her relations and the police officers endeavoured to dissuade her from so doing, but without effect. She has left no children under age, nor was she pregnant. Goureesunkur could read and write Hindee, and was a man of property.
	5.–D° Lounjee - -	18	D° - -	Gundrup Pandys, brahmin.	ditto - - - -	11 January	D° Hoosaypoor	- - Mussumet Lounjee voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers endeavoured to dissuade her from so doing, but without effect. She has left no children under age, nor was she pregnant. Gundrup Pandey could neither read nor write, and was of a poor class.
	6.–D° Birruncheeah	25	Kooerrun - -	Kunnye Rowuth, koerree.	employment - - -	20 July –	D° Bittiah -	- - Mussumet Birruncheeah voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and police officers did their best to prevent her from so doing, but without effect. She has left no children under age, nor was she pregnant. Kunnye Rowuth could read and write, and was a man of property.
	7.–D° Muddooraw -	50	D° - -	Bhoordur, kooerree.	cultivator - - -	27 August –	D° Derouley -	- - Mussumet Muddooraw voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers endeavoured to dissuade her from so doing, without effect. She was not pregnant, nor has she left any children. Bhoondur Koorree could neither read nor write, but was a man of property.

(*continued*)

	8.–Dº Lukkeeah - 25	Brahminee -	Buggoo Misser, brahmin.	ditto - - - -	19 Sept. –	Sewaun - -	- - Mussumet Lukkeeah voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers endeavoured to dissuade her from so doing, but without effect. She was neither pregnant, nor has she left any children under age. Buggoo Misser could read and write Hindee, and was a man of property.
	9.–Dº Hurkoowur 50	Koietteen - -	Gujrauj Doss, koit.	ditto - - -	4 Nov. –	Hoosaypore -	- - Mussumet Hurkoowur voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers did their best to dissuade her from so doing, but without effect. She was not pregnant, nor has she left any children under age. Gujrauj Doss could read and write Hindee, and was a man of property.
	10.–Dº Doomree 100	Lehar - -	Toollaw, lohar -	blacksmith - - -	15 – –	Tagepoor - -	- - This was rather an extraordinary case. The woman was not burnt by the assistance of any person, and therefore no one could be blamed. Her husband had been dead more than ten years, and she was with him when he died, and it does not appear that she was at the time disqualified from being a suttee; but one day she went of her own accord, without consulting any person, to a place where the villagers had collected a quantity of fire-wood in a heap, and burnt herself on it with a wooden shoe and turban of her deceased husband, which she had kept. The people tried to prevent her, but were deterred by her invoking curses on them if they did. The suttee was of course irregular, but it was the woman's own act. The husband was a man of some property, but could neither read nor write.
Shahabad - 22	1.–Mussᵗ Phakuneo 20	Rajpoot - -	Sooumbur Rae, rajpoot.	- - sepoy; left property valued at 40 rs.	23 January 1826	Thannah Arrah at Saurswan, 4 coss from the thannah.	- - The widow is stated to have burnt herself with her sindhora immediately on hearing of her husband's death, which occurred while he was on service. She left no children. No information was taken to the thannah till after the sacrifice had been completed.
	2.–Dº Dhoopeea - 40	Dº - - -	Gooman Rae, rajpoot.	- - Dº - - 50 rs. -	8 February –	Thannah Sahseram, at Kurma, 2 coss from the thannah.	- - The widow is stated to have sacrificed herself on the funeral pile of her husband. She left no young children. Information of the intended sacrifice was taken to the thannah, but before the thannadar could arrive the sacrifice was completed.

(*continued*)

DIVISION OF PATNA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad—*continued.*	3.–Mussᵗ Zeerua	60	Brahmin - -	Uzgaibee Zewarree, brahmin.	- - cultivator; left property valued at 40 rupees.	26 February 1826	Thannah Doomrocon, at Ramoe barrea, 3 coss from the thannah.	- - information of the widow's intention was taken to the thannah, but before a police officer could arrive the sacrifice was completed. The widow is stated to have sacrificed herself on the funeral pile of her husband; she left no young children.
	4.–Dº Lonekullee	20	Rajpoot - -	Ramhit Sing, rajpoot.	- - son of a sharer of a small estate; left no property.	28 April –	Thannah Dhangueer, at Chilha, 4 coss from the thannah.	- - no information was taken to the thannah till a month after the sacrifice. The widow is stated to have burnt herself on the funeral pile of her husband; she left no children.
	5.–Dº Kusseea	90	Zurgur - -	Tekehund Zurgur	- - goldsmith; left property valued at 50 rupees.	30 – –	Thannah Doomrown, at Chougaan, 4 coss from the thannah.	- - information of the widow's intention was taken to the thannah, but before a police officer could arrive the sacrifice was completed. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	6.–Dº Lakheea	9	Rajpoot - -	Hararee Rae, rajpoot.	- - cultivator; lived with his father.	14 May	Thannah Dhangaun Mouza Ummora, 3½ coss from the thannah.	- - this was an illegal sacrifice. The girl had been merely betrothed to the deceased; on being informed of his death, which occurred in another village, she is stated to have burnt herself willingly with a turban of the deceased. The girl's uncle, who set fire to the pile, was committed for trial before the court of circuit, and was subsequently sentenced by that court to 3 years imprisonment. No information was taken to the thannah till after the sacrifice.
	7.–Dº Soobhageea	25	Kulwar - -	Motee, kulwar -	- - trader; left property valued at 200 rupees.	15 – –	Thannah Bhubbooa, at Jeytpoor, 3½ coss from the thannah	- - no information was taken to the thannah till after the sacrifice. The widow is stated to have sacrificed herself on the funeral pile of her husband; she left no young children.
	8.–Dº Soobeernee	20	Dº - -	Ramsahaee, kulwar.	- - trader; left property valued at 200 rupees.	– – –	Thannah Bhubbaoa, at Jeytpoor, 3½ coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow is stated to have burnt herself on the funeral pile of her husband. She left 2 children under 3 years of age, for whose support a brother of the deceased has entered into the prescribed moochilka.
	9.–Dº Hurkoowur	50	Brahmin - -	Ubheeman Aopadheea, brahmin.	- - beggar; left no property.	27 – –	Thannah Doomrown, at Purmanundpoor, 5 coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow is stated to have sacrificed herself on the funeral pile of her husband; she left no young children.

10.–Mussᵗ Chowrasee - -	50	Kahur - -	Juggernath, kahur.	- - labourer; left no property.	5 June	Thannah Ekwarree, at Beeruth, 2 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. This was an illegal sacrifice. The widow burnt herself with a pillow belonging to her husband, 10 days after his death, although no obstacle existed to her sacrificing herself on his funeral pile; she left a child under 3 years of age, for whose support a moochilka has been entered into by a son of the deceased. No criminal prosecution has been entered against any one.
11.–Dᵒ Rakaseea -	22	Rajpoot - -	Naik Rai, rajpoot.	- - zemindar; lived with his father a petty landholder.	29 – –	Thannah Lahoeram, at Chamurhe, 4 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. The widow burnt herself on the funeral pile of her husband, and left no young children.
12.–Dᵒ Chundun -	30	Brahmin - -	Rambharasa Misser, brahmin.	- - cultivator; left property valued at 25 rupees.	18 July –	Thannah Doomrown, at Chooraarrunpoor, 3 coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow burnt herself on the funeral pile of her husband, and left no young children.
13.–Dᵒ Ujnasee - -	50	Kulwar - -	Sheachurn Loll, kulwar.	- - cloth merchant; left property valued at 300 rupees.	4 August –	Thannah Doomrown, at Doomrown.	- - the mohurir of the thannah on hearing of the widow's intention went to her, and dissuaded her at that time, but it is stated that she sacrificed herself on the funeral pile of her husband while it was still burning, after the friends of the deceased had left the spot; she left no young children.
14.–Dᵒ Boodheea -	60	Goalla - -	Assa, goalla -	- - cultivator; left no property.	6 – –	Thannah Ekwaree, at Khurrown, 3 coss from the thannah.	- - the sacrifice was completed before the thannadar could arrive. The widow sacrificed herself on the funeral pile of her husband; and left no young children.
15.–Dᵒ Aeesabeea -	8	Brahmin - -	Sheodist Pundit, brahmin.	- - zemindar; left property yielding about 200 rupees annually.	2 September –	Thannah Suhoeram, at Khoreea, 5 coss from the thannah.	- - the sacrifice was completed before a police officer could arrrive. The widow sacrificed herself on the funeral pile of her husband, and left no young children.
16.–Dᵒ Sooga - -	24	Kaeth - -	Sheaburt Loll, kaeth.	- - employed as a mookhtar; left no property.	1 October –	Thannah Dungoua, at Deehra, 6 coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow burnt herself with her husband's turban, immediately on hearing of his death, which occurred at a distance from his home. She left no young children.
17.–Dᵒ Ubhee Lakhee - - -	40	Brahmun - -	Lenahee Doobah, brahmun.	sepoy; left no property -	10 November –	Thannah Ekwarree, at Belour, 7 coss from the thannah.	- - the widow immediately on being informed of her husband's death, which occurred at Barrackpore, is stated to have burnt herself with a turban of the deceased. She left no young children. No information was taken to the thannah till after the sacrifice.

(*continued.*)

DIVISION OF PATNA—*continued.*

ZILLAHS.	Name of SUTTEES. Age	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad—*continued.*	18.–Mussᵗ Mukhun 80	Uggerwalla -	Ramnath, uggerwalla.	- - shopkeeper; left property valued at 200 rs.	5 Dec. 1826	Thannah Bhubbooa at Chynpoor, 3 coss from the thannah.	- - the sacrifice was completed before the thannahdar could arrive. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	19.–Dᵒ Ujnasee - 70	Kandoo - -	Hurdeal, kandoo.	- - hultooa; left no property.	15 – –	Thannah Burrown at Sindooar, 2 ½ coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	20.–Dᵒ Choonkee - 70	Koormee - -	Goomanee, koormee.	- - cultivator; left no property.	19 – –	Thannah Burrown at Moudaha, 1 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. The widow burnt herself on the funeral pile of her husband, and left no young children.
	21.–Dᵒ Chatica - - 40	Kussurwanee -	Radhee, kussurwanee.	- - labourer; left no property.	24 – –	Thannah Chounsa at Dewasthapoor, 3 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. She burnt herself on the funeral pile of her husband, and left no child under 3 years of age.
	22.–Dᵒ Beerunjee - 70	Brahmun - -	Tirloke Pandeb, bruhmun.	- - - - -	29 – –	Thannah Belvuntee at Delumpoor, 4 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. She burnt herself on the funeral pile of her husband, and left no young children.

The undermentioned Widows were either prevented or dissuaded from sacrificing themselves.

1.–Mussᵗ Ulpee - 45	Brahmun - -	Singar, oopadhua.	spinner of thread - -	– – –	Thannah Doomrown at Cazupoora, 2 coss from the thannah.	- - the husband of the widow had been dead 20 years. On the 25th January the thannahdar, on hearing of the widow's intention, prevented her from becoming a suttee, on account of the illegality of the intended sacrifice.
2.–Dᵒ Dulree - - 45	Lohar - -	Murunjeea, lohar.	- - supported by her father in-law.	– – –	Thannah Burrown at Ghooruapoor, 3 coss from the thannah.	- - the husband of the widow had been dead 2 years on the 24th February. The thannah, on being informed of her intention, prevented her from burning herself on account of the illegality of the intended sacrifice.
3.–Dᵒ Phakenee - 20	Kandoo - -	Maghoo, kandoo.	her husband a labourer -	– – –	Thannah Belountee at Hurreehurpoor, 3 ¼ coss from the thannah.	- - on the 7th May the mohurir of the thannah went to the widow and dissuaded her from becoming a suttee.

	4.–Mussᵗ Chumpa Kullee - - 40	Rajpoot - -	Joga Rae - -	- - her husband a cultivator.	29 Dec. - 1826	Thannah Sahoeraa, at Doorgapore, 1½ coss from the thannah.	- - on the 9th July the relations of the widow dissuaded her from becoming a suttee previously to the arrival of the mohurir of the thannah.
	5.–Dº Moongeea - 30	Brahmeen -	Roopun Tirgoon	spinner of thread - -	– – –	Thannah Choansa, at Kheeree, 6 coss from the thannah.	- - on the 1st August the widow intended to sacrifice herself on the funeral pile of her husband, but was dissuaded by her relations and the zemindar of the village, previously to the arrival of the thannadar.
	6.–Dº Phalunda - 30	Bhaut - -	Takhee Thakoor	- - her husband a cultivator.	– – –	Thannah Ekwarree, at Deokoonda, 4 coss from the thannah.	- - on the 14th of October the widow intended to burn herself on the funeral pile of her husband, but was dissuaded from doing so by the jummadar of the thannah.
	7.–Dº Soobhageea 17	Brahmun - -	Jothee Patuk -	- - her husband a cultivator.	– – –	Thannah Doomrown, at Neareepore, 4 coss from the thannah.	- - the widow had a child only 3 months old, and was on that account prevented from sacrificing herself, by a burkundauze who was on the spot. It is however to be observed that the burkundauze was not authorized in preventing her, as the deceased's father was willing to enter into the prescribed moochulka to support the child.
	8.–Dº Sookree - - 30	Koiree - -	Sheolall, koiree -	- - her husband a cultivator.	– – –	Thannah Sahoeram, at Burkul, 5 coss from the thannah.	- - on the 13th November the widow intended to sacrifice herself on the funeral pile of her husband, but was dissuaded by her relations and the jummadar of the thannah.
Tirhoot - - 1.	1.–Mussᵗ Ummowlah - - - 80	Rajpootin -	Gundah Sing, rajpoot.	- - Gundah Sing, husband of Mussᵗ Ummowlah, was a mere cultivator of the land, of no respectability or circumstances.	17 Nov. - 1826	Mowah - -	- - after the suttee took place information thereof was conveyed to the thannahdar, but it appears from the dorogah's report there was no circumstances attending it which would have warranted his preventing it had he obtained earlier information. A moochulka was taken from the gorait and the umlah of the village on account of their non-attendance.
Joint Magistrate of Monghyr -	- - - - - -	- - - - -	- - - -	— None. —			

DIVISION OF BAREILLY.

Agrah - - 1.	1.–Mussᵗ Doohee - 19	Brahmin Chobeh	Rughnauth, brahmin.	poorootbow - - -	10 October 1826	Mutro - -	- - The relations of the widow and of her husband endeavoured to dissuade her, promising to provide for her, but she insisted on sacrificing herself. I beg to inclose copies of the reports of the police officer on this subject. (*continued*)

DIVISION OF BARREILLY—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Alligurh - - 1.	Muss^{t} Bhewanee	35	Brahminee -	Toolseram Brahmun.	- - punditteee - - -	22 Dec. - 1826	Kusbah Khoorjah, situated in the police jurisdiction of thannah Khoojah.	- - Mussumet Bhewanee burnt with her husband's body. The deceased left no children. The police officer of Khoorjah was present, and though urged by him and several respectable Hindoo zemindars, who offered her land to renounce her purpose, she continued obstinately bent upon her destruction, and lighting the pile with her own hands, perished in the flames.
Barielly - - -	- - - - - -		- - - -	- - - -	— None. —			
J^{t} Magis. of Shahjehanpoor - -	- - - - - -		- - - -	- - - -	— None. —			
D^{o} Pelibheet - -	- - - - - -		- - - -	- - - -	— None. —			
Cawnpore - 2.	1.–Muss^{t} Sautree Baee - - -	60	Brahmunnee -	Hursook Bhut, brahmin.	- - pensioner - - -	12 March 1826	Bhithoor - -	- - She left a son aged 40 years, and burnt herself with the corpse of her late husband consistently with the principles of the Hindoo law. Her husband was allowed a pension of 100 rupees per annum from Nana Saub.
	2.–D^{o} Goodur Baie	60	D^{o} - -	Oodo Bhut -	- - not mentioned in the thannadar's report.	15 Sept. –	- - ditto - -	- - She left no children, and burnt herself with the corpse of her late husband. There existed no irregularity according to Hindoo law. The suttee's husband was in good circumstances.
Etawa - - - -	- - - - - -		- - - -	- - - -	— None. —			
J^{t} Magis. Etawa -	1.–Muss^{t} Norulee	50	Brahmin - -	Balkishen, brahmin.	- - service; neither very rich nor very poor.	14 Dec. - 1826	Lukhnah - -	- - Balkishen died after an illness of a few days. The suttee on the part of his wife was quite voluntary. The police officers and zemindars did all in their power to dissuade her from it, but to no effect. She has left three sons, one a young man, a burkundaz at the Thannah of Ajeetmul, the second a youth 18 years of age, and the third 14 years of age, are at present in the house of their deceased parents. There was no appearance of her being pregnant.
Furruckabad - -	- - - - - -		- - - -	- - - -	— None. —			

Moorshedabad -	-	-	-	-	— None. —			- - one woman, by name Cumlee, wished to sacrifice herself on the funeral pile of her husband, but was prevented, as detailed in the accompanying copy of a letter sent to the Secretary to Government under date the 10th May 1826.
Jt Magis. of Neggena	-	-	-	-	— None. —			
Meeruth - -	-	-	-	-	— None. —			
Joint Magistrate of Boolard Shaher	-	-	-	-	— None. —			
Saharunpore - 3.	1.–Mussᵗ Gourah - 40	Brahmunnee -	Gowrie, brahmin	- - the deceased was a parothe or padrie by profession, and lived in pretty good circumstances in life upon the income got from his jeyjmauns.	4 March 1826	Deoband - -	- - the suttee was performed by the ceremony of sahamurrun. Mussumet Gourah, on the death of her husband, expressed a wish of burning herself with his remains. The thannadar, mohurrir, and Hindoo burkundazes, repaired to the house, asked her of the cause of this wish, to which she replied it was her voluntary desire. After due inquiry, finding nothing contrary to the shasters which could prevent her burning, she was allowed to be carried to the place of cremation, where she was burnt with the corpse of the husband, in the presence of the above-mentioned police officers. The suttee has left two sons and three daughters, all of whom have arrived to the age of maturity.
	2.–Dº Sanaho - 50	Dº - -	Thundee, brahmin.	- - ditto - - ditto - -	9 - -	Mungloor - -	- - The suttee was performed by the ceremony of sahamurrun. Mussumet Sanaho, on the death of her husband, expressed a wish of burning herself with his remains. The thannadar, mohurrir, and several Hindoo burkundazes, repaired to the house, asked her of the cause of this wish, to which she replied it was at her own voluntary desire. After due inquiry, finding nothing contrary to the shasters which could prevent her burning, she was allowed to be carried to the place of cremation, where she was burnt with the corpse of her husband, in the presence of the above-mentioned police officers. The suttee had left children who have arrived to the age of maturity.
	3.–Mussᵗ Cholie - 25	Kutole Hindoo -	Desourdhee, hindoo.	- - the deceased passed his life in servitude, and lived in ordinary circumstances, upon the income derived by it.	16 - -	At Loudhoura, in the jurisdiction of Thannah Munglour.	- - the suttee was performed by the ceremony of sahamurran. Mussumat Cholie, on the death of her husband, expressed a wish of burning herself with his remains. The thannadar, mohurrir, and several Hindoo burkundazes, repaired to the house and asked her of the cause of this wish, to which she replied it was her own voluntary desire; after due inquiry finding nothing contrary to the shasters that could prevent her burning, she was allowed to be carried to the place of cremation, where she was burnt with the corpse of her husband in the presence of the above-mentioned police officers. The suttee has left no children.
Jt Magistrate of Mozuffernugger	-	-	-	-	— None. —			

(continued)

DIVISION OF BAREILLY—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Sirpoora -	- - - - -		- - -	- - -	— None. —			
Joint Magistrate of Bela - -	- - - - -		- - -	- - -	— None. —			
DIVISION OF BENARES.								
Allahabad - 3.	1.–Muss[t] Koorjea	50	Tailor - -	Hata, tailor -	- - tailor; supported himself by his labour.	25 May 1826	Thannah Bara -	- - sahamurrun. She left 2 sons; one 20 years, and the other 14. The ceremony took place without intimation having been given at the thannah; but from the subsequent inquiry, it appears to have been perfectly voluntary.
	2.–D° Minda -	25	Rajepoot - -	Maladeen, rajepoot.	- - cultivator; supported himself by his labour.	2 June –	Thannah Sooram	- - sahamurrun. The thannadar, on receiving information of the suttee's intention, proceeded forthwith to the spot, but the ceremony had taken place before his arrival; it however appears to have been perfectly voluntary.
	3.–D° Luchmunea -	60	Bunnea - -	Motee, buggal -	- - bunea; circumstances tolerable.	20 Nov. –	D° Podahahie Mundavee.	- - sahamurrun. She left 1 son, 35 years old. The magistrate in person endeavoured to persuade the widow from burning, but in vain, and the ceremony was perfectly voluntary.
Futtehpoor - 1.	1.–Muss[t] Muntoora	70	Kaet - -	Pursotee Lall, kait.	- - cultivator; and in poor circumstances.	24 Dec. 1826	Sheorajpoor -	- - she burnt herself voluntarily on the pile of her husband, according to the rules of the bewustah, but no police officers were present at the time of burning. The distance of the police choukee, however, being but 1 coss distant from the spot, an apparent neglect, either on the part of the zumeendar or police, is obvious; to account for which the zumindar has been sent for, with the gorait of the village.

N. B.—The magistrate called on to communicate the orders he may pass in the cases of the zumeendar and gorait.

Southern Division of Bundlekhund - 1.	1.–Mussᵗ Juneeah - 15	Brahminee -	Newazee, brahmin	- - cultivator and money dealer; in good circumstances.	28 June	1826	Surrah - -	- - a full report of this case was submitted by the magistrate, in a letter to the Nizamut Adawlut, under date the 15th of July 1826. The sacrifice was in the first instance voluntary; but after the flames had reached her, the suttee made three several attempts to make her escape, but was forcibly prevented by the by-standers, for which act of violence 7 individuals have been committed to take their trial before the court of circuit. Mussᵗ Juneeah was burnt with the body of her husband, and it appears that no legal impediment to the sacrifice existed. She had no children. *N. B.*—See letter from the magistrate, dated 29th January 1827.

N. B.—In the month of December, a case of suttee in the town of Banda was prevented by the interference of the police. The magistrate, on receiving the report, immediately proceeded to the house of the widow, who at the time appeared deaf to persuasion, and desirous only of immediately undergoing the sacrifice. As her husband had only departed life a few hours before, the magistrate ordered the suttee to be deferred till the following day; and before morning the widow was induced to forego her resolution.

Northern Division of Bundlekhund - 1.	1.–Mussᵗ Ruttee - 30	Bunnia - -	Bhowanie - -	- - unza kush, or a weigher of grain; in middling circumstances.	31 July	1826	Amoond - -	- - after the decease of her husband, Mussumut Ruttee, who was blind and childless, having intimated her intention of burning herself with the body, the thannadar, being unable to attend in person in consequence of illness, sent the jemadar to the spot to prevent the suttee, who, after 3 days' delay, during which period the body remained unburned, being unable to overcome determination of the widow, conveyed her to the thannah, where she was discovered to be labouring under periodical uncleanness, and to be thereby incapacitated for performance of the ceremony. She was made over to her relations by order of the magistrate; and 11 days after the cremation of her husband's body, she, with the assistance of the zumindar Kishore, burned herself with a turban of the deceased. The thannadar was dismissed for prevarication and inattention to the rules prescribed for suttees. Kishore zumeendar was fined 100 rupees for resistance to the police, and for affording assistance to the suttee, and the jemadar was removed to another chowkey. The suttee took place by the ceremony of anoomurrun.

No suttee has been prevented by the persuasive remonstrances of police officers during the year 1826.

City of Benares 15.	1.–Mussᵗ Jankee Bye 75	Brahmin - -	Rugnaut Bhut, brahmin.	- - teacher of vedes; in middling circumstances.	13 April	1826	Thannah Dussumede.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Jonkee Bye left a son, aged 30 years.
	2.–Dº Myna Baee - 60	Dº Mahratta -	Nag Bhut, brahmin.	beggar; poor - - -	28 –	–	Dº Cal Bhyro -	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Myna Baee left no children.

(*continued*)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City of Benares—*continued.*	3.–Mussᵗ Cownl Munee	65	Kait Bengalee	Kashenaut, kaet	- - service; in middling circumstances.	30 May 1826	Thannah Dussesmede.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Cownl Munee left 3 sons, aged 45, 35, and 30.
	4.–Dº Gowree	25	Doomra	Gunput, doomra	- - receiver of cloths, bedding, &c. of corpses burnt by the river side; wealthy.	13 June –	Dº - Dº	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Gowree left no children.
	5.–Dº Renooka Baee	42	Brahmin	Seetaram Bhut, brahmin.	beggar; poor	17 – –	Dº - Dº	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Reenooka Baee left an only son, aged 7 years.
	6.–Dº Galabee Baee	50	Dº	Cashenauth, brahmin.	ditto - ditto	19 – –	Dº - Ramapoorra.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Galabee Baee left no children.
	7.–Dº Audeit Baee	65	Brahmin Goojranlee.	Deoram Rawul, brahmin.	ditto - ditto	7 July –	Dº - Cal Bhyro	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Audeit Baee left an only son, aged 30 years.
	8.–Dº Chunda	60	Rajpootin	Rajhawun Singh, raujpoot.	- - ploughman; in middling circumstances.	16 – –	Dº - Chobeypoon	- - in consequence of the suttee having taken place before the arrival of the police officers (though there was no legal impediment), the heirs of the deceased were summoned before the court, and 2 of them were punished by fine. Mussumut Chunda had no children.
	9.–Dº Ramdeyee	40	Khatre Rora	Radheykishen, khatree.	merchant; wealthy	28 August –	Dº - Chowk	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Ramdeyee left no children.
	10.–Dº Luchmuneea	22	Brahmin	Ujoodhea Dut, brahmin.	- - ploughman; in middling circumstances.	2 Sept. –	Dº - Dº	- - the suttee took place, sahamurrun, in in the presence of the police officers, there being no legal impediment. Mussumut Luchmuneea left an only daughter, aged 2 years, which the heirs entered into an agreement to support.

11.–Dº Jankee Baee	25	Bahminee Mahratta.	Bhee Khujee, brahmin.	- - service; in middling circumstances.	11 October –	Thannah Dussesmede.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Jankee Baee left no children.
12.–Dº Luchmee Baee - -	40	Brahmin - -	Kishendyal, brahmin.	- - teacher of vides; in middling circumstances.	17 - –	Dº - Ramapoora	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Luchmee Baee left an only son, aged 11 years.
13.–Dº Mohadevee -	70	Khetre - -	Atmaram, khetre	service; wealthy - -	23 Nov. –	Dº - Chowk	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Mohadevee left an only son, aged about 20 years.
14.–Dº Kashee Baee	70	Brahmin Mahratta.	Narobro Bhanee Keir, brahmin mahratta.	- - service; in middling circumstances.	29 – –	Dº - Cal Bhyro	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Kashee Baee left no children.
15.–Dº Kashee Baee	30	Brahmin - -	Balum Bhut, brahmin.	- - teacher of vides; in middling circumstances.	10 Dec. –	Dº - Dº -	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Kashee Baee left no children.

During the year 1826 four suttees were prevented: one under the buvusta of the pundits, specified in a reply to 2d question from the sudder court, which accompanied Mr. Registrar Turnbull's letter to the court of circuit, under date the 25th June 1827; one attempted to burn herself with the dead body of a man by whom she was kept, under no legal authority; one under bewustah No. 5, that accompanied the circular orders of the 4th January 1815; and one not under any legal impediment, but according to her own will and accord, yielding to the persuasion of the police officers.

The names of these three women are, Mussumut Bhuggeeruthee, brahmin, aged 40 years; Mussumut Soorja Buqual, aged 50; Mussumut Lalla Baee, brahmin, aged under 16; and Mussumut Boodha, kait, aged 36 years.

No. of suttees in 1824 - - 16, and 2 prevented.
— 1825 - - 17 – 5 ditto.
— 1826 - - 15 – 4 ditto.

Considerable sickness prevailed during the months of June and July.

Ghazeepore	19.	1.–Mussᵗ Chowrasseeah -	50	Brahminee -	Lookram Misser, brahmin.	- - beggar; and lived during his lifetime upon alms; daily expense unknown.	1 Jan. 1826	Secunderpore -	- - this woman burned with her husband's corpse previous to the arrival of the police; left no offspring, and in other respects was free from objection. The thannadar sent in Sheomarain and Ramdehall Rai, zemindars, and Ramheit Misser, heir to the deceased female, and Mohabul, goraite, to answer for neglecting to prevent this woman from becoming suttee before the arrival of the police, but they were released without punishment.

(*continued*)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepore—*continued.*	2.–Mussᵗ Hawun Chully	80	Brahminee	Jangroo Tewarre, brahmin.	- - cultivator; possessing an annual income of 100 maunds of grain, value 100 rupees; daily expense 4 ½ anas.	7 January 1826	Bulleah	- - before the arrival of the police the deceased burned with the corpse of her husband. No impediment. She left a son aged 40 years. On investigation, it appeared that the 4 goraites of the village neglected to give timely notice at the thannah, for which they were sentenced to be confined 14 days each, without labour; the rest of the abettors who aided in this suttee, not being found guilty, were released after the Shasters had been explained to them.
	3.–Dº Gourree	80	Barnawareen	Banee, burnawar	- - the husband was poor, and was maintained by a distant relation during life.	30 – –	Rutsur	- - the husband died at home, and the widow became suttee with her own accord after the expiration of 15 days, with his turban, previous to the arrival of the police; in other respects was without impediment; left no children.
	4.–Dº Jykoowry	80	Brahminee	Gungloll Tewarry, brahmin.	- - zumindar and family priest of Mouza Tewarrypoor; proprietor of 5 begahs of land, the produce of which is estimated to yield the value of 10 rupees, besides 4 ploughs and mangoe garden and bamboo. Total annual income, 102 rupees; expenditure, 4 ½ annas per diem.	18 Feb. –	Russeerah	- - notwithstanding the persuasions of the thanadar, who prevented this female from sacrificing herself during the day, 3 hours after sunset she burned with her husband's corpse; left 4 adult sons, and was free from objection.
	5.–Dº Sokheeah	28	Raujpootin	Gobind Singh, raujpoot.	- - servant; in the receipt of 3 rupees per month; daily expense 1 ½ seer of grain.	11 March –	Secunderpoor	- - this widow's husband served 4 years at Cooch Behar, where he died. Rambhurssah brought his turban, and without the knowledge of her heirs delivered it to her, who instantly resolved to sacrifice herself. The gorait of the village made her over to the zumeendars, while he went to report at the thannah; but in the interval, prior to the arrival of the police, she voluntarily burnt herself, with her husband's turban, on a pile of wood collected outside the village for the purpose of the Hooly festival. The fire is said to have been communicated from her own clothes. The zumeendars and others, under whose custody she had been placed by the gorait, were summoned to appear, but on investigation, as no crime was proved against them, they were discharged after the Shasters had been explained to them. The suttee left no children; was in other respects free from objection.

6.–Mussᵗ Ghoorbineeah - -	50	Aheerin - -	Churtamun, aheer	- - cultivator; produce annually amounted to 15 maunds of grain, of every description; 2 seers daily expense.	21 March –	Secunderpoor -	- - this female burnt with her husband's corpse, before the arrival of the police. Left a son and daughter above the prescribed age. The thannadar sent in her heirs for neglecting to prevent her from burning until the arrival of the police; but they were released after the Shasters had been explained to them. She was free from objection.
7.–Dᵒ Momgeeah	35	Culwareen -	Meherbaun, culwar.	- - was possessed of no property; he was maintained by his father-in-law whilst alive.	8 April –	Rutown - -	- - burned with her own nutheah, subsequent (1 ½ years) to the death of her husband in Calcutta; setting fire to the pile with her own hand, previous to the arrival of the police. She left no children, and was free from impediment. The zumeendars were summoned, and after entering into a moochulka, of 50 rupees each, for preventing a similar case from taking place in future until the arrival of the police, were discharged.
8.–Dᵒ Shoonderry	12	Mallahin - -	Luchmun, mullah.	- - followed his own profession, and was a servant, a' 1 ½ rupees per month; annual income 18 rupees; daily expense accordingly.	6 June –	Bhurrowlee -	- - the husband went on service to the eastward, and after the lapse of 1 ½ months died from sickness at Bugwangolah. When this intelligence reached the deceased she was at her parents' house, and immediately prepared the necessary ceremonies for sacrificing herself. She then repaired in a boat and went to the other side of a river, and having set fire to the pile with her own hands, burned herself with a sindhora box. She had no children. The thannadar sent in the mullahs, who neglected to give information, and they remained for some time under examination. The boatmen who conveyed her were summoned, but could not be traced; as no proof of force or illegal abetting appeared against the boatmen, they were released.
9.–Dᵒ Rungeeah	26	Brahminee -	Surrubjeet, brahmin.	- - cultivator; estimated produce about 30 maunds annually; 3 ¾ seers of grain daily expense.	24 June –	Secunderpoor -	- - burned with her husband's corpse, previous to the arrival of the police. Left 3 children, viz. one 8 years old, one 3 years, and the other 4 months; the heirs voluntarily engaged for the provision of the latter, on stamped paper. The heirs, abettors and the gorait were sent in by the thannadar, but as the suttee was not contrary to the Shasters, they were released in a moochulka of 50 rupees each, in order to prevent a similar case from taking place in future until the arrival of the police.

(*continued*)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepore—*continued.*	10.–Mussᵗ Khutrunneeah	18	Aheerin - -	Ramphul, aheer -	- - grazier and cultivator; annual income 80 rupees, daily expense 3 annas.	13 July 1826	Russerah - -	- - burned with her husband's dhotee immediately (or 8 days) after his death, notwithstanding the persuasions of her heirs and the villagers, before the arrival of the police. Left no offspring, and was in other respects free from objection.
	11.–Dᵒ Jusseeah	30	Raujpootain -	Takoordial, raujpoot.	- - possessed of $\frac{1}{6}$ qr. share in mouza Mynepoor, and cultivated land besides, yielding an annual produce of about 100 maunds of grain, 10 seers of grain expense per diem.	29 – –	Nundgunge -	- - this female burned with her husband's corpse before the arrival of the police. Left a daughter of the age of 7 years; was free from impediment.
	12.–Dᵒ Bachunah	85	Dᵒ - -	Ultul Singh, raujpoot.	- - zemeendar of 300 begahs of land, at a jumah of 400 rupees, besides clothes and brazen plates, amounting annually to 200 rupees, daily expense 8 annas.	4 August –	Rutsur - -	- - the female burnt with her husband's corpse before the arrival of the police, notwithstanding the pursuasions of the zumeendars and her heirs, and was free from objection. Left 2 grown-up sons.
	13.–Dᵒ Uckoote	25	Brahminee -	Ramsahoy, tewarree brahmin.	- - beggar; daily expense 1 anna.	4 Sept. –	Bullea - -	- - burned before the arrival of the police, 14 years after her husband's death, without his corpse or any thing. Left no children. The thannadar sent in the aiders and abettors for not preventing the suttee, and the gorait for neglecting to give timely notice. The thannadar was twice fined 20 rupees for neglecting to send in the witnesses, and the aiders are on security. The case is pending under investigation.—See letter to magistrate, dated 3d March 1827, and his order, dated 10th ditto.
	14.–Dᵒ Moorgiah	25	Brahmin - -	Nuckchede, tewarry brahmin.	- - beggar; 1½ seers of grain, which he earned by begging, was his daily expense.	6 – –	Secunderpoor -	- - this female burned with her husband's corpse, prior to the arrival of the police. Left no children, and was free from objection. The thannahdar sent in the aiders and the gorait, for neglecting to give timely information. The aiders were fined 25 rupees each for neglecting to prevent the suttee, on failure to be confined for 1 month each, and the gorait was punished on the same grounds with 15 ratans.
	15.–Dᵒ Ustoonee	80	Condooee - -	Munroop, condoo	- - chooreeharrah; annual produce of his trade amounted to 70 rupees, daily expense 3 annas.	25 – –	Rutsur - -	- - this female burned with the corpse of her husband before the arrival of the police. Left 2 young sons, and was free from all objection.

16.–D° Asunnasee - 35	Rajpootin - -	Sugookoonr, rajpoot.	- - ploughman, and earned his livelihood by that means; annual produce 30 maunds of grain, daily expense 5 seers. See letter from magistrate, dated 10 March 1827.	28 – –	Bunshedhur	- - four years had elapsed since her husband's death, when her only child, aged about 9 years accidentally fell into a well and died; in consequence of which, and before the police could reach, she burned herself with her son's corpse. The thannadar sent in her heirs, who aided and set fire to the pile. The pundit was called on to report his opinion on the case, who reported that it was illegal and contrary to the Shasters. They were therefore committed to the court of circuit.
17.–D° Suthmale - 20	Raujpootin -	Doul Raee, raujpoot.	- - zumeendar of 12 begahs of land, which is estimated to yield 52 rupees, daily expense 2 annas.	9 October –	Wugrab - -	- - the husband died at Gya; and previous to the arrival of the police this female burned herself with her husband's clothes and a box. She left a daughter 1 year old, for whose provision the heirs of the deceased have entered into an agreement. The thannahdar, for not prohibiting the suttee until the arrival of the police, sent in the heirs and the gorait. On investigation, it appeared that the heirs allowed her to become suttee; but whether immediately on her receiving the intelligence, or otherwise, could not be ascertained, and as the circuit judge was presiding at the time, this case was brought forward. It was therefore laid before him, who returned it with an order to investigate more minutely into the case.
18.–D° Toolsah - 22	Koithin - -	Besesur Dail, kaet.	- - servant; and held zumeendarry shares, together with the shares of his other relations. His annual income amounted to 1,500 rupees, daily expense 2 rupees.	14 – –	Sadder - -	- - burned with her husband's corpse before the arriaal of the police; had no children, and was free from all objection. The heirs disobeyed the orders of the police, who went to endeavour to prevent the suttee, and to institute an inquiry into the case; 14 heirs were sent in by the thannadar. These people, as vakeels and mukhtars, were well acquainted with the rules of government; but nevertheless, in opposition to those rules, and under the very walls of the court, persisted in resisting the thannadar, who wished them to delay until he had made the necessary inquiries, abused him, and aided in the suttee. They were fined 50 rupees each, or 2 months, for insolence to the police, and not for their share in the suttee.
19.–D° Bhurasiah - 80	Brahminee -	Sheodat Ojha, bahmin.	- - cultivator; by which means he earned 25 rupees annually, daily expense accordingly.	8 Nov. –	Reotee - -	- - this female burned with her husband's corpse before the arrival of the police; left 4 sons above the prescribed age; no impediment.

Besides these, 9 were prevented from sacrificing themselves by the persuasions of the police officers.

(*continued*)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jounpoor - -	- - - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - see letter from the acting magistrate, dated 27th January 1827.
Joint Magistrate of Azimgurh 5.	1.–Mussᵗ Radhea - 15.	Brahmin - -	Shemchurn Chowbey.	- - agriculture; and possesses 2 cattles, and 1 biggah and 7 biswas of land.	5 June 1826 -	Cheriacote -	- - upon receiving the report of this suttee from the mohurir of Cheriacote, the late acting joint magistrate ordered that the heirs of Mussumut Radhea, and the persons who collected the wood and prepared the chitta, with the zemindar of the village, should be seized and sent in; upon this the thannadar sent in Bhoiro Chowbe, Amrit Chowbe, Ramhit Chowbe, Roopun Chowbe, Boojhawun Chowbe, Kaul Chowbe, Lall Chowbe, Gujgodhur Chowbe, Motee Chowbe, Hurloll Chowbe, Bulraj Chowbe, Nundo Goreit, with Hurnam Raie and Kosel Raie, whose depositions were taken; and it appeared that Mussumut Radhea burnt herself after the period of 1 month had expired from the date of the death of her husband. On the 12th July 1826, the late joint magistrate held a proceeding, declaring the suttee to be illegal, for two causes: 1st, that the female was under age; 2d, that being of the Brahmin caste, she had burnt without the body of her husband, and before the arrival of the police officers. He therefore ordered that all the persons above mentioned, excepting Nunda Gurreit, should be imprisoned, with hard labour, for the period of 1 month each, and then released.
	2.–Dº Seettabo - 20.	Kait - -	Gungaram, kait	- - physician; and possessed property, value of 37 rupees.	7 June -	Nizamabad -	- - on the 7th June a report was received from the mohurrir of Nizamabad, stating that Gungaram had died 3 ½ years ago, and that now his wife was about to become suttee. Upon this an order was issued to the thannahdar to send in Mussumut Seettabo, with the brother of her husband. Previous to the arrival of this order, Mussumut Seettabo had burned herself; in consequence, Juggeroo, the brother of Gungaram, was sent in to the magistrate; and Thakoorpersad and Rambux, and Futteh Koormee, and Hurmooman, who assisted in making the chitta, were seized and sent in. A proceeding was held by the late joint magistrate, on the 12th July 1826, declaring the suttee to be illegal, on account of the time (3 ½ years) which had elapsed between the death of the husband and the burning of the woman; the woman having, at the time of her husband's death, been present with him, and expressed no wish at that time to become a suttee. In consequence the late joint magistrate sentenced all the persons above mentioned to be imprisoned, with hard labour, for the space of 1 month each.

	3.–Dº Jeethunnee,	45	Bhoonhar -	Lowtoo Raie, bhoonhar.	- - zemindaree; and possessed a thatched house.	24 July –	Ghoose - -	- - the report in this case was received on the 4th July 1826; subsequently the thannadar sent in Surnam Raie, the heir of Lowtoo Raie, and Runnoo Raie and Higha Raie, puttedars of the village, for having allowed the suttee to take place before the arrival of the police, On the 30th November a proceeding was held by the joint magistrate, when there appearing nothing irregular in the suttee, the parties were dismissed.
	4.–Dº Sawooker -	20	Brahmin - -	Ramjut Pandee, brahmin.	- - beert jujmounee; and possessed no property.	14 August –	Muddoobun -	- - the report in this case was received on the 16th August. The late joint magistrate, upon receiving it, ordered that all the parties, who had allowed the suttee to take place before the arrival of the police, should be seized and sent in. On the 30th November a proceeding was held by the joint magistrate, when nothing irregular appearing in the suttee, the parties were dismissed.
	5.–Dº Gungajullee - -	18	Brahmin - -	Dehloo Pandee, brahmin.	- - ditto - -	1 Sept. - –	Ghoosee - -	- - the report of the thannadar, in this case, was received on the 5th September. Gowree Pandee, the heir of Dehloo Pandee, was sent in. It appeared from investigation, that Mussumut Gangajullee became suttee, leaving an infant child of 1 ½ years old. Inasmuch as a regular suppurdnameh was written by Gowree Pandee, and there appeared nothing irregular in the suttee, Gowree Pandee was allowed to return home.
Mirzapoor - 3.	1.–Mussᵗ Indranee -	28	Rajpoot - -	Amaroo Sing, chundel rajpoot.	- - cultivator; an ignorant person, and poor.	25 January 1826	Ghoraweel -	- - Mussumut Indranee burnt with the body of her husband, in the presence of the darogah. There was no legal cause for preventing the suttee.
	2.–Dº Bhuggia -	24	Brahmin - -	Gobind Misser, brahmin.	- - servant and cultivator; an ignorant man, and poor.	8 Sept. –	Chundowlee -	- - Mussumut Bhuggea burnt with her husband's body, in the presence of the jemadar of the thannah, notwithstanding his dissuasions. There was no legal cause for prohibiting the suttee.

(*continued*)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Mirzapoor—*continued.*	3.–Muss[t] Imeertee - 20	Chamar - -	Sheodeal, chamar.	- - labourer; ignorant and poor.	16th Nov. 1826	Ghorawul - -	- - Mussumut Imeertee burnt with a turban belonging to her husband, 6 months after the death of Sheodiall her husband, before the arrival of the police officers on the spot; there does not appear to have been any legal cause for prohibiting the suttee.

N. B.—None of the above women left any children.

(True copies.)

(signed) *W. H. Macnaghten,*
Registrar.

ABSTRACT STATEMENT of the Number of HINDOO WOMEN who were Burnt or Buried Alive in the several Zillah and City Courts, during the Year 1826.

BENGAL.

ZILLAH AND CITY COURTS.	Number of Suttees.
CALCUTTA DIVISION:	
Burdwan	45
Hooghly	98
Jessore	3
Jungle Mehauls	11
Midnapore	14
Nugwan	1
Nuddeah	44
Suburbs of Calcutta	35
Twenty-four Pergunnahs	20
Barasut	8
Total	279
CUTTACK COMMISSION:	
Cuttack	10
Khoordah	35
Balasore	—
Total	45
DACCA DIVISION:	
Backergunge	45
Chittagong	1
Noacally	—
City Dacca	12
Dacca Jelalpore	3
Mymensing	—
Sylhet	—
Tipperah	4
Total	65
MOORSHEDABAD DIVISION:	
Beerbhoom	4
Bhaugulpore	—
Monghyr	—
Dinagepore	—
Maldah	—
City Moorshedabad	4
Purneah	—
Rajeshahye	—
Bagoorah	—
Rungpore	—
Rungpore Commission	—
Total	8

ZILLAH AND CITY COURTS.	Number of Suttees.
PATNA DIVISION:	
Behar	3
Monghyr	—
City Patna	4
Goruckpore	22
Ramghur	3
Sarun	10
Shahabad	22
Tirhoot	1
Monghyr	—
Total	65
BAREILLY DIVISION:	
Agrah	1
Allighur	1
Bareilly	—
Sajehanpore	—
Pelibheet	—
Cawnpore	2
Etawah	—
Joint ditto	1
Furruckabad	—
Mooradabad	—
Nuggeena	—
Meeruth	—
Boolundshehur	—
Saharunpore	3
Muzuffernugger	—
Sirpoorah	—
Bela	—
Total	8
BENARES DIVISION:	
Allahabad	3
Futtehpore	1
Bundlecund, Southern Division	1
Bundlecund, Northern Division	1
City Benares	15
Ghazeepore	19
Juanpore	—
Azimghur	5
Mirzapore	3
Total	48
GRAND TOTAL	518

(signed) *W. H. Macnaghten*, Registrar.

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the CALCUTTA DIVISION, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
CALCUTTA DIVISION:											
Burdwan	-	-	1	11	3	10	6	6	7	1	45
Hooghly	-	-	6	14	23	19	16	10	8	2	98
Jessore	-	-	-	-	1	1	1	-	-	-	3
Jungle Mehauls	-	-	3	1	-	3	1	2	-	1	11
Midnapore	-	-	2	5	2	-	2	3	-	-	14
Nugwan	-	1	-	-	-	-	-	-	-	-	1
Nuddeah	-	-	1	2	7	8	11	6	8	1	44
Suburbs of Calcutta	-	-	1	1	9	9	2	6	4	3	35
Twenty-four Pergunnahs	-	-	-	-	4	2	7	3	4	-	20
Barasut	-	-	-	1	1	2	1	2	1	-	8
TOTAL	-	1	14	35	50	54	47	38	32	8	279
CUTTACK COMMN:											
Cuttack	-	-	1	1	-	-	-	4	4	-	10
Khoordah	-	-	-	1	-	6	6	4	17	1	35
Balashore	—	—	—	—	—	—	—	—	—	—	—
TOTAL	-	-	1	2	-	6	6	8	21	1	45

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Dacca Division, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Dacca Division:											
Backergunge	-	-	2	3	5	7	7	8	13	-	45
Chittagong	-	-	1	-	-	-	-	-	-	-	1
Noacally	—	—	—	—	—	—	—	—	—	—	—
City Dacca	-	-	-	-	3	2	1	1	4	1	12
Dacca Jelalpore	-	-	-	-	-	1	-	1	1	-	3
Mymensingh	—	—	—	—	—	—	—	—	—	—	—
Sylhet	—	—	—	—	—	—	—	—	—	—	—
Tipperah	-	-	-	1	-	1	-	2	-	-	4
Total	-	-	3	4	8	11	8	12	18	1	65

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Moorshedabad Division, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Moorshedabad Division:											
Beerbhoom	-	-	-	-	1	-	-	3	-	-	4
Bhaugulpore	—	—	—	—	—	—	—	—	—	—	—
Monghyr	—	—	—	—	—	—	—	—	—	—	—
Dinagepore	—	—	—	—	—	—	—	—	—	—	—
Maldah	—	—	—	—	—	—	—	—	—	—	—
City Moorshedabad	-	-	1	-	-	-	2	-	1	-	4
Purneah	—	—	—	—	—	—	—	—	—	—	—
Rajshahye	—	—	—	—	—	—	—	—	—	—	—
Bagoora	—	—	—	—	—	—	—	—	—	—	—
Rungpore	—	—	—	—	—	—	—	—	—	—	—
Rungpore Commr	—	—	—	—	—	—	—	—	—	—	—
Total	-	-	1	-	1	-	2	3	1	-	8

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the PATNA DIVISION, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
PATNA DIVISION:											
Behar	-	-	-	1	-	-	-	1	1	3	
Monghyr	—	—	—	—	—	—	—	—	—	—	—
City Patna	-	-	-	1	2	-	-	-	1	-	4
Goruckpore	1	-	2	4	3	1	4	1	6	-	22
Ramghur	-	-	-	-	-	1	1	-	1	-	3
Sarun	1	1	-	-	1	2	1	-	2	2	10
Shahabad	-	1	2	3	2	3	3	2	5	1	22
Tirhoot	-	-	1	-	-	-	-	-	-	-	1
Monghyr	—	—	—	—	—	—	—	—	—	—	—
TOTAL	2	2	5	8	9	7	9	3	16	4	65

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Barelly Division, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Bareilly Division:											
Agrah	-	-	-	-	-	-	-	-	-	1	1
Allighur	-	-	-	-	-	-	-	1	-	-	1
Bareilly	—	—	—	—	—	—	—	—	—	—	—
Shahjehanpore	—	—	—	—	—	—	—	—	—	—	—
Peelbheet	—	—	—	—	—	—	—	—	—	—	—
Cawnpore	-	-	-	-	2	-	-	-	-	-	2
Bhitoura	—	—	—	—	—	—	—	—	—	—	—
Etawah	—	—	—	—	—	—	—	—	—	—	—
Joint D°	-	-	-	-	-	1	-	-	-	-	1
Furruckabad	—	—	—	—	—	—	—	—	—	—	—
Mooradabad	—	—	—	—	—	—	—	—	—	—	—
Nugguna	—	—	—	—	—	—	—	—	—	—	—
Meeruth	—	—	—	—	—	—	—	—	—	—	—
Boolundshehur	—	—	—	—	—	—	—	—	—	—	—
Saharunpore	-	-	-	-	-	1	1	-	1	-	3
Muzuffernuger	—	—	—	—	—	—	—	—	—	—	—
Deyrah Dhoon	—	—	—	—	—	—	—	—	—	—	—
Sirpoorah	—	—	—	—	—	—	—	—	—	—	—
Total	-	-	-	-	2	2	1	1	1	1	8

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Benares Division, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Benares Division:											
Allahabad	-	-	-	-	1	1	-	-	1	-	3
Futtehpore	-	-	-	1	-	-	-	-	-	-	1
Bundlecund, Southern Division	-	-	-	-	-	-	-	-	-	1	1
Bundlecund, Northern Division	-	-	-	-	-	-	-	1	-	-	1
City Benares	-	-	-	3	4	1	3	1	3	-	15
Ghazeepore	-	-	-	-	6	2	-	3	6	2	19
Juanpore	—	—	—	—	—	—	—	—	—	—	—
Azimghur	-	-	-	-	-	-	1	1	2	2	5
Mirzapore	-	-	-	-	-	-	-	-	3	-	3
Total	-	-	-	4	11	4	4	5	15	5	48

(signed) *W. H. Macnaghten,*
Registrar.

BENGAL.

Mr. Bayley's Minute.

In my minute dated the 13th of January 1827, I stated at some length my opinions on the practicability of gradually putting a stop to the practice of self-immolation by Hindoo widows, and explained the grounds on which, in my judgment, the authority of government with a view to that object might be exercised, without its being misconstrued by the Hindoos, or objected to as a violation of those principles of religious toleration which we have avowed and acted upon.

I suggested, for reasons therein assigned, that the practice should in the first instance be forbidden in those territories into which our code of regulations and the circular instructions regarding suttees had not yet been introduced; viz. those under the resident of Dehli, the commissioner in the Saugor and Nerbudda territories, the commissioner in Kumaoon, and the commissioner in Assam and the north-eastern frontier of Rungpore.

In those suggestions his excellency the Vice President and Mr. Harington expressed their entire concurrence; and the several minutes and documents connected with them were forwarded for the consideration of the right honourable the Governor General, who was at that period in the western provinces.

The report now in circulation from the court of Nizamut Adawlut contains the usual statements and explanations regarding the number of suttees which have taken place during the course of the year 1826. It appears from these statements, that on a comparison with the preceding year, 1825, the number of human victims has considerably decreased; that a very small proportion of those victims belonged to the higher or opulent classes of society; that the completion of the sacrifice was in several instances quietly and effectually prevented by the interposition of the magistrates and their officers; and that the immolation of Hindoo widows is a practice unknown in some of our districts, and very partially so in many others.

These circumstances are satisfactory in themselves; and the more so, as they tend to show that the difficulties opposed to the ultimate suppression of the practice are less serious than is generally imagined.

Upon a full consideration of the present report, and of the opinions now and heretofore recorded by the judges of the Nizamut Adawlut, I see no reason to alter the views expressed in my minute of the 13th January last.

Pending the reference to the Governor General, the report for the year 1825, and the papers connected with it, have not been recorded; and it seems desirable that they should now be entered on the proceedings, together with the report and statements for the year 1826, and that they should be forwarded to the honourable the Court of Directors, together with the result of our deliberations regarding them, at an early period, and in a separate letter.

28th November 1827. (signed) *W. B. Bayley.*

(A true copy.)

Judicial Department,
10th April 1828.

H. Shakespear,
Act^{g} Chief Sec^{y} to Gov^{t}.

Sir C. T. Metcalfe's Minute.

I have the honour to concur, to its full extent, in Mr. Bayley's proposition for the abolition of the horrible practice of burning widows, in those portions of territory under the presidency of Fort William, in which our regulations have not been promulgated.

I entertain a confident expectation that the entire prevention can be easily effected in the Dehlee territory. In fact, during my first administration in that country, the practice was prohibited, and in one instance, when attempted, authoritatively prevented by me without any bad effect. I trust also that the abolition may be accomplished without difficulty in the other provinces above indicated, or at least wherever the practice is not more prevalent than it was in the Dehlee territory when it was prohibited.

If, however, in any part the practice prevails to so great an extent that the measure would intimately affect the bulk of the inhabitants, and be therefore likely to excite any strong sensation, it may be desirable to proceed with corresponding caution.

caution. On that account it would perhaps be advisable that the abolition, when designed, be carried into effect by communication with the local authorities, which method would admit of modifications and precautions such as peculiar circumstances might require, rather than by any positive enactment, by which the government might be committed to any course not allowing suitable deviations.

I am further of opinion, that in a similar manner the abolition ought to be effected in such parts of the provinces governed according to the laws commonly called the Regulations, as are as yet free from the general adoption of the practice.

In those districts it is to be hoped the entire prevention of the practice might be effected with the same ease as in parts beyond the reach of the regulations. If any legal obstacles exist owing to the regulations, it would be expedient to remove those obstacles by applicable provisions.

The greatest difficulty on this subject, with reference to views of entire and universal abolition, would exist in those districts governed according to our code of regulations, in which the horrible practice is now most prevalent. I am so satisfied that it is our right and duty to abolish this abominable custom, that my only hesitation, as to proposing its instant and complete abolition by a positive legal enactment, arises from doubts as to the possible effect of such a measure on the mass of the population where the practice is most frequent. If I were assured that the measure could be carried through without actual commotion, I should have no hesitation in recommending the forcible abolition in every part of our dominions, being convinced that if once tranquilly carried into effect, its further consequences on the minds of the people could not be otherwise than beneficial; but considering the frantic passions which may be excited by religious bigotry, and which in this case might possibly be touched, not by the abolition itself, which abstractedly would not, I conceive, excite irritation, but by the misrepresentations which might be industriously circulated as to our further designs, I am loathe to suggest any measure which might commit the government to forcible abolition, or to any irrevocable proceeding on this subject. It is one on which, in order to do good without the risk of evil, it seems incumbent on us to feel our way as we advance.

There is, I understand, reason to apprehend that our interference, as hitherto exercised, with a view to diminish the practice of burning widows, has rather tended to increase it. If this be so, we ought certainly to seek to repair so mischievous a consequence of our intervention.

With this view it may be advisable to prohibit, on the part of the police, the grant of sanction for the act, which is now deemed necessary for its legalization. Instead of sanction, every possible discouragement that can be devised, short of forcible prevention, might be substituted. The responsibility of all persons concerned might be aggravated to the utmost practicable extent, so as to become perilous and alarming; the advising, aiding and abetting, in effecting the act might be declared a heinous crime; the mere attendance on such spectacles might be made a misdemeanor, punishable by the magistrate. I merely offer these suggestions regarding details for consideration; not as propositions on which I see clearly and without a doubt in my own mind the course that ought to be pursued.

But although caution appears to me to be expedient in those districts in which the horrible practice is most generally established, I am not the less satisfied that in many parts of our dominions its entire abolition is easily practicable, through the instrumentality of our local officers, by a mere order of government, without the chance of any evil impression; and I fully believe, that if the first act of our administration, on any new conquest, had been to abolish the practice of burning widows, the abolition would have been effected every where with ease.

Much of the difficulty now existing on this subject has probably arisen from the delicacy with which it has always been treated. The practice having hitherto been respected, what originally would have been considered as an unavoidable and no intolerable consequence of the establishment of a foreign rule, would now perhaps be regarded with jealousy and impatience, as an infraction of a custom hitherto permitted, connected with designs against the prevailing religion of the people.

29th December 1827. (signed) *C. T. Metcalfe.*

(A true copy.)

Judicial Department,
10th April 1828.

H. Shakespear,
Act^{g} Chief Sec^{y} to Gov^{t}.

GOVERNOR GENERAL'S Minute.

BENGAL.

THE information obtained from Kumaoon since the date of my last minute is satisfactory as to the small number of suttees which occur in that district.

It is exceedingly gratifying to observe that the immolations throughout Bengal of the year 1826, compared with those of 1825, had decreased to the amount of 121.

It will also be observed, that the suttees of 1826 were about a tenth lower than the lowest of the preceding four years.

The reports of our different officers do not appear to me to point out any specific course, short of absolute prohibition, by which this barbarous practice could be suddenly checked, or the number of victims very considerably reduced. But I think there is reason to believe and expect that, except on the occurrence of some very general sickness, such as that which prevailed in the lower parts of Bengal in 1825, the progress of general instruction and the unostentatious exertions of our local officers will produce the happy effect of a gradual diminution, and, at no very distant period, the final extinction of the barbarous rite of suttee.

4th January 1828. (signed) AMHERST.

(A true copy.)

Judicial Department,
10th April 1828.

H. Shakespear,
Act^{g} Chief Sec^{y} to Gov^{t}.

Lower Provinces. Criminal. 28th February 1828.

RESOLUTIONS.

THE last resolutions on the subject of suttees were passed on the 10th of November 1825, since which the several documents above recorded have from time to time been under the consideration of government.

2. No special orders appeared necessary in addition to those passed by the court of Nizamut Adawlut, in their proceedings dated the 27th of October 1826, on the suttee reports for the preceding year.

3. The government has now before it a report from the Nizamut Adawlut on the number of suttees which took place in the year 1826. And a letter has lately lately been received from the honourable Court of Directors, dated the 25th of July 1827, in which the honourable Court, after dwelling on the strong interest which the subject has excited in England, and the difficulties and embarrassments with which the question is beset, express their expectation that the progress of education and the diffusion of knowledge will gradually effect the extinction of this barbarous rite.

4. The following is an abstract Statement of the number of suttees which have occurred in each district of the lower and western provinces, in the years 1823, 1824, 1825 and 1826, in continuation of the statement entered in the resolutions of government, dated the 3d of December 1824, when the subject was last considered in detail, with reference to the increase or decrease of the practice in particular districts or divisions of the country.

STATEMENT

STATEMENT of Suttees in the Years 1823, 1824, 1825 and 1826.

BENGAL.

DISTRICTS.	1823.	1824.	1825.	1826.
CALCUTTA DIVISION:				
Burdwan	45	56	63	45
Hooghly	81	91	104	98
Jessore	14	30	16	3
Jungle Mehals	27	16	9	11
Midnapore	15	22	22	15
Nuddeea	59	79	60	44
Suburbs of Calcutta	46	34	48	35
24 Pergunnahs	21	22	26	20
Barasut	1	4	20	8
Cuttack	19	11	14	10
Khoorda	11	13	16	35
Pooree	—	—	—	—
Balasore	1	—	—	—
Total	340	378	398	324
DACCA DIVISION:				
Backergunge	11	23	63	45
Chittagong	-	2	9	1
Noacolly	3	-	1	—
Dacca City	14	7	18	12
Dacca Jelalpore	2	2	2	3
Mymensing	—	—	—	—
Sylhet	1	—	—	—
Tipperah	9	6	8	4
Total	40	40	101	65
MOORSHEDABAD DIVISION:				
Beerbhoom	6	3	9	4
Bhaugulpore	1	—	—	—
Moonghyr	1	—	—	—
Dinagepore	—	—	—	—
Maldah	1	1	1	—
Moorshedabad City	2	8	6	4
Purneeah	-	1	2	—
Rajeshahye	-	-	2	—
Buggoorah and Joint Magistrate of Rungpore	—	—	—	—
Rungpore	1	1	1	—
Ditto Commissioner	1	—	—	—
Total	13	14	21	8
PATNA DIVISION:				
Behar	4	1	1	3
Ramghur	5	10	-	3
Sarun	7	12	15	10
Shahabad	30	18	20	22
Tirhoot	3	1	-	1
Patna	-	-	2	4
Goruckpore	-	17	9	22
Total	49	59	47	65

BENGAL.

Statement of Suttees in the Years 1823, 1824, 1825 and 1826—*continued.*

DISTRICTS.	1823.	1824.	1825.	1826.
Bareilly Division:				
Agrah	-	-	1	1
Allighur	1	1	2	1
Shahjehanpore	1	1	1	—
Cawnpore	4	5	6	2
Bhittora	-	1	1	—
Etawah	1	-	1	—
Joint Magistracy Etawah	-	-	4	1
Seharunpore	3	1	1	3
Bolundshcher	-	1	—	—
Bareilly	1	—	—	—
Pillibheet	—	—	—	—
Furruckabad	—	—	—	—
Moradabad	—	—	—	—
Nuggeena	—	—	—	—
Meerut	1	—	—	—
Mozuffernuggur	—	—	—	—
Belah	—	—	—	—
Sirpoorah	—	—	—	—
Total	12	10	17	8
Benares Division:				
Allahabad	-	5	2	3
Joint Magistracy Bithore	4	-	2	—
Bundlecund, Southern division	2	5	1	1
Bundlecund, Northern division	2	2	-	1
Benares	18	16	17	15
Ghazeepore	55	33	21	19
Joint Magistrate Azimghur	1	8	3	5
Mirzapore	3	6	9	3
Juanpore	4	1	—	—
Futtehpore	-	-	-	1
Goruckpore	32	(Transferred to Patna Division.)		
Total	121	76	55	48
Grand Total	575	577	639	518

Calcutta Division.

1823.	1824.	1825.	1826.
340	378	398	324

5. From the foregoing Statement it appears that in the years 1824 and 1825 the number of instances of suttee in the Calcutta division considerably exceeded the number reported in the preceding year, but in 1826 it fell below the first year of the series.

Dacca Division.

1823.	1824.	1825.	1826.
40	40	101	65

6. In the Dacca division the number has greatly increased in the last two years under review, especially in 1825.

Moorshedabad Division.

1823.	1824.	1825.	1826.
13	14	21	8

7. In the districts of the Moorshedabad division the occurrences were more frequent in 1825, but in the following year they again fell even below the small number usually reported from that division.

8. In

Patna Division.

1823.	1824.	1825.	1826.
49	59	47	65
Goruckpore	17	9	22

8. In the Patna division the increase is only nominal, arising from the transfer from the Benares division of the district of Goruckpore. Deducting the instances reported from that district, the number is somewhat less during the last three years than formerly.

Bareilly Division.

1823.	1824.	1825.	1826.
12	10	17	8

9. In the Bareilly division the number, although still comparatively small, increased in 1825, but fell again in the following year.

Benares Division.

1823.	1824.	1825.	1826.
121	76	55	48
Goruckpore	17	9	22

10. In the Benares division the number of instances of suttees has been considerably less in the last three years, compared with 1823, even adding those which took place in Goruckpore, transferred to the Patna division.

Grand Total.

1823.	1824.	1825.	1826.
577	577	639	518

11. Upon the whole the number of suttees which occurred during the year 1825 considerably exceeds that reported in any year since 1821, and it is lamentable to observe that the practice continues to be infinitely more prevalent in the districts immediately adjacent to the metropolis than in any other part of the country.

12. The statements furnished from the five districts nearest to Calcutta, viz. Burdwan 63, Hooghly 104, Nuddea 60, the 24 Pergunnahs 46, and Suburbs of Calcutta 48, exhibit 321 instances of the sacrifice during the year 1825, being more than equal to the aggregate amount reported to have occurred in that year throughout the whole of the other districts in the lower and western provinces.

	1823.	1824.	1825.	1826.
Barasut -	1	4	20	8
Backergunge	11	23	63	45

13. The increase in 1825 is chiefly remarkable in the districts of Baraset in the Calcutta division, and in Backergunge in the Dacca division, as shown in the margin. It is supposed to have been occasioned in the latter by the extraordinary mortality from cholera morbus, but no cause is attempted to be assigned for the increase in the former jurisdiction, nor do the reports from the magistrates generally afford data by which any safe conclusions can be drawn as to the causes of the fluctuations observable in the statements.

	1823.	1824.	1825.	1826.
Ghazeepore -	55	33	21	19
Goruckpore -	32	17	9	22
Shahabad -	30	18	20	22

	1824.	1825.	1826.
Retracted -	3	- -	2
Dissuaded -	4	15	19
Prevented -	2	6	4

14. In 1826, however, the reports are far more favourable; and it is satisfactory to his Lordship in Council to remark that in the three districts specified in the margin, in which the practice has always been particularly prevalent, a sensible diminution of suttees is perceptible; while the many instances reported in which Hindoo widows have been dissuaded from sacrificing themselves, and in which the interference of the local authorities has been submitted to without exciting opposition or disturbance, holds out a reasonable encouragement that by persevering in the line of policy which has hitherto influenced the proceedings of government in dealing with this delicate and embarrassing subject, the minds of the people may be gradually led to see and to acknowledge the cruelty and criminality of the practice, and to desist from aiding and abetting it altogether.

15. The

BENGAL.

15. The Governor General in Council regrets to observe the numerous instances noticed in the reports for 1825 and 1826, in which no previous intimation of intended suttees were given to the police officers.

16. Adverting to the resolutions passed on the 10th of November 1825, and to Mr. Harington's minute dated the 14th of September preceding, his Lordship in Council takes this opportunity of correcting the mistake in that part of the second paragraph of the orders of government addressed to the register of the Nizamut Adawlut on the 14th of April 1825, in which it was assumed that Mr. Harington had recommended in his minute, when chief judge of the Nizamut Adawlut, (a copy of which was transmitted to government, with a letter from the register of the court, dated the 11th of February 1825,) that the zemindars and others should be required to give previous information of all cases of suttee. The mistake originated from the general tenor of the arguments urged in support of the proposed circular orders; but on a further consideration of the documents above referred to, it appears to have been Mr. Harington's intention that the zemindars and other village authorities should be enjoined to give information of suttees which had actually taken place, in the same manner as they are declared responsible by the 1st Clause of Section 14, Regulation XX. 1817, for the early and punctual communication to officers of the nearest police stations of all unnatural deaths, or deaths attended with suspicious circumstances, in order, as observed by Mr. Harington, " to a full investigation at the cutcherry of the magistrate or joint magistrate, whether the sacrifice had been in every respect such as is sanctioned by the Shaster, or whether any of the parties concerned appear liable to a criminal prosecution under the rules established by the circular orders in force, and the general regulations for the administration of criminal justice."

17. On the principle, however, of abstaining as much as possible from agitating the question, by circulating any further orders to the native officers of police, his Lordship in Council is still inclined to the opinion that it will be better not to issue any instructions to the provincial courts and magistrates, even of the modified nature above indicated; and that in the prospect, however remote, of being able at a future period authoritatively and altogether to suppress the rite, every thing which has a tendency to modify, systematize or legalize the usage should be avoided, as calculated to render its final abolition more difficult, if not absolutely impracticable.

18. With these sentiments his Lordship in Council need scarcely add that he entirely concurs with the Nizamut Adawlut in the inexpediency of enacting the regulation proposed by the acting magistrate of the city of Benares, " for better defining the Hindoo laws and customs relative to the rite of suttee," &c. a copy of which was submitted to government, with a letter from the registrar of the court, dated the 13th of October 1826; and though not prepared to adopt extreme measures for the total suppression of the practice, his Lordship in Council agrees with the court, " that it would be highly objectionable to enact any regulation authorizing the sacrifice of suttee in any case or under any circumstances whatever."

(signed) *H. Shakespear.*

(A true copy.)

Judicial Department,
10th April 1828.

H. Shakespear,
Actg Chief Secy to Govt.

Mr. Bayley's Minute.

I have put my initials to this draft, conceiving it to correspond with the resolutions of the Board, at the last meeting of Council.

At the same time I must repeat my opinion, that the present moment offers peculiar advantages for any attempt on the part of government to repress the practice of suttee, and that the attempt might be made in the manner and to the extent suggested in my former minutes, with safety and propriety.

3d March 1828.

(signed) *W. B. Bayley.*

(A true copy.)

Judicial Department,
10th April 1828.

H. Shakespear,
Actg Chief Secy to Govt.

To W. H. Macnaghten, Esq. Registrar of the Nizamut Adawlut.

Sir,

I AM directed by the right honourable the Governor General in Council to acknowledge the receipt of two letters from you, dated the 27th October 1826, and the 19th of October 1827, submitting suttee reports for the years 1825 and 1826; and in reply to transmit to you, for the information of the Nizamut Adawlut, the accompanying copy of resolutions this day passed by government on the subject of those reports.

2. I am at the same time directed to acknowledge the receipt of your letter of the 13th October 1826, with its enclosures, and to refer the court to the 18th paragraph of the resolutions above mentioned, for the sentiments of government on the regulation proposed by the acting magistrate of Benares.

I am, &c.

Council Chamber, 28th February 1828. (signed) *H. Shakespear*, Secy to Govt.

(A true copy.)

Judicial Department, 10th April 1828. *H. Shakespear*, Actg Chief Secy to Govt.

To H. Chamier, Esq. Secretary to Government at Fort St. George.

Sir,

I AM directed by the right honourable the Governor General in Council to request that you will lay before the right honourable the Governor in Council, for his information, the accompanying copy of resolutions this day passed by government, on the reports and statements submitted by the Nizamut Adawlut, of suttees which have occurred during the years 1825 and 1826, in the several districts subject to the presidency of Fort William.

I have, &c.

Council Chamber, 28th February 1828. (signed) *H. Shakespear*, Secy to Govt.

To C. Norris, Esq. Secretary to Government at Bombay.

Sir,

I AM directed by the right honourable the Governor General in Council to request that you will lay before the honourable the Governor in Council, for his information, the accompanying copy of resolutions this day passed by government, on the reports and statements submitted by the Nizamut Adawlut, of suttees which have occurred during the years 1825 and 1826, in the several districts subject to the presidency of Fort William.

I have, &c.

Council Chamber, 28th February 1828. (signed) *H. Shakespear*, Secy to Govt.

(True copies.)

Judicial Department, 10th April 1828. *H. Shakespear*, Actg Chief Secy to Govt.

EXTRACT Bengal Judicial Consultations, 10th April 1828.

Criminal, L. P.

READ a letter to the honourable the Court of Directors, dated the present date.

No. 53.

Ordered that the chief secretary write the following letter:

To W. H. Magnaghten, Esq. Registrar of the Nizamut Adawlut.

Sir,

In continuation of my letter to you of the 28th February last, I am directed by the honourable the Governor General in Council to transmit to you the accompanying extract (paragraph 6) from a despatch this day addressed to the honourable the Court of Directors, on the reports of suttees for the years 1825 and 1826, to which the attention of the court of Nizamut Adawlut is requested.

I have, &c.

Council Chamber, 10th April 1828. (signed) *H. Shakespear*, Acting Chief Secretary.

EXTRACT Bengal Political Consultations, 2d May 1828.

No. 8.

I DO myself the honour to notify to you, for the information of the honourable the Governor-General in Council, the death of Maha Rana Bheem Singh, of Odeepoor, on the morning of the 30th ultimo, after an illness of six days.

I have, &c.

Dehlee Residency, 8th April 1828. (signed) *Edw. Colebrooke*, Resident.

No. 9.

Resident at Dehlee to A. Sterling, Esq. Secretary to Government, Fort William.

Sir,

IN continuation of my letter of the 8th instant, I do myself the honour to acquaint you that the death of the Maha Rana Bheem Singh, of Odeepoor, appears to have been accelerated by the unexpected demise of his grandson, the only son of his successor Hoower Jewun Singh. There would now appear to be no direct heir left to the latter.

2. Seven rannees of different ranks and one favourite concubine sacrificed themselves or were sacrificed on the funeral pile of the deceased rajah.

I have, &c.

Dehlee Residency, 9th April 1828. (signed) *Edw. Colebrooke.*

EXTRACT Bengal Judicial Consultations, dated 10th October 1828.

No. 45.

Registrar of the Nizamut Adawlut to H. Shakespear, Esq. Secretary to Government in the Judicial Department.

Sir,

Nizamut Adawlut: present, W. Leycester, esq. chief judge; A. Ross, esq. C. T. Sealy, esq. R. H. Rattray, esq. puisne judges; and M. H. Turnbull, esq. officiating judge.

1. I AM desired by the court of Nizamut Adawlut to request that you will submit, for the consideration and orders of the right honourable the Governor General in Council, the following papers *.

2. The minutes recorded by the several judges on the occasion in question will sufficiently show the sense they entertain of Mr. Cracroft's reference, and of the proceedings of the Dacca authorities with relation to this most important and delicate subject. The second and officiating judges trust, that from their observations and the circumstances of the case,

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* 1. Translation of a Petition presented to the Nizamut Adawlut by Gooroopershad Sein and Ramroop Sein, on the 21st of April last.

2. Copy of a letter from the Register to the Nizamut Adawlut to the Dacca Court of Circuit, written on the same date, by order of the second and officiating Judges.

3. Copy

case, it will be equally evident that they could not have adopted any other course of proceeding without incurring the charge of a wilful dereliction of a duty, and a direct violation of the trust reposed in them by government.

3. It only remains for the court to add, that it will rest with his Lordship in Council to determine generally as to the question at issue, and especially as to the proper course of proceeding with respect to the prohibiting order issued by the acting magistrate of the city of Dacca.

I am, &c.

Fort William,
18th September 1828.

(signed) *W. H. Macnaghten*,
Registrar.

The Petition of Goroo Pershaud Sein and Ram Roop Sein, inhabitants of Bicknam Pore, in the jurisdiction of the city of Dacca, and at present resident in Calcutta, sets forth,

That Ram Kishoar Sein, of Dacca, one of our relations, and vakeel at Noahkally, died on the 20th of Cheyte 1234, B. S.; his wife, on hearing this, being desirous of becoming a suttee, Gouree Shunkar Sein, the eldest brother of my father-in-law, as was customary, gave notice of her wish to the police officer of the Rajah Batty thannah; on this the darogah sent a report on the 2d of Bysack, and Gouree Shunker also sent a petition on the same date to the magistrate of the city of Dacca. The magistrate, on receiving the above, immediately gave orders for the prevention of the suttee; and Gouree Shunkar Sein petitioned against this order to Mr. Cracroft, the 2d judge of provincial court of Dacca, who, without looking into the case, upheld the magistrate's orders for the prevention of the suttee, and made no further inquiries.

Most women have been allowed to become suttees in conformity with the Sastras; for instance, the magistrate, in the cases of the widow of Ram Gop, of Simla, and Raja Kishen Das, of Cartick Pore, (who are of the same caste as ourselves), having questioned the pundit, in accordance with his bivasta permitted them to burn; nevertheless in this case he has withheld his permission.

Further, ever since the widow has heard of her husband's death she has refused all sustenance, and if an order is not speedily issued to enable her to burn, it will cause her destruction both in this world and the next; and besides, until the suttee has taken place, the funeral rites cannot be performed, which being neglected will degrade our caste.

Your petitioners therefore hope that upon an inspection of the orders of the court, issued November 21st, 1827, on the petition of Ram Kishen Das, of Backergunge, you will permit the above widow to conform to the rite of anoomurrun, that her salvation and our caste and rank may not suffer by the refusal.

(A true translation.)

(signed) *B. H. Mytton*,
Head Clerk.

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3. Copy of a Letter to the above, from the second Judge of the Dacca Court of Circuit, dated 30th of April, and of its English Enclosure, together with a translation of its Persian Enclosure.

4. Copy of a reply to the above from the Register of the Nizamut Adawlut, written on the 6th of May, by order of the second and officiating Judges.

5. Copy of a reply to the above from the second Judge of the Dacca Court of Circuit, dated the 14th of July, and of its Enclosure.

6. Copies of the Minutes of the several Judges of this Court. on taking into consideration the subject of the above Letter.

To I. B. Elliott, Esq. First Judge, and the other Judges of the Court of Circuit for the Division of Dacca.

Gentlemen,

Nizamut Adawlut: present, A. Ross, esq. puisne judge; and M. H. Turnbull, esq. officiating judge.

I AM desired by the court of Nizamut Adawlut to forward to you the accompanying copy of a petition presented to them this day by Gooroopershad Sein and Ramroop Sein, praying that the widow of Ram Kishore Sein, their deceased relation, may be permitted to become a suttee by the rite of anoomurrun, and complaining of her having been prohibited from so doing by the acting magistrate of the city, which prohibition was confirmed on appeal by your second judge.

On a perusal of the petition, I am directed to observe that there does not appear to be any legal ground, under the existing rules, for prohibiting the intended sacrifice in the present instance; and the court therefore desire that should such be the case, you will immediately issue such orders as may remove all impediments to the fulfilment of the widow's desire to become a suttee; or, in the event of there being any legal objection thereto, that you will without loss of time report the nature of it for the consideration and final orders of this court.

I am, &c.

Fort William, 21st April 1828. (signed) *W. H. Macnaghten*, Registrar.

Gooroopershaud Sein and Ramroop Sein, petitioners.

To W. H. Macnaghten, Esq. Registrar to the Nizamut Adawlut, Fort William.

Sir,

Court of Circuit.

I HAVE the honour to forward, for the consideration of the Nizamut Adawlut, copies of a letter and proceeding sent by the magistrate of Dacca to this court, in the above case.

2. I fully agree with the magistrate that in the present instance the suttee ought not to be allowed; and if his argument be supported by the Nizamut Adawlut, I believe nine tenths of these sacrifices will be prevented. The permission in the bebushta for widows to burn themselves names the four pure castes only; and though no prohibition exists as to the mixed castes, it is not to be assumed in so extreme a case as self-murder that the silence of the law is equivalent to permission; therefore, without agitating the general question as to the propriety of permitting widows to burn themselves under any circumstance, I hope the court will uphold (if on special grounds only) the prohibition that has been issued in the present case.

3. The most beneficial effects may be expected to result from it.

I am, Sir, your most obedient servant,

Dacca, 30th April 1828. (signed) *W. Cracroft*, Second Judge.

To W. Cracroft, Esq. Second Judge of the Court of Circuit, Dacca.

Sir,

IN reply to your letter of yesterday's date, forwarding copy of a letter from the register of the Nizamut Adawlut, under date the 21st instant, I beg leave to transmit copy of a proceeding held by me on the 15th current.

The reasons therein detailed at length will show why, in my opinion, the immolation of the wife of the late Ramkishore Sein by the rite of anoomurrun was contrary to law in the first instance, and in the second that other considerations weighed with me in refusing to grant the permission for her becoming a suttee.

I am, &c.

City of Dacca, 25th April 1828. (signed) *D. B. Morrieson*, Officiating Magistrate.

(A true copy.)

(signed) *W. Cracroft*, Second Judge.

BENGAL.

Proceedings of the Foujdarry Court of the City of Dacca, April the 15th, 1828.

THE petition of Gouree Shunkar Sein sets forth, that his cousin Ramkishore Sein had died at Noakholly, and that his widow being desirous to conform with the rite of anoomurrun, the petitioner requests that an order may be issued to enable her to burn.

The darogah of the Rajah Batty thannah reported, that the relations of the deceased, who are of the caste of Beid, are desirous of permission for the widow of the afore mentioned to become a suttee, but that he, the darogah, cannot find any order amongst those of government which would render it lawful for a woman of the Beid caste to burn; and that in a byvastah of the pundits of the Sudder Dewanny, given March 15th, 1805, it is written that it is lawful for the widows of the four castes, Brahmin, Caitreys, Vysiaso and Sudra to burn, and hence it may be inferred for them only.

On these grounds, therefore, although from time immemorial the widows of the Bede caste may have been allowed to conform to the rite of anoomurrun, and that the deponent likewise petitions that the widow of Ram Kishore Sein may be permitted to conform thereto, such being contrary to the byvastah, ought not to be allowed.

Besides, the deponent says that the said Ram Kishore Sein died at Noakholly, which is five days march from this station, and there is no actual proof before the court of his being dead; in short, the deponent is silent upon the original cause of his errand; and if his death was satisfactorily proved, it still remains to be proved that his widow wishes to conform voluntarily to the rite of anoomurrun, as the petitioner brings forward no proof on whose part he makes the petition.

In fact, if the caste of Beid had the right of becoming suttees, it would not in the present instance be right to grant permission.

On these grounds, ordered that a circular order be sent to all the thannadars, directing them to confine the permission of becoming suttee to the four castes of Brahmin, Kishetouya, Voisya and Soodra, and not to permit any other woman to burn.

(A true translation.)

(signed) *R. H. Mytton,*
Head Clerk.

To I. B. Elliott, Esq. First Judge, and the other Judges of the Court of Circuit for the Division of Dacca.

Gentlemen,

THE court of Nizamut Adawlut have had before them a letter from your second judge, dated the 30th ultimo, submitting copies of a letter and Persian proceeding from the acting magistrate of the city, containing his reasons for prohibiting the immolation of the wife of the late Ram Kishore Sein.

Nizamut Adawlut: present, A. Ross, esq. puisne judge; and M. H. Turnbull, esq. officiating judge.

2. These reasons the court observe are twofold: first, that the woman is of the Beid caste, and that agreeably to the vyuvusthos of the pundits, and the circular orders of the Nizamut Adawlut, the wives of Brahmins, Khetryas, Vaysias and Soodras alone are permitted to become suttees; and secondly, that he (the acting magistrate) is not sufficiently certified of the woman's willingness to perform the sacrifice.

3. On the first point, I am desired to observe, for the information and guidance of your second judge and the acting magistrate, that the Beid caste (as well as all the other mixed classes of Hindoos) is obviously comprehended in the enumeration of the four principal tribes, of which it is one of the subdivisions; and that consequently the prohibition of the acting magistrate, founded on the circumstance of there being no express mention of this caste, is entirely erroneous.

4. On the second point, the court direct me to state, that the acting magistrate should on this, as on other similar occasions, satisfy himself of the willingness of the widow to become a sacrifice, namely, by personal examination, where that may be conveniently practicable, and by the report of his police officers, when distance or other circumstances may preclude the recourse to the former method.

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5. The court therefore direct me to reiterate to you their former orders contained in my letter under date the 21st ultimo.

6. In conclusion, the court desire that you will immediately direct the recal of the circular instructions, mentioned in the concluding paragraph of the acting magistrate's proceedings, as having been issued by him to his police officers, prohibiting the sacrifice of all women except those belonging to the four principal tribes.

7. The court conclude that a copy of the above circular order was furnished to the superintendent of police immediately on its promulgation, conformably to their circular instructions dated the 16th of August 1822.

I am, Gentlemen, your obedient humble servant,

Fort William, 6th May 1828. (signed) *W. H. Macnaghten*, Registrar.

To W. H. Macnaghten, Esq. Registrar to the Nizamut Adawlut, Fort William.

Sir,

Dacca Court of Circuit.

I HAVE the honour to enclose, for the consideration of the Nizamut Adawlut, a copy of a letter from the magistrate of Dacca, under date the 14th May last, in reply to a letter from the court of circuit, communicating the first five paragraphs of your letter of the 6th May to him. The court will perceive that the delay obtained by the magistrate's prohibition of the mixed castes from burning their widows alive has had the most beneficial effect; and I have been unable to ascertain that it has been productive of any discontent or of alarm.

2. I have delayed to execute the order contained in the 6th paragraph till further reference, on the following grounds:

First; That great evils would in all probability arise from it, which no future measures could possibly repair; while from a delay no harm could accrue, but on the contrary, as in the present instance, the saving of a life, a positive good, might be derived from the delay, while the magistrate's order can at any time be recalled, if it be thought expedient, after mature deliberation by the court at large.

Secondly; Because the two judges who communicated the order have settled the point of law on a most momentous question without the concurrence of the court at large, and, I humbly conceive, under too extended construction of the bewashtas received from the pundits, and published as rules in cases of suttee. I trust that the propriety of the reference on these grounds will be admitted. I beg leave to remind the court that "too much circumspection cannot be observed in matters of this nature." (*Vide* President's letter, 4th October 1814.)

3. The order issued by the magistrate of Dacca, directing the police darogah to prevent the burning alive of all the widows except those of the four pure castes, is at the present moment recognized by the inhabitants of the district as paramount, and if permitted to stand, will reduce the number of suttees by at least nine tenths; while the recal of it will excite notice, act as an encouragement, and become a stimulus to more numerous sacrifices than would have occurred had it never been issued. It is the opinion of wiser heads than mine, that on this question yielding a point must do incalculable mischief; that it is a subject on which we must not dare retrace our steps, *nulla vestigia retrorsum*. The remnants of pure castes are so few, that if a prohibition of the performance of suicide to all other castes can be maintained, an enormous stride will be made towards the total abolition of the practice; and on these grounds, independently of the interpretation of the bewashta, I request the court will permit the order to stand for the present, or at least that government may be consulted before it be recalled.

4. I beg leave to recal the attention of the court to the opinion of the late Mr. Dorin (see p. 280, vol. 2, Nizamut Adawlut's report): "we are not, I think, to be taking new bewashtehs now on the points then considered as the law, after due inquiry." Mr. W. B. Martin seems to have concurred, and states as follows (see p. 281): "under what circumstances a suttee shall or shall not be considered as illegal is a question for the solution of which recourse must be had to the authorities on Hindoo law; the law officers of the Nizamut Adawlut *have* accordingly described the nature of those circumstances, and have distinguished the predicaments which constitutes a legal suttee from those which deprive it of that character, and render it unwarranted by the written law. The Nizamut Adawlut have circulated the

the opinions so delivered by the law officers, for the guidance of the local authorities, and I think that we are bound to adhere to *them* in all cases of this nature which may be referred to us for adjudication." In p. 276, Mr. C. Smith also says that " this bewashta was circulated as a guide throughout the country, on the 4th January 1815." I therefore hope that no new bewashta, which might enlarge the number of suttees, will now be received or admitted; and that for the sake of humanity, the most limited construction they can bear will be put on those we already possess; for the reports quoted furnish abundant proof that every succeeding bewashta of the pundits of the Nizamut Adawlut has had a tendency to extend the practice and remove the impediments originally stated to be legal.

5. I now request the consideration by the court at large of the original bewashta, which permits the four castes, Brahmin, Khetry, Byce and Soodra, to burn their widows alive; and that they will determine whether it should be interpreted as allowing any person, not being one of those castes, to be burned in that manner. Mr. Ross and Mr. Turnbull are of opinion that the " mixed tribes of Hindoos are obviously comprehended in the enumeration of the four pure tribes." In opposition to which, I beg leave respectively to observe the great distinction that exists in other cases between the former and all the subdivisions of the latter, from which, in my opinion, they essentially differ:

1st. No person, descended from a mixture of the castes can be admitted into the pure castes, or into any of their subdivisions, either by adoption or otherwise. I submit that this amounts to exclusion from the four castes.

2dly. No person of a pure caste can eat food prepared by a person of mixed caste.

3dly. No person of a pure caste will intermarry with a person of a mixed caste voluntarily, or excepting under circumstances of extreme necessity or distress, and even then becomes excluded from his own caste, *i. e.* an out-caste.

4thly. There are many religious rites from which the mixed castes are altogether excluded, and which the four pure castes, and their subdivisions, are capable of performing; so little, therefore, does the enumeration seem, in my opinion, to comprehend them, that, as far as I am capable of understanding the use of language, it not very indirectly excludes them.

6. These disabilities must have escaped the recollection of the judges above mentioned, when they ruled that " the Beid caste, as well as all the other mixed classes of Hindoos, are obviously comprehended in an enumeration of the four principal tribes." I would ask those gentlemen (if they are of the same opinion) to specify in which of the four pure tribes they are comprehended. It must, I imagine, be admitted that an enumeration of the pure castes can but include all their own divisions, *and subdivisions*; and unless the mixed caste can be shown to be some part *or subdivision of a pure tribe*, they cannot be considered as included in the enumeration of them, *i. e.* to be Brahmins, Khettrys, Byses or Soodras.

7. When the interpretation of a law admitting certain individuals to special privileges becomes a question, I believe it is usual to take the literal meaning of the text in its most limited sense; but in the present case, where the wilful destruction of human life is the object of the privilege, there can be no doubt of the propriety of doing so, instead of taking it in the most extended acceptation. The castes enumerated (see No. 4 of the bewashta, and paragraph 6 of Nizamut Adawlut's letter to government) are distinctly specified, " Brahmin, Khettry, Byse and Soodur," and I see no ground on which a person, not being of one of these castes, can be permitted to be burned, without incurring the guilt of unnecessarily authorizing suicide.

8. It cannot be denied that it has been a practice for the mixed tribes to burn their widows alive; but I cannot admit this practice to be a reason for its own continuance; such an argument would have been equally cogent for the continuance of the sacrifices at Sagore Island and at Allahabad, now happily put an end to: moreover, though the Nizamut Adawlut, in Surnam Tewary's case (or some other) appear to have received a bewashta recognizing " usage as paramount to law," neither Mr. J. Shakespear, nor any other of the judges, except Mr. C. Smith, seems to have recognized the validity of it; shall then usage against the cause of humanity, and in the case of suttee alone, be permitted to have so much influence?

9. I look upon the practice of burning women of the mixed caste alive to have been nearly, if not entirely, put down in the city and zillah of Dacca; and it is to be

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be hoped that on further consideration the Nizamut Adawlut will not pass any order directly tending to re-establish it.

I have, &c.

(signed) *W. Cracroft*,
Second Judge.

Court of Circuit,
Dacca,
14th July 1828.

(Copy.)

To W. Cracroft, Esq. Second Judge of the Court of Circuit.

Sir,

I HAVE the honour to acknowledge the receipt of yours of the 10th instant.

2. It was my intention sooner to have furnished you with a copy of the accompanying report received from the darogah of thannah Rajabarry; but the order passed thereon not having yet been complied with, and now deeming it unnecessary further to delay replying to your letter, I have merely to add that, should copy of the deposition therein required be thought necessary to complete the business, I shall have much pleasure in transmitting you one on its receipt from the thannah.

3. Meanwhile I cannot avoid expressing the satisfaction I have experienced on learning of the change of sentiment in the widow of the late Ramkishwur, and her consequent abandonment of the resolution to burn herself on the funeral pile.

4. It affords another instance of what has already repeatedly occurred within my personal observation; viz. the efficacy of a little well-timed delay in cases of intended suttee. Time only is required; and then the love of life, so instinct in the whole human race, will assert its supremacy over the exhortations of interested relatives, the poignancy of matrimonial grief, and the fear of future shame and hardship attendant on the widowed state in Bengal.

5. In common cases, where burning with the body precludes the possibility of any great delay, an interval of three days might, in many instances, be sufficient to allow time for reflection; and if an alteration of sentiment be not effected, the sincerity of the feeling which prompted the act might, in the opinion of many, be sufficiently established.

6. If I may be allowed to hazard an opinion on this subject, I have no hesitation in asserting, that were magistrates invested with the requisite authority from government, the total abolition of suttees would not only be unattended with any breach of the peace, but would meet with the wishes, not only of the more enlightened and high orders, but of the majority of the native community in this part of the country.

I have, &c.

(signed) *D. B. Morrieson*,
Officiating Magistrate.

Foujdarry Adawlut,
City of Dacca,
14th May 1828.

(A true copy.)

(signed) *W. Cracroft*,
Second Judge.

MINUTE of the Chief Judge.

IT is quite novel to me, whether as a man or a public officer, to find myself implicated in a charge of having incurred the guilt of "unnecessarily authorized suicide:" the charge is false in fact, false in principle, and indecent and insulting in its expression.

It is false in fact, as we never authorize a person to be burned; all we do is to restrain the hand of presumption interposing itself in an arbitrary and illegal way. It is false in principle, as the restraints put by this court upon the illegal interference of magistrates and circuit judges have been very strictly limited within the rules established for the guidance of us all; and to which Mr. Cracroft and Mr. Morrieson, under the solemnity of their oaths, owed obedience.

I will

I will not pretend to say whether Mr. Cracroft is serious and conscientious in his arguments; if he is, he has been acting on the contrary doctrine for the last 15 years; and the light which was eclipsed from the eyes of the government and of the Sudder Dewanny Adawlut (at the time the rules passed in 1813), and from those of all the world, since, is of a sudden elicited, not by Mr. Cracroft or Mr. Morrieson, but by a police darogah, whose name, I lament to say, is not to be found on the record; but who, if his discovery be solid, will be entitled to all the honours due to so great a benefactor of the human race. It is this darogah who observes that the bewasta of the pundits contains no sanction for the burning of a woman of the Beid caste.

I fear, however, that the doctrine is wholly erroneous, and that the cremation of a Beid woman stands on the same footing in the Hindoo law as that of a Brahmin. We are told that on this occasion a life has been saved; as a man I rejoice, but as a judge of this court I cannot rejoice in any result obtained by a contempt of the rules and orders established by the government; the due execution of which, and their enforcement, are entrusted to us on our oaths.

I annex to this minute a report of a suttee at Cuttack, which has lately appeared in the public papers.

It is there stated, that it was hoped that the court (the Sudder Dewanny Adawlut) "by neglecting the affair, would second the humane attempt of the magistrate to save the poor creature doomed to death, but we hoped in vain."

What possible right had the Sudder Dewanny Adawlut, or how, consistently with the oaths of the judges and their duty to government, could they neglect an appeal of the kind; and by the report, if a suttee ever was voluntary, this sacrifice bore that character.

We are then told, that the magistrate acted like a Christian and a philanthropist; and had his decisions not been counteracted by a higher power (the Sudder Dewanny Adawlut), he would have saved the life of this deluded victim, and many more; concluding that "an attempt so merciful shall not lose its reward."

I beg to say, that I have no objection whatever to the withholding of the assent, if it is to be so called, of this court to any proposed suttee; that I shall feel no reluctance whatever to direct the magistrates to put down all suttees, and to abolish the rite. But as long as the orders of government oblige me to adopt a different line, I appeal to the protection of government against the stigma cast on the court by Mr. Cracroft and the public papers, a protection the more necessary, as these reports will spread like the flames of a suttee, and be read in places where we should none of us like to appear as having "unnecessarily authorized suicide;" as having counteracted the efforts of "a Christian and philanthropist," whose "attempt, so merciful, shall not lose its reward."

On the suttee report, which will shortly be laid before government, I have suggested that the pundits be again consulted as to the Hindoo law on the rite of suttee; the result of which I believe would be, that though the Hindoo law countenances suttees, it does not enjoin them, but on the contrary, that it holds that it is far better that a widow should continue in this world living in it a chaste and virtuous life; and if this be the law, the government I presume will have no hesitation in putting down a practice so revolting to the best feelings of humanity.

(signed) *W. Leycester.*

Suttee at Cuttack.

Cuttack, April 15, 1828.

A few days ago I witnessed a suttee. The deceased man was a Bengallee, named Ram Kooman; he died worth 5,000 *rs.*, ready money, and left a beautiful young widow, about 19 years of age. Two of the man's brothers felt the unrestrained possession of this cash an object sufficiently important to induce them to attempt the removal of the young creature, their only obstacle; nor had they much difficulty in succeeding; for under the influence of grief for her irreparable loss, and aided by the superstitious hopes and fears excited by the Brahmins, she soon declared she would become a suttee with her husband's corpse. Application was made to the magistrate, who upon inquiry discovered that the widow was deeply intoxicated, refused his permission and directed the body to be burned, and hoping to prevent the immolation.

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The relatives however were not thus to be foiled in their attempt, and appealed to the commissioner, who handed the appeal to the Sudder Dewanny in Calcutta. Fifteen or sixteen days elaped before any decision was received; during which time all the interest that had been excited in the public mind had quite subsided. We hoped that the court, by neglecting the affair, would second the humane attempt of the magistrate to save the poor creature doomed to death, but we hoped in vain; for at the expiration of the above-mentioned period, an official document was received, directing that the sacrifice should take place. It is not easy to conceive the joy which the blood-thirsty Brahminical relatives manifested at this triumph, or the praises which they ascribed to the higher authorities as the "nourishers of their religion, the friends of the gods," things truly distressing to hear spoken of Christians. Having received these orders, the time and place were soon fixed upon. About half past four o'clock I repaired to the place, the bed of the Cutgung river, where I found the poor woman surrounded by her inhuman murderers, and supported by her old nurse. At her feet stood three or four pots of water, also a small copper vessel, containing water and a red flower; and she was surrounded by an immense crowd of spectators. I placed myself as near her as I could, not to come in contact with the vessels or her clothes, native fashion, and began to dissuade her from her purpose. Her attendants were highly indignant at me; and on a hint being given her, she turned away her head and refused to hear. The arrival of the judge was the signal for preparation. He asked her if it were her desire to burn; she said, "yes;" "then," said he, "I cannot hinder any longer," and "hurrie-bole" rent the air. The officiating Brahmin now began to read his formulas, placing her legs out at full length; this was soon over, and they led the victim to the pile. Here they collected round her, some whispering, some encouraging, and others impregnating cloths, hair, &c. with rosin and oil; and some again were busy impregnating a quantity of flax with rosin and such things. She was now led several times round her pile of death, the Brahmin pronouncing blessings before her, and by her appearance she evidently thought herself blessed. Having completed her perambulations, all her attendants were ordered to leave her, when she deliberately turned herself towards the pile, and walking in, laid herself down and waited the devouring flames. The relatives asked permission to throw some wood on the women, but the judge refused. The next near relative now stepped to the pile's mouth, and having read an incantation to relieve his soul from sin, he lighted a wisp of straw, and walked once round the pile with it, and then buried it all flaming under the flax and straw at the head of the pile inside, just before the victim's face, and in a moment the whole was enveloped in flames. We now looked for an attempt to escape; but no, while the fire devoured her beautiful head of hair, she shook her head and again laid it down; soon I saw her raise her legs in the agonies of death, then lower them and all was over. Inhaling the smoke into her lungs, she was suffocated very soon.

The scene now impoverishes all description; the horrid joys of relatives, the fire, the tormented victim, the shouts and music of the multitudes, all conspired to impress my mind with the idea that certainly this was hell. I made my way out of the crowd and ran home. Our good magistrate has acted like a Christian and a philanthropist, the highest style of man, throughout the whole business; and had his decisions not been counteracted by a higher power, he would not only have peaceably saved the life of this poor deluded victim, but by doing that would have saved the lives of many more; for after such a repulse, few would have attempted to perpetrate such a deed again. Now it is to be feared the contrary will be the lamentable result; yet an attempt so merciful shall not lose its reward.

Friend of India, for

(*Hurk.*)

MINUTE of the Second Judge.

THE circumstances which have given occasion to this letter are the following:—

Letter from Mr. Cracroft second judge of the court of circuit for the division of Dacca, dated the 14th July.

In April last a petition was presented to this court by the relatives of a person named Ramkishore Sein, who had recently died, complaining that the acting magistrate of the city of Dacca (Mr. D. R. Morrieson) had issued orders to prevent the widow of Ramkishore becoming a suttee; and that the judges of the court of circuit for the division of Dacca, to whom an appeal had been made against the illegal interference of Mr. Morrieson, had refused to grant redress.

See our registrar's letter to the Dacca court of circuit, dated the 21st of April.

On this petition, an order was passed by Mr. Turnbull and myself, directing the Dacca court of circuit to issue the necessary instructions for the removal of all impediments to the fulfilment of the widow's desire, in the event of there being no legal objection thereto.

To this order Mr. Cracroft, the second judge of the Dacca court of circuit, replied that Mr. Morrieson had prevented the sacrifice, because he deemed the woman, who was of the *Beid* caste, not qualified to burn, according to the bewashta of the pundits of the Nizamut Adawlut, which declared that only women of the four castes, Brahmin, Khettry, Bues and Sudur, can ascend the funeral pile, and in that opinion Mr. Cracroft expressed his concurrence.

See our registrar's letter to the Dacca court, dated 6th May.

In reply to this communication the Dacca court was informed, by order of Mr. Turnbull and myself, that the four tribes, Brahmin, Khettry, Bues and Sudur, into which the Hindoo population is divided, comprehend all castes; and consequently that the refusal to allow the widow of Ramkishore to become a suttee on account of her caste was illegal; and the court was therefore desired to direct the acting magistrate of Dacca to permit the sacrifice, provided no objection existed to it but that of the woman's caste. The court was further desired to direct Mr. Morrieson to recal an order which it appeared he had taken upon himself to issue to all the police officers under his authority, grounded on his erroneous interpretation of the bewashtas of the pundits.

In reply to these last instructions, Mr. Cracroft has written the letter now under our consideration. It conveys a report from Mr. Morrieson that the widow of Ramkishore had abandoned the resolution of burning, and a request from Mr. Cracroft that this court will permit the order issued by Mr. Morrieson to his police officers to stand for the present, or at least that government may be consulted before it be recalled.

For making this request, Mr. Cracroft urges that the order referred to is calculated to prevent many sacrifices, and that it has been quietly submitted to without producing any dissatisfaction among the people. These undoubtedly are good reasons deserving of consideration. But in mentioning also that the order in question is consonant with a true interpretation of the bewastas of the pundits, and the circular orders sanctioned by government in regard to suttee, Mr. Cracroft appears to me to have allowed his desire to stand forward as an opposer of the rite to carry him further than his judgment, had he consulted it, would have permitted him to do.

I believe every member of this court has done what he could to induce the government to prohibit altogether the superstitious and cruel rite in question; and I am sure there is not one of us who would not be glad to adopt Mr. Cracroft's interpretation of the rules prescribed in regard to it, if they could be so interpreted. But it is clear they admit of no interpretation but that which has been invariably acted upon by this court, as communicated to the Dacca court in our registrar's letter of the 6th of May last; and we are bound to adhere to that interpretation of them so long as they shall remain unrepealed.

The painful duty of enforcing an adherence to these rules is almost always imposed upon the judges of this court, when the local functionaries disobey them. This they frequently do; their reluctance to allow an act abhorrent to them being too strong to be overcome by the consideration that in nine cases out of ten they only aggravate the suffering of the victim whom they wish to save, and by shifting from themselves to the superior authorities the obligation of consenting to her immolation, help to confirm the practice.

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On the present occasion Mr. Cracroft has done more than impose this painful duty upon us; he has endeavoured to make it appear that he was right in evading it, and that we were wrong, and unnecessarily authorized a suicide in not evading it. Of this I think we have reason to complain.

In regard to the order of the acting magistrate to his police officers, I consider it to have been objectionable chiefly on account of its tendency to confirm the notion among the people that the practice of suttee is not disapproved by the government. I would, however, leave it to the government to decide whether the order should be recalled or not; and, in submitting the question, I think the court should take the opportunity of reiterating their opinion that the practice should be prohibited to all castes and under all circumstances.

The custom of burning a woman alive with the body of her deceased husband is as barbarous and cruel a superstition as that of sacrificing a human victim to a shark or to an idol; and it is equally incumbent upon an enlightened government to abolish the one as the other. The only question therefore which admits of consideration is, how the custom can be most speedily suppressed, whether by means operating gradually, or by an immediate and positive prohibition. By gradual means it may never, and certainly will not speedily, be suppressed; and consequently those means can only be preferred to an immediate prohibition, on the supposition that the latter would be attended with the risk of rousing the Hindoo population to a resistance which might deprive us of the power of employing any means whatever. If, however, there are no good reasons for supposing that an immediate prohibition would produce such a result, it is clearly the measure which should be adopted.

It is the opinion of most of the public functionaries, and I believe of all persons who from a long residence among the people are competent to form a judgment on the subject, that a prohibitory enactment could be enforced with perfect safety, and many considerations combine to give confidence in the justness of that opinion. To my mind it is fully confirmed by the undeniable facts that the suttee is not a rite enjoined by the Hindoo religion; that the natural repugnance to it is so great that not one in a thousand of those who are qualified to perform it do perform it; that it seldom occurs in the provinces beyond Bengal; and that in Bengal, where the performance of it is most frequent, and where consequently its prohibition would be most likely to create dissatisfaction, the apathy and timidity of the people is so great, that even supposing them not generally averse to them, the risk of danger from their resistance seems altogether imaginary.

I need not enter into a detail of the many other considerations which warrant the anticipation, not only of a quiet but of a thankful submission on the part of the people to a positive interdiction of the rite. It is sufficient to add, that ample proof of such being the general disposition is afforded by the many instances that have occurred, in every district of the country, of the rite being prevented by the interposition of official authority, and by the fact now communicated by Mr. Cracroft, that the order issued by the magistrate of Dacca, amounting to an almost total prohibition of it, has excited no alarm or dissatisfaction whatever.

Should it, however, be still deemed unadvisable to enact a prohibitory law, I would suggest, as the next best measure, the repeal of the rules now in force sanctioning the custom, and the substitution of a circular order instructing the magistrates, that for the prevention of *illegal suttee*, and the apprehension of persons concerned in the commission of that offence, they are in future to exercise the general powers vested in them in like manner as they are required to exercise those powers for the prevention of other crimes and the punishment of other offenders; and directing that in every instance of a suttee taking place, the magistrate in whose jurisdiction it may occur shall institute an inquiry into the circumstances of the case, and apprehend and commit for trial before the court of circuit all persons who may have been concerned in it, if the result of the inquiry shall afford ground for believing that the rite was in any respect *illegally* performed.

An order to the above purport could not be objected to as prohibiting the rite when sanctioned by the Shaster. At the same time such order would obviate the bad effects resulting from the notion generally entertained of the right being countenanced and approved by the government; and by throwing the whole responsibility for the death of every victim upon the persons assisting in sacrificing her, it would be much more effectual for saving lives than the rules which it would supersede. It would moreover relieve the magistrates from the obligation of giving a formal sanction to a sacrifice under any circumstances, and it would also save the members

of

of the courts of circuit, and of this court, from being subjected to the imputations which on the present occasion have been cast upon Mr. Turnbull and myself by Mr. Cracroft.

21st August 1828. (signed) *A. Ross.*

MINUTE of the Third Judge.

Mr. Cracroft's letter, dated the 14th July 1828.

WE are called upon by Mr. Cracroft to state whether or not we concur in the construction given by our second and officiating judges to the bewashtas of the pundits, regarding the caste of Hindoos who were entitled to become suttees. Whilst we can have no hesitation in replying in the affirmative, we may express our surprise that a construction that has always been given by this court to those bewashtas, and which has hitherto never been questioned, should at this time of day raise doubts in the mind of any judicial officer. It would be unjust to Mr. Cracroft to suppose that he forced these doubts upon himself with the humane view of checking these sacrifices of human life, though it is difficult to account for Mr. Cracroft's doubts in any other way on a subject so plain and palpable.

We all know that until government took this subject into its consideration, suttees were of rare occurrence, and that it was the legalizing the sacrifice that made suttees so numerous, and it is evident that every interference on the part of government tending to support it will increase this great evil. This interference Mr. Cracroft demands by compelling the government, to decide on the legality or illegality of the prohibition issued by the acting magistrate of the city of Dacca. The recal of that prohibition by order of government, instead of by this court, will strengthen the impression already too prevalent that the government encouraged the performance of this cruel rite, and consequently increase a hundred fold the evil Mr. Cracroft is so desirous of mitigating.

We can have but one feeling on the subject of suttees, that of abhorrence, and we shall all rejoice to see the rite abolished. The government has lately told us that at present it is not prepared to proceed to that extreme measure. We must therefore wait its time, and all that we can do is to hope that it is not far distant.

11th September 1828. (signed) *C. T. Sealy.*

MINUTE of the Fifth Judge.

Letter from the second judge of the Dacca court of circuit, dated July 14th, 1828.

THE prohibitory order circulated by the acting magistrate of Dacca, and supported and defended by the second judge of the provincial court, is in itself conclusive evidence that neither of those gentlemen understood either the subject of their interference or their own duty, and the consequence of the act might have been a state of things placing the government in a dilemma of considerable vexation and difficulty.

A reference to any book on Hindoo law or religion would have informed those gentlemen that their order, except as calculated to induce confusion and mischief, was not intelligible, and contempt or worse, where it might be so; was a nullity in itself; and that under it, as the sole rule of guidance, they could not have prohibited the widows of the lowest Hindoo menial of their household from the sacrifice they conceive it to restrain.

So far it may appear of no moment, and its being allowed to remain unnoticed as leading to neither good nor evil; but Mr. Cracroft says, "it is at the present moment recognized by the inhabitants of the district as paramount, and if permitted to stand will reduce the number of suttees by at least nine tenths, while the recal of it will excite notice, act as an encouragement, and become a stimulus to more numerous sacrifices than would have occurred had it never been issued." The conclusion of this sentence expresses what is indubitably true; the paramount influence and its effect we have still to learn.

By the ignorant, that is, by the people generally, the order will be regarded as a *prohibition*; by the rest of the community as, in *intention*, the same; but the latter will know that the "four tribes" enumerated in it comprehend those of every caste and degree around them, and, undeceiving those imposed upon, they will very soon divest it of every thing but its absurdity.

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Of the feeling which has attended the promulgation of this order, all we know is negative; none has been evinced, it seems, but the magistrate could not have known to what effect the most casual circumstance of excitement might have called any that did exist into action, while the government, unaware of the fact, and unprepared for its consequences, might have been compelled to a continued endurance of what at the very moment they were contemplating the abolition of, by means suited to the end and equal to its pre-determined accomplishment.

It is a cruel part which devolves upon this court on occasions like the present. The will of the supreme government, and the rules of guidance promulgated, are or should be as intelligible to one judicial functionary as another; but (and I can make every allowance for the impulse) the veriest trifle serves as a ground of reference, and "the Nizamut Adawlut" are not merely called upon to enforce what collectively and individually they abhor and deprecate, but in return for the conscientious performance of an odious duty, are held forth to the world as "incurring the guilt of unnecessarily authorizing suicide."

Before recording any opinion on this occasion, I shall briefly advert to two facts with which, at the period of their occurrence, I stood officially connected, which bear directly upon the present occasion, and (as I conceive) not only tend to warrant, but strongly to support the conclusions which my colleagues and myself have drawn from our long and varied experience.

Antecedent to the enactment of Regulation XVII. of 1817, Brahmins in the provinces of Benares, under whatever conviction, were exempted from capital punishment. Two brahmin zemindars, Rumnum and Kullender, borrowed a sum of money from one Sheo Gholaam. A friend named Kashinauth was security for the repayment at a specified period; and beside this, a field of twenty-eight begahs of land was added on a mortgage bond. The money was not forthcoming at the time agreed upon, and with the performance of the rest of the stipulation, the transfer of this field was insisted upon. Some time after this the season of cultivation arrived; Rummun and Kullender armed themselves with their swords, and proceeding to the field, commenced ploughing it. They were opposed by the other party, with whom Kashinath joined in remonstrating against the act, and their passions were speedily worked up to a pitch truly worthy of a demon; killing Kashinath and wounding one of his companions, they retired, but presently returned accompanied by their families, each consisting of a wife and daughter; the wife of Kullunder pregnant. Leading them into the field, they deliberately butchered them one by one, and cursing their adversaries in all their generations, departed. Kullunder fled into Oudh and escaped; Rumnum was subsequently apprehended, tried and convicted; but further as to any adequate penalty he was beyond the pale of the law. The result of the trial, however, and the representation which I deemed it my duty (as magistrate) to make on the occasion, supported by that of the circuit judge, led, after a great deal of hesitation and apprehension, to the enactment now in force. Since 1817 Brahmins have been subject to the same penalty for murder as other murderers, and from the first execution to the present hour nothing has ever occurred that could have induced a surmise of the law having been other than it now is from the days of Menu.

In the second volume of "Report of Cases determined in the Nizamut Adawlut," page 91, is a detailed account of a suttee which took place at Goruckpore, in the year 1821*. The circuit judge, in his letter referring to the trial, writes thus:—"I verily believe I but echo the wishes and expectations of nineteen twentieths of even the Hindoos of this community, when I urge death as the requital of this atrocity." I was myself the judge who wrote this; and it was written immediately on the conclusion of the trial in the public cutcherry, then crowded with Hindoos of all castes and conditions. I have a perfect recollection of the trial exciting a more than ordinary degree of attention, and attracting an unusual assemblage of auditors; and I also recollect that the impression with me was, that not merely the diabolical facts of the particular case were considered to constitute a murder of the most atrocious description, but that the rite altogether was not one of either general reverence or approval.

* See case No. 1, Buraica & others, 1821.

The opinions which I entertained and expressed on both these occasions are the same, confirmed by years and observation, which dictate the little I have to add upon the question now before me.

I would not *now* recal the orders of the Dacca magistrate, nor take other notice of it than with reference to it to prohibit any further circulars whatever on the subject by him or the provincial court. I would have a regulation prepared with a studied

a studied perspicuity, explaining in simple but forcible language, the religious, the moral and the legal grounds upon which this rite, abhorrent to God and man, could no longer be tolerated; and by this enactment I would abolish the sacrifice at once and for ever.

I would not recommend for execution by others what I should shrink from or evade myself. If danger be apprehended, and as an executive officer my personal services can aid this consummation so devoutly to be wished, I am as ready to support as I am to urge the measure; but I maintain that nothing is necessary to the accomplishment *but the expressed fiat of the ruling power.*

Arguments are exhausted, and I have none to offer that may not be found on record. To these I have to add the experience of eight and twenty years official residence in the central and western provinces and upon a satisfied conviction so grounded I speak, assured of the feasibility of what I advocate.

(signed) *R. H. Rattray.*

P. S.—Since the foregoing was written I have seen the minute of our second judge, Mr. Ross: I entirely concur with him, that " should it be deemed unadvisable to enact a prohibitory law, the *next best* measure would be a repeal of the rules now in force, and an inquiry by the magistrate into the facts of *every* case of suttee that should occur, &c. Something might be done too perhaps with respect to *property* left by a suttee, or obtained in consequence of the immolation, so as to balk those who are always the instigators to the sacrifice with a view to the inheritance. Where there were children, they might be placed under the court of wards, the real estate being held in management by the collector, the personal realized and deposited in the government treasury at a certain interest till the children came of age; where there were no children, some other mode of proceeding might be adopted, but I am not at this moment prepared to suggest any thing beyond such consideration as the proposition generally may seem to invite.

August 26th 1828. (signed) *R. H. Rattray.*

MINUTE of the officiating Judge.

Letter from Mr. Cracroft, second judge of the Dacca court of circuit, dated 14th of July 1828.

THIS letter obviously demands the serious consideration of the court at large. The subject is one of deep interest; and as I am one of the members whom Mr. Cracroft has thus openly charged with a serious breach of duty in having passed an illegal order, in a matter involving the life of a human creature, without due deliberation, without previously consulting the court at large (as Mr. Cracroft conceives I ought to have done), with having unfeelingly adopted a confined construction of the existing rules in a case in which common humanity should have dictated the more enlarged and generous construction in favour of life, and finally with having thereby incurred the guilt of " unnecessarily authorizing suicide,"—I am naturally anxious that the matter should be thoroughly discussed and deliberately considered by my colleagues, as well as by the government, to which high authority Mr. Cracroft has desired that his appeal may be ultimately preferred. I cordially assent to Mr. Cracroft's desire; and if he had not expressed it, I should have myself originated the proposition of addressing the government on the subject, which is of importance not only in reference to the interesting question which he has taken the occasion to agitate, but also to the painful situation in which this court is placed—painful it must be admitted quite sufficiently in being compelled, by our solemn obligations to the government, to countenance and sanction a practice so revolting to humanity, but far more so if, in the conscientious discharge of a public trust of so serious a nature, we are liable to be assailed by such offensive imputations as Mr. Cracroft has presumed to cast upon us. If Mr. Cracroft had suggested a reconsideration of the question upon general grounds and arguments, intended to show that the practice, as it prevails throughout the country, is not strictly warranted by the Hindoo law, and that the rules passed by government should therefore be revised, I should have willingly given him credit for his motives; but when I consider the course which he has adopted, that he has taken the occasion to impugn the *legality* of an order passed by this court in a particular case, which order he was bound by his oath to obey, and certainly to hold in respect; when I advert also to the arrogant tone and spirit which pervade his letter, and to the personal manner in which he has

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reflected upon the official act of his superiors, I seek in vain for a ground to justify or excuse his conduct, the more especially when I further consider that his objections are utterly unfounded and untenable, displaying an ignorance upon the matter which, in an officer of his rank and standing in the service, is highly discreditable, and would scarcely have been believed if he had not thus stood forward himself to declare it. Upon this point the court at large, to whom Mr. Cracroft has made his appeal, will declare their sentiments. It is scarcely necessary for me to state that I adhere to the opinion which I gave in the particular case. I am fully satisfied that the order in which I joined is consistent with the law, with established usage, and more especially with the instructions of government, which I take to be our main guide and rule of conduct whenever we may be called upon to act on this delicate question. I have ever held them in this light; whether in my capacity of magistrate or as a judge of ciruit, or finally the exercise of the higher powers vested in me as a judge of this court, I have in each capacity, and in every instance that has been brought before me, used my utmost endeavours to discourage the practice, as well by persuasion and argument, as by an expression of indignation at its barbarity; nor did I omit the same endeavour in the case in question. But my principle has been invariably to yield assent if no valid objection existed on any of the grounds on which the government have as yet thought fit to declare that interference and prohibition would be justifiable. In acting upon this principle, I have been guided not only by a sense of public duty, which tells me that I am bound to uphold and enforce the orders of government on this delicate question, however much they may militate against my own feelings as an individual; but I have equally considered that any intemperate zeal or injudicious interference on the part of the officers to whom the immediate execution of the duty is entrusted, any underhand attempts to put down the practice, in opposition to the declared intentions of the government, would be in the highest degree injurious, as calculated to excite irritation in the minds of the people at large, and consequently to retard instead of promoting the object which we all have at heart; and further, as liable frequently to lead the government into serious difficulties, for which they might not be prepared. These have been my views and principles of conduct; and as I conceive them to be sound, I shall adhere to them until the government itself, not Mr. Cracroft, shall deem it fit to stand forward as the advocate in this great cause of humanity. It would appear from Mr. Cracroft's letter, that, in consequence of his illegal interference, the individual in the case referred to has been deterred from becoming a suttee. I cannot but feel sincere gratification at this result. But questioning Mr. Cracroft as he has thought fit to question us, I would ask what would have been his feelings if the parties concerned in the particular case, knowing that the intended suttee was conformable to usage and their religious tenets, that it was upheld by the sanction of government, and that his interference, therefore, was wholly illegal and unjustifiable; nay further, if the populace, making common cause, had risen *en masse*, and contemning and insulting his authority, had persevered in spite of it, and in the course of this resistance a serious disturbance had ensued, attended with the loss of many lives; what, I repeat, would Mr. Cracroft have said if these had been the consequences of his misguided zeal, and his opposing himself to the known views of the government, to the clear and positive rules prescribed for his guidance, and to a competent and lawful order of this court? It will not, I think, be denied that such consequences might have followed, and who shall say to what extent the flame would have been carried? The proclamation in question, which Mr. Cracroft has thus supported, appears to have been issued by a young and inexperienced officer, temporarily entrusted with the powers of magistrate, entirely upon his own authority.

Mr. Cracroft ought to have known that to guard against the mischievous consequences likely to arise from an indiscreet and ill-judged exercise of this power, the magistrates generally have been strictly enjoined* "to observe caution and reserve in addressing publications of a general nature to the inhabitants of the provinces, and to refrain from such measures without the sanction of government, when such sanction can be obtained without material public inconvenience, or at least without the knowledge and concurrence of the nearest local authority to which they are subject."

* Extract of a letter from the secretary in the judicial department, under date the 25th of April 1812, and circulated to the magistrates by order of Government, with a letter from the registrar of the Nizamut Adawlut, dated 7th of May 1812.

Similar instructions were issued to the magistrates on the 16th August 1822†, in consequence of the observations contained in the annual report of the superintendent of police for the western provinces, stating that the

† *Vide* circular order of the Nizamut Adawlut.

the former order had not been sufficiently attended to, and pointing out "how dangerous this uncontrolled license to legislate must frequently prove when not checked by sound judgment and discretion."

Mr. Cracroft should, therefore, in the present instance have taken immediate measures for correcting the irregularity, by reporting the matter to government, instead of conniving at and secretly upholding the proclamation until circumstances forced the disclosure, thereby giving it the authority and sanction of time, and by consequence embarrassing the government in their ultimate decision as to the expediency or otherwise of its recal. On this point I entirely differ from Mr. Cracroft, who intimates that it will be an easy matter to retrace his steps, by recalling the proclamation; though he adds, that it has now assumed the character and force of law, which it would be unwise to distnrb, as its immediate effect will be to diminish the practice in the proportion of nine tenths. What then, I would here ask, has the discovery been thus suddenly made, after so many years of anxious solicitude, that we have all along been acting under a delusion and in ignorance of the real state of the law, which would at once put down this inhuman practice, or at all events reduce it comparatively to a mere nothing? Is it seriously intended to be argued at this day, that a fact of such vital importance should have any just foundation, and yet that it should have escaped equally the attention of the government of the time being when the question was first publicly agitated and discussed, as of the authorities who were then consulted with the express view of ascertaining in what cases, and to what extent, the government would be justified in authorizing their public officers to interfere or prohibit the practice? Can all this be believed, and the more especially when it is remembered that the government had such an adviser as the learned translator of the digest of Hindoo law, who was then a judge of the court, and who, to the best of my recollection, (for I was registrar of the court at the time), framed the draft of instructions which were first issued for the guidance of the magistrates and their police officers in April 1813? Can it, I say, be credited that Mr. Cracroft's argument should have any the slightest foundation, and that it should have escaped the penetration of such a man as Mr. Henry Colebrooke? I might safely rest the propriety and legality of my order on the answer which would unhesitatingly be pronounced on these questions, especially as Mr. Cracroft's assertions are utterly unsupported by any thing like proof. But to show that the exception taken by him is purely imaginary, I would refer to Colebrooke's Digest, book 4, chap. 3, "On the duties of a faithful Widow;" and to Ward's "View of the History, &c. of the Hindus," sect. 28, chap. 4, "On the Burning of Widows alive."

Page 451, vol. 2d, London edit. 1801.

Page 308, vol. 3d, London edit. 1822.

In neither of these (and I presume they will both be admitted as works of high authority) is there one syllable in support of Mr. Cracroft's argument as to *purity* of caste. With the specified exceptions, of which the government have not failed to avail themselves in the steps which they have as yet deemed it prudent to take in repressing the practice, *all* Hindoo widows, without reference to caste, are equally recommended to undergo this awful and terrible ceremony. Again, in Ward, vol. 1, chap. 2, sec. 1, "Of the different Orders or Castes of Hindoos," we have as follows:—"The Hindoos are divided into four castes; viz. the Brahmin, the Kohutritu, the Voishyu and the Shoodur, *which, however, include many other divisions and subdivisions.*" It is added that "the Kohutritus became almost extinct before their country fell into the hands of the Moosulmun; the Voishyus are no where to be found in Bengal, *almost* all have fallen into the class of Shoodur." Further, in sec. 2, "some affirm that there are now no Kohutritjus; that in Kulee Yoogee only two castes exist, Brahmins and Shoodrus, the second and third orders having sunk into the fourth." Finally, in sect. 4, "the Brahmins deny that there are any pure Shoodrus in the Koolee Yoogû; they add, that the present race of Shoodrus have all arisen in improper marriages between the higher and lower castes. The general name by which the Kulee Yoogu Shoodras are distinguished is Vumushum Kuru."

Page 64, vol. 1.

Page 89.

Page 94.

There are many subdivisions among the Shoodrus, some of which are as effectual barriers to mutual intercourse as the distinction between Brahmins and Shoodrus; a Karjusthumul no more visits a barber than a Brahmin, nor a barber a joiner, and thus through all the ranks of the lower orders.

I shall here notice the different ranks of Shoodrus or Vŭrnŭ Shunkŭrrŭs, as far as I am able. "First class, the Voidyus: These persons, who sprang from the union of a Brahmin with a female Vaishjŭ, claim the honour of belonging to the

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third order, in consequence of which they wear poitas, and at the time of investiture perform some of the ceremonies used in investing a Brahmin."

The above extracts will, I think, demonstrate that Mr. Cracroft's argument founded on purity of caste, as affecting the rite of suttee, has no support in the doctrines of the Hindoo religion; and with regard to established usage, and the prevalent nature of the practice, it will be observed that he has been peculiarly unfortunate in selecting the Byd or Voidijŭ class, it being stated in the work above cited, "that *many Voidyu widows ascend the funeral pile.* At Sonakhalee, in Jessore, which contains many families of this order, *almost all the widows are burnt alive with the corpses of their husbands.*"

Page 95.

It remains for me to show that Mr. Cracroft's objections to our order are not only unsupported by, but in direct opposition to the instructions which have from time to time been issued by government, or under their sanction by this court, and which, as I have before said, I have always taken to be our main guide. For this purpose I beg to refer to the annexed extracts *.

* See annexed Papers, marked (A.)

It must now rest with the government to determine whether the proclamation in question shall be upheld and continued in force, or whether it must be recalled as incompatible with the views which they have so recently declared, and may still entertain on the question. If the former, it seems obvious that they must proceed further and to the full extent of at once declaring their resolution of abolishing the cruel and inhuman practice *in toto*; if the latter, Mr. Cracroft will have much more to answer for than he seems to be aware of.

See resolution of Government, under date the 28th Feb. last.

27th August 1828. (signed) *M. H. Turnbull.*

(True copies.)

(signed) *W. H. Macnaghten,*
Registrar.

Appendix (A).

Extract from a Circular Letter from the Registrar of the Nizamut Adawlut, to the Courts of Circuits, dated the 29th of April 1813.

P^h 2. "In forwarding these papers to the different magistrates, you are requested to inform them that the court rely on their observing the utmost *attention and circumspection* in carrying the present orders of government into effect, and that they will exercise a vigilant control over the conduct of their police officers, with a view to enforce a strict and faithful performance on their part of the *delicate and important duties committed to their trust.*"

Extract from a letter from the Secretary in the Judicial Department, to the Registrar of the Nizamut Adawlut, under date the 5th December 1812.

P^h 2. "The Nizamut Adawlut is sensible that it is a fundamental principle of the British government to allow the most complete toleration in matters of religion to all classes of its native subjects.

P^h 3. "It is stated in the answer delivered by the pundits to the interrogatories referred to them by the court in the month of March 1805, that every woman of the four castes (Brahmin, Khetry, Bues and Soodur) is permitted to burn herself with the body of her husband, (except *in certain cases*, which will be more particularly noticed in a subsequent part of this letter), and that the performance of this awful ceremony will contribute essentially both to her own happiness and to that of her deceased husband, in a future state. The practice, generally speaking, being thus recognized and encouraged by the doctrines of the Hindoo religion, it appears evident that the course which the British government should follow, according to the principle of religious toleration already noticed, is to allow the practice in those cases in which it is countenanced by their religion, and to prevent it in others in which it is by the same authority prohibited."

P^h 6. "The Governor-General in Council accordingly conceives that the interposition of the public officers in cases of this nature should be confined to the following points:—1st. To preclude as far as possible all compulsory means towards Hindoo women, on the part of their relations, of Brahmins or others, in order to cause

cause them to burn themselves. 2dly. To prevent the criminal use of intoxicating drugs or liquors for the accomplishment of that object. 3dly. To ascertain whether the women have attained the age, as fixed by the Hindoo law, at which they are permitted to burn themselves. 4thly. To inquire, as far as the nature of the case will properly permit, whether they are in a state of pregnancy; and 5thly. to prevent the ceremony from proceeding in cases in which on any of the *above grounds* it may be repugnant to the principles of the Hindoo law."

P^h 7. " The magistrates shall give particular attention to enforce a strict observance of these instructions by the police officers under their authority."

P^h 8. " In communicating the present orders of government to the different magistrates, the Governor General in Council requests that the Nizamut Adawlut will *impress upon them the indispensable obligation of explaining carefully on all suitable occasions, to persons of the Hindoo persuasion,* that nothing is further from the intention of government than to infringe any recognized tenet of their religion (as has been fully stated in the preceding part of this letter,) and that its only object is to restrain the use of *arts and practices,* not less repugnant to the doctrines of their own persuasion than revolting to the general dictates of humanity."

P^h 9. " In order to prevent misconstruction, the Governor General in Council requests that the Nizamut Adawlut will direct one of their officers to prepare, in the Persian, Hindoostanee and Bengal languages, a draft of the instructions which should be issued by the magistrates to the native officers of police, conformably to the tenor of this letter, specifying of course the age at which women, according to the principles of Hindoo law, are permitted to burn themselves; and that they will submit the draft, with translation of it in the English language, when prepared, for the approval of government."

Extract from the Proceedings of the Nizamut Adawlut, under date the 21st May 1819; containing their Remarks and Orders on the Suttee Statements and Reports for the year 1818.

The *cases* in which, under the rules and orders *now in force,* the ceremony of suttee is declared contrary to *the Shasters and to usage,* and in *which accordingly* the *officers of police are directed to interpose their authority for its prevention,* after having proceeded to the spot on obtaining intelligence of the intended sacrifice, and after having ascertained the circumstances and explained the illegality, are as follows:—

1. Where the widow is not sixteen years of age.

2. Where pregnancy is apparent or presumable, or where there is bodily uncleanness from periodical cause.

3. Where the widow's assent to the act is not manifest, the exercise of the free will being counteracted by intoxicating or narcotic drugs or otherwise.

4. Where the widow is of the brahmin caste, and burns on any other than the funeral pile of her husband.

5. Where a woman of any other caste burns without the body of her husband, except she were absent from her husband when he died, and burns immediately on receiving intelligence of his death, or except she was merely disqualified at the time by periodical bodily uncleanness.

6. Where the widow has a child under the age of three years, and a written engagement (in a certain prescribed form) is not entered into by some one to maintain and bring up the infant.

(True extracts.)

(signed) *W. H. Macnaghten,*
Registrar.

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Order.

Ordered, That the Secretary write the following letter to the Registrar of the Nizamut Adawlut:—

To the Registrar of the Nizamut Adawlut.

Sir,

No. 46. I AM directed by the right honourable the Governor General in Council to acknowledge the receipt of your letter dated the 18th ultimo, with translation of a petition presented to the Nizamut Adawlut, by Gooroopurshaud Sein and Ramroop Sein, and copies of a correspondence which took place in consequence with the second judge of the Dacca court of circuit, together with copies of the minutes of the judges of Nizamut Adawlut, on the subject of the correspondence.

2. On a full consideration of the documents above mentioned, the Governor General in Council entertains no doubt whatever that the order issued by the acting magistrate for the prevention of the suttee of the wife of Ramkishore Sein, on the grounds of the deceased being of the Beid caste, was erroneous and inconsistent with the instructions issued for the guidance of the magistrates in cases of suttee; and his Lordship in Council entirely concurs in the propriety of the original order passed by Mr. Ross and Mr. Turnbull for the recal of the circular orders addressed by the acting magistrate to his police officers, prohibiting the performance of suttee by all Hindoo women except those belonging to the four principal tribes.

3. Aware as Mr. Cracroft must be of the extreme anxiety felt by government on every point connected with the subject of suttee, and of the importance of discouraging the promulgation of any general orders upon it without the express sanction of government, his Lordship in Council regrets that an officer of Mr. Cracroft's experience should not have seen the propriety of annulling the circular instructions issued by the acting magistrate, when first brought to his notice, or at all events of suspending them until a reference could have been made to superior authority, more especially as he seems to have been so fully sensible of the mischief that might probably result from withdrawing the prohibition after it became generally known.

4. So long, however, as it shall not be deemed expedient and right to abrogate the rules which have been established in regard to the rite of suttee, it is no less incumbent upon the government than upon the local officers to maintain them, and upon that principle his Lordship in Council desires that the court of Nizamut Adawlut will direct the immediate recal of the prohibitory circular order issued by the acting magistrate of the city of Dacca.

I am, &c.

Counci Chamber, the 10th October 1828. (signed) *H. Shakespear*, Secy to the Governmt.

EXTRACT of a Letter in the Judicial Department from the Governor General in Council to the Court of Directors; dated the 23d October 1828.

Crim. Cons. 14 June 1827, 53—59. Ph 136. On the proceedings noted in the margin is recorded the report, with its enclosures, submitted by Mr. Cuthbert, on the conclusion of his tour through the pergunnahs of Chota, Nagpore and Palamow.

142. Your honourable court will observe, that while we did not fail to appreciate the motives by which Mr. Cuthbert had been actuated in his conduct, in the orders issued by him regarding suttees, he was duly apprized that we could not approve of his having deviated from the instructions with which he had been furnished for his guidance in such cases, and for the due observance of which, until altered or repealed, he must of course be held responsible.

Extract Bengal Judicial Consultations, 14th June 1827.

(Criminal, L. P.) No. 53. Extract from the Report of S. T. Cuthburt, Esq. Judge, Magistrate and Collector of Ramghur, of his progress through the Purgunnahs of Chota, Nagpore and Palamow; dated 21st April 1827.

Para. 1. In obedience to the orders contained in the resolutions of government relative to this district, under date the 26th January 1826, I have now the honour to submit the report required on my return from the interior.

2. My

2. My visit has been confined to the purgunnahs of Chota, Nagpore and Palamow.

P^h 94. In this purgunnah (Nagpore, indeed throughout Ramghur) suttees do not take place so often as formerly. I am credibly informed that the ancient custom of immolating the unfortunate widows was as follows:—A high wall having been erected around a small space, the inside was filled with dry wood and other combustibles, and the wretched victim was compelled to ascend the wall by a ladder. On her descent the place was set fire to, and thus was she consumed without the possibility of escape.

95. In the year 1824, I issued a proclamation forbidding the landholders permitting suttees taking place in their villages or on their estates, saving in the presence of the police darogah, and I notified to the inhabitants of this district that a contrary conduct would be visited by me with fine and imprisonment. To the darogah I gave orders to use every mild and persuasive means to prevent such sacrifices; I even (privately) recommended force to be resorted to, in failure of more lenient measures, especially if the intended victim should be young. It may here be said that I took upon myself the heavy responsibility of urging the police officers to act in a manner not warranted by the regulations; be it so, the consolation is mine that lives apparently have been saved by such interference. The suttees which have taken place in the Ramghur district since the year 1823 are as follows:—In 1824 ten suttees occurred, and six were prevented by the timely interposition of the darogah. In 1825 no suttees were reported as having taken place; one however was prevented. In 1826 three suttees are reported as having occurred, and one life as having been saved.

96. Suttees seldom take place amongst the lower orders, and in the higher classes the prevalence of this custom is much on the decline; it being now left to the option of the widow to be burnt or not with the body of her husband. Of the three wives of the late rajah of Chota-Nagpore, two allowed themselves to be burnt, the other preferred living. All the three Palamow ranees are living, and in the enjoyment of pensions. The dowager ranees of Ramghur and Kuruckdee, also preferred life to sacrifice. In short it would appear that those women only burn with the bodies of their husbands, who from age or lingering disease are incompetent to the enjoyment of life, or those who having experienced the extreme of conjugal felicity, find the world a dark and dreary wilderness without the presence of their beloved partners.

Extract of a Letter from Mr. Secretary Shakespear to S. T. Cuthbert, Esq. Judge, Magistrate and Collector of Ramghur; dated the 14th June 1827, in reply to the foregoing.

Para. 17. With reference to your remarks on the subject of suttees, the Vice President in Council cannot approve your having deviated from the instructions which you have been furnished with for your guidance in such cases; until they are altered or repealed, you must of course be held responsible for their due observance. At the same time the Vice President in Council justly appreciates the motives by which you have been actuated, and trusts that your influence and exertions (subject of course to the existing rules) will be directed to the discouragement of the practice.

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Cons. 10 Aug. 1824, Nos. 19 & 20; and 28 September, Nos. 23 & 24.

EXTRACT of a Letter from the Governor in Council of Fort St. George to the Court of Directors in the Military Department; dated 20th June 1826.

Para. 70. We have the honour to bring to your notice a letter from the officer commanding the northern division of the army, reporting that he had received an application from the widow of a subadar of the 11th regiment of native infantry for permission to burn herself with the body of her husband; that he had used every means to dissuade the woman from her purpose, and had finally prohibited the ceremony taking place within the military limits, Major-General Sir John Doveton animadverted on the disgraceful conduct of a sepoy of the same regiment, who having married the daughter of the widow, used his utmost endeavours to induce his mother-in-law to sacrifice herself in order that he might become possessed of her property. We entirely approved of the proceedings that had been adopted by Major-General Sir John Doveton, and directed that he would continue in communication with the magistrate to take all legal measures for the prevention of the immolation. At the recommendation of Major-General Sir John Doveton the seapoy alluded to above has been discharged from the service.

EXTRACT, Fort St. George Military Consultations, the 10th August 1824.

No. 3,876.

To Richard Clive, Esq. Secretary to Government in the Military Department.

No. 19.

Sir,

I have the honour, by order of his Excellency the Commander in Chief, to forward for submission to the honourable the Governor in Council, copy of a letter received from Major-General Sir John Doveton, K. C. B., commanding the northern division of the army, on the subject of an application made by the widow of a subadar of the 11th regiment native infantry, late second battalion 9th regiment for permission to burn herself.

I have, &c. &c.

Adjutant-General's Office, Fort St. George, 6th August 1824.

(signed) *J. H. S. Conway*, Adj^{t} General of the Army.

To the Adjutant-General of the Army, Fort St. George.

Sir,

I have the honour to request you will bring the following circumstance to the notice of his Excellency the Commander in Chief, to be submitted to government, should he deem it necessary.

The widow of a subidar of the 11th regiment, lately deceased, of the khana coahjee caste, a few days since made application to Lieutenant-Colonel Smith, commanding at Vizagapatam, for permission to burn herself, stating at the same time that nothing would make her alter her determination. The Lieutenant-Colonel not only withheld his consent, but also wrote to the magistrate for his interference, who gave orders to prevent it as far as rested with him. The woman finding she could not effect her purpose at Vizagapatam, came over to this place yesterday morning for my consent; but being determined to use every means in my power to dissuade her from her intention, I called in the assistance of a bramin of high caste and respectability, who had nearly persuaded her to abandon her idea of destroying herself, when his good intentions were overruled by the interference of some relations, sepoys in the 11th regiment, particularly her son-in-law, who

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who in my opinion deserves punishment, and who being married to the widow's daughter, on her demise came into property amounting, Lieutenant-Colonel Smith informs me, to about four thousand rupees, who threatened her in the event of her not burning herself, to disgrace her and make her an outcast. This threat has apparently determined her on destruction. I have therefore ordered the whole party to return to Vizianagram, with instructions to Lieutenant-Colonel Smith not to sanction the ceremony taking place within the military limits, and in hopes she will await a reply to this letter.

Should his Excellency think it necessary to make application to government for orders to prevent such a horrid self-murder, I make no doubt it will be generally received by all classes of natives as a blessing, as I know no part of the Hindoo law on religion which makes this ceremony necessary; but it is considered by the most learned and respectable natives to be entirely a custom which would be more honoured in the breach than the observance.

I have, &c. &c.

Northern Division of the Army,
Vizagapatam,
22d July 1824.

(signed) *J. Doveton*,
Major-General.

(A true copy.)

(signed) *G. Cadell*,
Act^{g} Dep^{y} Adj^{t} Gen^{l} of the Army.

The Governor in Council entirely approves the proceedings of the officer commanding the northern Division of the army, and of the officer commanding Vizianagram in the case mentioned in the foregoing letter, and desires that the latter officer will continue in communication with the magistrate of Vizagapatam, to take all legal measures for preventing the widow of the late subadar of the 11th infantry from burning herself; the officer commanding the northern Division of the army will report in what manner he would recommend that the individual particularly mentioned by him should be punished.

Ordered, That an extract from these proceedings be transmitted to the judicial department.

EXTRACT, Fort St. George Military Consultations, dated 28th Sept. 1824.

No. 4840.

To Richard Clive, Esq., Secretary to Government in the Military Department.

Sir,

No. 23.

With reference to the letter from this department of the 6th, and the minutes of Council of the Honourable the Governor in Council of the 10th ultimo, I have the honour, by order of the Commander-in-chief, to acquaint you, for the information of the Honourable the Governor in Council, that Major-General Sir John Doveton, K. C. B., commanding the northern division of the army, has recommended the removal from the service of private Bavaneeprasad, of the 11th regiment, (late 2d batalion 9th regiment of native infantry), who endeavoured to induce his mother to burn herself to obtain posession of her property. His Excellency has therefore been pleased to order the discharge of Bavaneeprasad from the service, according to the major-general's recommendation.

I have, &c. &c.

Adjutant-General's Office,
Fort St. George,
21st September 1824.

(signed) *J. H. S. Conway*,
Adjutant-General of the Army.

The Governor in Council approves the proceedings reported in the foregoing letter.

EXTRACT of a Letter in the Military Department, from the Court of Directors to the Governor in Council of Fort St. George, dated 18th June 1828.

Letter from Fort St. George, dated 20th June 1826.

70. A letter from the officer commanding the northern division of the army, reporting the measures taken for preventing the immolation of the widow of a subadar of the 11th N. I.; brought to court's notice. A sepoy of the same corps, who endeavoured to induce the widow, to whose daughter he was married, to sacrifice herself, with a view to the possession of her property, discharged from the service.

27. These proceedings have our entire approbation.

EXTRACT of a Letter from the Court of Directors to the Governor in Council of Fort St. George, in the Military Department, dated 23d July 1828.

Letter to Court of Directors, from the Governor in Council of Fort St. George, in the Military Department, dated 19th Dec. 1826.—(4 a' 7,) various documents forwarded.

40. In paragraph 27 of our letter of the 18th June 1828, we signified our approbation of the proceedings you had adopted for preventing, under the peculiar circumstances of the case, the immolation of the widow of a subadar of the 11th regiment native infantry. As the final result of your proceedings is not reported in the documents which accompanied your military letter of the 20th June 1826, para. 70, we take the present opportunity of requesting you to furnish us with a report respecting any expression or appearance of feeling which may have been excited amongst the Hindoo soldiery in consequence of your interference. We are also desirous of being informed of the extent to which the practice of suttee may be carried among the widows or female relatives of sepoys, as we are uncertain whether the reports of our judicial officers take cognizance of such immolations; and should you not, you will report to us all cases which may have called for the interposition of the military authorities.

EXTRACT of a Letter from the Governor in Council of Fort St. George to the Court of Directors, in the Military Department, dated 29th August 1829.

Letter from the Court of Directors, to the Governor in Council of Fort St. George, in the Military Department, dated 23d July 1828.

40. The honourable court remark, that in their letter of the 18th June 1828, they expressed their approbation of the proceedings adopted for preventing the immolation of the widow of a subadar of the 11th N. I. They request to be furnished with a report respecting any appearance of feeling which may have been excited amongst the Hindoo soldiery in consequence of the interference. The court are uncertain whether the judicial officers take cognizance of such immolations among the widows and female relatives of sepoys, and request to be informed of the extent to which the practice of suttee may be carried among them; and desire that all such cases may be reported which may have called for the interposition of the military authorities.

In cons. 17th July 1829. No. 6, in the packet.

40. On the subject of this paragraph, we beg leave to bring to your notice an extract from Minutes of Consultation in the judicial department, and a letter from the deputy adjutant-general of the army noted in the margin; from these papers your Honourable Court will perceive that no feeling of dissatisfaction whatever was evinced by the Hindoo soldiery on the occasion referred to by your honourable Court; and that scarcely an instance of the practice of self-immolation among the widows of the native soldiers is to be found on the records of this Presidency.

41. His Excellency the Commander-in-chief is of opinion that no difficulty would at any time be experienced in preventing such occurrences among the female relatives of the native troops of this establishment.

JUDICIAL DEPARTMENT.

No. 275. FORT ST. GEORGE.

EXTRACT from the Minutes of Consultation, under date the 3d July 1829.

Read the following letter from the Registrar to the Court of Foujdaree Adalut.

No. 29.

To the acting Secretary to Government in the Judicial Department.

Sir,

I AM directed by the Judges of the Foujdaree Udalut to acknowledge the receipt of your letter under date the 13th February last, No. 65, calling for the information required in a general letter from the honourable the Court of Directors in the military department, dated the 23d July 1828, as to "whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys."

2. According to the answers which have been received from the Provincial Courts of Circuit in the centre, southern and western divisions, it appears that no case of this description has ever come under the cognizance of any of the criminal judges or magistrates in any of those divisions.

3. From the northern division also a similar report has been made, with the single exception of the magistrate of Masulipatam, who mentions an instance, as being on the records of his office, of a sepoy's widow, who, having been prevented by a former magistrate from burning herself with the corpse of her deceased husband, in consequence destroyed herself by setting fire to the shed in which she was living.

4. Copies of the different Reports are herewith furnished.

I have the honour to be, Sir,

Your most obedient servant,

Foujdaree Adalut Registrar's Office, 29th June 1829. (signed) *A. D. Campbell*, Registrar Western Division.

Provincial Court of Circuit.

To the Registrar to the Foujdaree Udalut, Fort St. George.

Sir,

WE have the honour to acknowledge the receipt of your letter of the 23d ultimo, calling for information as to "whether the judicial authorities take cognizance of immolations among the widows and female relatives of sepoys;" and in reply, to state, that having communicated with the several judicial authorities in this division, the result has been, that within their knowledge and information no instance of the kind has ever occurred.

We have the honour to be, Sir,

Your most obedient servant,

(signed) *J. Vaughan*, Second Judge.

Tellicherry, 13th March 1829. (signed) *W. O. Shakespear*, Third Judge.

FORT ST. GEORGE.

To the Registrar of the Foujdaree Udalut, Fort St. George.

Sir,

I AM directed by the Judges of the Provincial Court to acknowledge the receipt of your letter of the 23d February, regarding the cognizance taken by the judicial authorities of immolations among the widows and female relatives of Hindoo sepoys, and to inform you that the question was circulated to the criminal judges and magistrates.

2. A copy of the return received from the magistrate of Cuddapah is alone forwarded, the other authorities having simply stated that no immolations have taken place, it is considered unnecessary to trouble you with copies of their returns.

I have the honour to be, Sir, your most obedient servant,

Chittoor Centre Prov. Court of Circuit, Registrar's Office, 13th April 1829. (signed) *W. Underwood,* Registrar.

(L. S.)

IN return to the foregoing precept the magistrate of Cuddapah has the honour to state, that he is not aware of any occasions having occurred in his jurisdiction affording scope for magisterial interference in any way with regard to "immolations among the widows and female relatives of Hindoo sepoys."

In the province of Cuddapah the number of troops is very inconsiderable, but the magistrate is of opinion that the practice of immolation has not many votaries in his district. This unjust and sanguinary rite, at which nature shudders, and which reason condemns, in which defenceless woman, physically weak and intellectually uninformed, become the agonized and appalling victims of a cruel and pitiless superstition, engendered and maintained by the avarice and delusion of their natural protectors and more puissant fellow mortals, might, in the magistrate's judgment, be safely and effectually suppressed by denouncing it as a crime, and declaring its abettors obnoxious to punishment. With respect to the inhuman rite, our measures, he thinks, cannot be neutral, for if they do not abolish it they must tend to cherish it. The mere circumstance of this horrid violation of reason and justice not being proclaimed as a crime leaves room for the untutored minds of females to ruminate upon it, without any of the misgivings that would mingle with its consideration if it were held up to view as criminal; and the contemplation of the rite undaunted by any doubts of its lawfulness, and aided by the fanciful illusions by which its advocates seek to recommend it, must unquestionably, he apprehends, have a powerful effect in preparing the minds of unhappy widows for the pronunciation of the fatal determination to consign themselves to the piles of their husbands.

It might be feared that the proscription of female immolation would have the effect of warming a prejudice in its favour into a bigoted zeal for its support, and this, with the political considerations it involves, is perhaps the only reason that has hitherto operated to prevent the adoption of decisive means for its abolition; but it may, in the magistrate's opinion, be expected that the voice of nature, reason and humanity, would far more powerfully plead for the disuse of the rite than the utterance of its advocates (if a sense of shame should not prevent the appearance of any) would be listened to in its behalf. Besides, so far as the magistrate is able to judge, the danger of a policy capable of being construed as indicative of any degree of timidity needs always to be borne in mind; and as our opinion and feelings on the subject of female sacrifices must be generally known, the importance of this reflection being kept in view in the discussion of the momentous topic is apparently enhanced.

The magistrate is sensible that all the remarks which, with deference, he takes the liberty to submit, are not expressly called for by the reference made to him, but the weighty considerations which are connected with the points referred, and the liberal manner in which the government is wont to receive the opinions of its servants, combined with the deep interest he feels in the public weal, and his desire to contribute to its advancement, will he hopes be regarded as an apology for the latitude of his observations.

Given under my hand and seal this 18th day of March 1829.

(signed) *J. Dalzell,* Magistrate.

(A true copy.)

(signed) *W. Underwood,* Registrar.

To the Registrar to the Court of Foujdary Udalut, Fort St. George.

Sir,

I AM directed by the court of circuit to acknowledge the receipt of your letter of the 23d February last, and to state, for the information of the court, that it appears from the letters received from the several criminal and joint criminal judges, as well as from the magistrates of this division, that no cases of immolation among the widows and female relatives of Hindoo sepoys have ever come under their cognizance. FORT ST. GEORGE.

I have the honour to be, Sir, your most obedient servant,

Registrar's Office, Trichinopoly, 15th April 1829. (signed) *C. P. Brown*, Registrar.

To the Registrar to the Court of Foujdary Udalut, Fort St. George.

Sir,

I AM directed by the judges of the northern provincial court to acknowledge the receipt of your letter of the 23d February, and to submit the reports of the several criminal judges, and magistrates under their jurisdiction, as to whether they take cognizance of immolations among the widows and female relatives of Hindoo sepoys.

The criminal judges of Guntoor and Nellore, and the magistrates of Ganjam and Nellore, state that no question of the kind has ever come before them. From the returns of the criminal judges of Chicacole, Rajamundry and Masulipatam, it appears that they would not consider themselves authorized to take cognizance of such immolations where the act is perfectly voluntary on the part of the female.

The magistrate of Guntoor mentions suttees in general being frequent; and he and the magistrates of Rajahmundry and Vizagapatam state that in all cases they use their endeavours to prevent the female from immolating herself; and the magistrate of Vizagapatam adds that he has known instances of their having been positively prohibited.

The magistrate of Masulipatam mentions one instance only as being on the records of his office, when a sepoy's widow, who was prevented by a former magistrate from burning herself with her husband, destroyed herself by setting fire to the shed in which she was living.

I have the honour to be, &c.

Masulipatam Northern Prov. Court, 15th June 1829. (signed) *C. E. Oakes*, Registrar.

EXTRACT from the Proceedings of the Provincial Court of Circuit for the northern division; dated 2d March 1829.

Present, J. O. Tod, esq. second judge; S. Money, esq. third judge.

1. Read letter from the court of Foujdarry Udalut, dated 23d February last, requiring information "whether the judicial authorities take cognizance of immolations among the widows and female relatives of "Hindoo sepoys."

2. Ordered, that copies of the above letter be furnished to the several criminal judges, the joint criminal judge, and the magistrates, with precept directing them to furnish the required information as soon as possible.

(True extract.)

(signed) *S. Money*, Third Judge, for the Registrar.

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Return from the Criminal Judge of Chicacole.

In return to the foregoing precept, wherein the criminal judge of Chicacole is directed to furnish information, "whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys;" the criminal judge has to state, that no cognizance has yet been taken by the criminal court of such a case of immolation, any act of compulsion or any unjustifiable assistance on the part of any person present at a suttee, (whoever the female might be) would no doubt call for the cognizance of the criminal court when brought forward by the magistrate or his police officers.

Given under my hand, and the seal of the zillah court, at Chicacole, this 16th day of March 1829.

(L. S.) (signed) *H. Lacon,*
Criminal Judge.

Received 18th March 1829.

Return from the Criminal Judge at Rajahmundry.

Masulipatam Zillah Criminal Judge's Court.

(L. S.)

The criminal judge has the honour to state, in answer to this precept, that there has been no instance of the immolation of sepoys widows, or other of their female relatives, ever having been brought to the cognizance of the criminal office; nor has such an event, it is presumed, taken place in this part of the country for a series of years past. If, however, an incident of the kind occurred, the criminal court would not feel warranted to interfere unless proof was adduced that the sacrifice has been brought about by the exertion of illegal and undue influence, when the parties so implicated would be committed for trial on a charge of homicide.

Given under my hand, and the seal of the court at Rajahmundry, this 13th day of March A. D. 1829.

(signed) *H. Vibart,*
Criminal Judge.

Received 2d March 1829.

To the Joint Criminal Judge in the Zillah of Masulipatam.

Sir,

I am directed by the judges of the northern provincial court to call your attention to the precept under date the 2d March, and to request that an immediate return be made to it.

I have the honour to be, &c. &c.

Masulipatam, 8th June 1829. (signed) *S. Money,*
Third Judge, for the Registrar.

Return from the Joint Criminal Judge of Masulipatam.

(L. S.) Masulipatam Zillah Joint Criminal Judge's Court.

In making return to this precept which has accidentally been till now overlooked, the joint criminal judge begs to state, that since he has been connected with the judicial department, no instance of the immolation of the widows or female relatives of Hindoo sepoys has come under his notice. He has however on all occasions, when opportunity has offered of stating his opinion on this subject to natives, expressed his determination, should any such case arise, to commit for trial for deliberate murder all and every one who may be proved to have used force or coercion in any shape to the performance of the ceremony.

Given under my hand, and the seal of the court, this 9th day of June A. D. 1829.

(signed) *Edward B. Wrey,*
Joint Criminal Judge.

Received 9th June 1829.

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To the Criminal Judge in the Zillah of Guntoor.

Sir,

I AM directed by the judges of the northern provincial court to call your attention to the precept under date the 2d March, and to request that an immediate return be made to it.

I have the honour to be, &c. &c.

Masulipatam, 8th June 1829.

(signed) *S. Money*,
Third Judge, for the Registrar.

Return from the Criminal Judge of Guntoor.

PURSUANT to the exigency of this precept, I beg to inform the judges that no instances of any immolations among the widows and female relatives of Hindoo sepoys have ever occurred in this zillah.

Given under my hand, and the seal of the Court at Guntoor, this 10th day of June 1829.

(signed) *F. A. Robson*,
(L. S.) Criminal Judge.

Return from the Criminal Judge of Nellore.

THE criminal judge in the zillah of Nellore has the honour to acknowledge the receipt of the extract from the proceedings of the provincial court of circuit for the northern division which accompanied this precept, with a copy of the letter from the registrar to the court of foujdary adalut, directing him to report "whether the judicial authorities take cognizance of immolations among the widows and female relations of Hindoo sepoys;" and to state that it does not appear from the records of this court that any question of the kind has ever come before the court.

(L. S.)

Given under my hand, and the seal of the court, this 13th day of April A. D. 1829.

(signed) *G. J. Casamajor*,
Received 14th March 1829. Criminal Judge.

Return from the Magistrate of Ganjam.

IN reply to this requisition, the magistrate of Ganjam has the honour to inform the court that he is not aware of any cases of immolations among the widows and female relatives of Hindoo sepoys having come under his cognizance.

(L. S.)

Given under my hand, and the seal of my office, at Berhampore, this 19th day of March 1829.

(sgned) *R. Bayard*,
Received 25th March 1829. Magistrate.

Return from the Magistrate of Vizagapatam.

IN return to this precept the magistrate begs to state that he has never known an instance of immolation among the widows and female relatives of Hindoo sepoys being taken cognizance of by any judicial authority. The magistrate presumes that judicial authorities would not make any distinction between the wives and female relatives of sepoys and other Hindoo women; he believes that the

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the interference of the magistracy in general, with regard to suttees, is confined to persuasive endeavours to prevent them, although he has known instances of their having been positively prohibited. The magistrate further believes, that the judicial authorities in general would consider it their duty to take cognizance of such immolations only in cases in which it might appear that the victim was improperly forced, but not if the act was voluntary on her part.

(L. S.)

Given under my hand, and the seal of office at Vizagapatam, this 18th day of March A. D. 1829.

Received 25th March 1829. (signed) *W. Gardiner*,
Magistrate.

To the Magistrate of Rajahmundry.

Sir,

I AM directed by the judges of the northern provincial court to call your attention to the precept under date the 2d March, and to request that an immediate return be made to it.

I have the honour to be, &c. &c.

Masulipatam, 8th June 1829. (signed) *S. Money*,
Third Judge, for the Registrar.

Return from the Magistrate of Rajahmundry.

THE magistrate has the honour to inform the judges of the provincial court of circuit in reply to the above precept, that he this day transmitted a separate report to them on the subject to which it refers.

(L. S.)

Given under my hand, and the seal of the office, at Cocanada, this 12th day of June A. D. 1829.

Received 15th June 1829. (signed) *John T. Anstey*,
Magistrate.

To the Judges of the Provincial Court of Circuit, Northern Division, Masulipatam.

Gentlemen,

Para. 1. I HAVE the honour to acknowledge the receipt of your court's precept of the 2d March last, transmitting extract from the proceedings of your court of the same date, calling upon me to report, with reference to copy of a letter from the foujdaree adalut which accompanied it, whether, as a magistrate, I take cognizance of immolations among the widows and female relatives of Hindoo sepoys.

2. In reply I have the honour to state, that in any instance brought to my knowledge of an immolation about to take place, whether as regards the widow of a Hindoo sepoy, or other Hindoo widow, I consider it my duty, with reference to the existing orders of Government, to endeavour by every possible means of persuasion and advice, to prevent a widow from destroying herself on the funeral pile of her deceased husband; but instances of immolation of widows in this district are of very rare occurrence.

I have the honour to be, &c. &c.

Zillah Rajahmundry Magistrate's Office, Cocanada, 12th June 1829. (signed) *J. T. Anstey*,
Magistrate.

FORT ST. GEORGE.

Return from the Magistrate of Masulipatam.

In conformity with the exigency of this precept, dated 2d March last, accompanied by an extract from the proceedings of the court of circuit of the same date, together with copy of a letter from the court of foujdaree adalut, dated 23d February last, requiring information as to " whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys," the magistrate has the honour to state, that since his appointment to this zillah no cases of this description have occurred; but that on reference to the old records of the office, he has discovered that one took place, as noticed in the return made by a former magistrate to a precept of the court of circuit, dated the 1st July 1819, on the subject of immolations, in the instance of the wife of a sepoy, at Ellore, who endeavoured to sacrifice herself on the same funeral pile with her husband, but was prevented at the time from doing so by the magistrate, and the remains of her husband were burnt by her relatives; the woman however was quite determined, and immediately afterwards put an end to her existence by setting fire to the shed in which she was living

Given at Masulipatam under my hand, and the seal of this court, this twenty-second day of May, in the year of our Lord one thousand eight hundred and twenty-nine.

(L. S.) (signed) *J. Dent*,
Magistrate.

Received 23d May 1829.

Return from the Magistrate of Guntoor.

The magistrate has the honour to acknowledge the receipt of this precept on the 12th instant, with extract of the proceedings of the provincial court of circuit of the 2d instant, together with copy of a letter from the registrar of the foujdary udalut, under date 23d ultimo, requiring information as to whether the judicial authorities take cognizance of immolation among the widows and female relatives of Hindoo sepoys; and begs to state, that although in this district suttees are of frequent occurrence, of which the magistrate has always taken cognizance in conformity with instructions contained in the letter from the secretary to Government, under date the 6th April 1821, yet no instance of an immolation among the widows or female relatives of Hindoo sepoys employed in this zillah has ever been reported to him. The magistrate however considers himself entitled to take cognizance of the acts, should any such take place among this class of people.

The magistrate also takes this opportunity of suggesting, that the frequency of the practice of self-immolation might, in his opinion, be considerably diminished, by preventing as much as possible multitudes of people from collecting to witness the ceremony. If this was done, he is inclined to believe that the woman would in many instances change her first intention, from which she is now restrained by an apprehension of the shame and disgrace which would attend a retractation of her resolution before a large assembly.

Given under my hand and seal this 23d day of March A. D. 1829.

Guntoor Zillah Bairputtah, Magistrate's Office. (signed) *H. Whish*,
Magistrate.

(L. S.)

Received 25th March 1829.

Return from the Magistrate of Nellore.

(L. S.)

The acting joint magistrate in charge has the honour to acknowledge the receipt of the annexed precept, requiring information " whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys."

FORT ST. GEORGE.

2. The acting joint magistrate begs to state in answer to the immediate question, that it does not appear from the records of the magistrate's office, that any cognizance has ever been taken of immolations among the widows and female relatives of Hindoo sepoys; and further, that the practice of widows in general burning themselves with the bodies of their deceased husbands is of very rare occurrence, and the particular rite of anoomarana, or burning without the body of the deceased husband, does not seem to be at all observed by the widows of any of the Hindoo tribes of this zillah.

Given under my hand and seal, at Nellore, this 27th day of March A. D. 1829.

(signed) *A. T. Bruce,*
Acting Joint Magistrate in Charge.

(True Copies,)

(signed) *C. E. Oakes,*
Registrar.

(True Copies,)

(signed) *A. D. Campbell,*
Registrar.

Ordered, That a copy of the foregoing letter and its enclosure be furnished to the Military Department, with reference to the communication received from that department, under date the 27th January last.

(True Extract and Copies,)

(signed) *John Orr,*
Acting Secretary to Government.

No. 3,254.

To Robert Clerk, Esq., Acting Secretary to Government in the Military Department.

Sir,

I AM directed by the commander-in-chief to acknowledge the receipt of the minutes of the Right honourable the Governor in Council, under date 27th of January last, transmitting an extract from a general letter from the honourable the Court of Directors, desiring to be furnished with a report respecting any expression or appearance of feeling which may have been excited among the Hindoo soldiers in consequence of the interference on the part of the officer commanding the northern division, in preventing the immolation of the widow of a native officer at Vizianagrum; and also requesting to be informed of the extent to which the practice of suttee is carried among the widows or female relatives of the native troops of this presidency.

The commander-in-chief has desired me to request you will state to the right honourable the Governor in Council, for the information of the honourable the Court of Directors, that no feeling whatever of dissatisfaction was evinced on the occasion alluded to; and his Excellency has further desired me to observe, that the practice of suttee among the widows of the native soldiers of this army is scarcely known; and that in his opinion there would be no difficulty experienced at any time in preventing such self-murder.

I have the honour to be, &c.

(signed) *B. R. Hitchins,*
Deputy Adjutant-General of the Army.

Adjutant-General's Office, Fort St. George, 11th July 1829.

(True Extract and Copies,)

Hy Chamier,
Secretary to Government.

BOMBAY.

EXTRACT, Bombay Judicial Consultations, the 5th November 1823. BOMBAY.

From the Commissioner in the Deckan, dated 25th ultimo.

Sir,

In continuation of the subject of my letter of the 11th instant, I have the honour to forward, for the information of the honourable the Governor in Council, the copy of a letter from the collector of Poona, dated the 25th instant, and of its enclosed Maratta* petition from the principal shastrees, praying for the release of the brahmins who were concerned in the affair of the suttee, and to express my opinion that the judicial process recommended by Captain Robertson should go on, the result being of course referrible for the final sanction of government. See Papers ordered to be printed 5th July 1825, N° 518, p. 185. * No translate of petition recorded.

I have, &c.

Poona, 25th Oct. 1823. (signed) *W. Chaplin*, Commissioner.

TO the Commissioner in the Deckan.

Sir,

I have the honour to enclose a petition purportiug to be from all the bramins of Poona, but which is signed only by the greatest shastrees, praying for the release of the bramins who were concerned in the suttee the circumstances of which I reported to you in my letter dated the 9th instant. If I may venture to offer an opinion on the petition, I should suggest that government should not interfere in the judicial process of allowing these persons to be formally tried for it; it is evident that if on the trial they can prove themselves to have been actuated by no other feeling than that of the delusion of completing the performance of a ceremony, customary under such circumstances, the degree of guilt for intentional murder will not be high; and government, even if the Judge deemed their criminality great, would then have the power of attending to the prayer of this petition, if so inclined. The shastrees give out that they are busy endeavouring to reply to my address; but although they have had many meetings, they seem still at a loss to urge any thing against the propriety of my proceedings as sanctioned by their own laws. The only ground on which they can pretend to dispute them is the custom of the times.

2. I have the pleasure to inform you that a woman who yesterday morning declared her intention to go suttee, was deterred from attempting the act on being informed she should only be allowed to have a grass pile. There was no representation made to me praying the non-operation of my order in this particular case, and no murmur whatever on the subject.

3. Had I not solicited the orders of government in regard to the prisoners whose release is now petitioned for, I should have tried them before now. But having said I should look for orders, I have thought it best to wait till an answer shall be received. I earnestly recommend that should government be pleased to support my proceeding with its approval, it will especially confirm the criminality I have declared to be attachable to participators in any attempt to put to death a woman escaping from the pile.

I have, &c.

Poona, 25th Oct. 1823. (signed) *H. D. Robertson*, Collector.

(A true copy)

(signed) *W. Chaplin*, Commissioner.

BOMBAY.

To the Commissioner in the Deccan.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 25th ultimo, and in reference to my letter dated the 30th ultimo, to acquaint you that the honourable the Governor in Council, concurring in your opinion, is pleased to direct that the judicial process be proceeded with, and the petitioners be informed that as the prisoners are to be tried by the laws and customs of their own country and religion, there seems to be no occasion for suspending the proceedings.

I have, &c.

Bombay Castle, 5th November 1823.

(signed) *J. Henderson.*
Secretary to Government.

EXTRACT, Bombay Judicial Consultations, the 24th January 1827.

Extract from the Annual Return of Mr. James Forbes, the acting Magistrate of Broach, dated the 12th of January 1827.

THERE were no suttees in this year.

EXTRACT, Bombay Judicial Consultations, 16th January 1828.

No. 32.

From the Collector and Magistrate of Candeish, dated 23d ultimo.

Sir,

I HAVE the honour to report, for the information of the honourable the Governor in Council, that we have fortunately been enabled to prevent a suttee taking place; of course the directions of government were strictly regarded, and no force was employed.

2. An intelligence of the determination of the widow to burn herself with her deceased husband's corpse being reported to me the other night at 10 P. M. arguments and promises were used without avail; she was determined. I therefore issued instructions on retiring for the night (the suttee was to take place early the following morning,) to have a sufficient number of police peons on the ground to prevent force being used towards the victim, and intimated to all the cutcherry servants, and to those in any way dependent on government, that the sircar never wishing to interfere in the customs and usages of the natives of the country forbears to issue orders to prevent the suttee, but that all classes must be aware that it is neither required by their religion nor grateful to Government, and that those who chose to attend and assist at the ceremony need never expect favour; that of course I should issue no order to prevent their attending, but that I should take care to have a person to write down the names of those who did assist, and their conduct should not be forgotten; they had their choice either to hold the favour of the sircar, or lose it by assisting at a ceremony which all must confess was not obligatory or necessary.

3. Fortunately the principal number of brahmins are employed here under government; self-interest prevailed; and whether they used more persuasive arguments, or threatened to be absent at the sacrifice, and which latter is very probable, considering that courage before a multitude will sink to cowardice in solitude, the effect was the widow gave up all idea of it before morning; and as I have promised a pension to her during her life, I request you will have the goodness to obtain the sanction of the honourable the Governor in Council to her being allowed the sum of seven rupees per mensem. She intends, I believe, to proceed to Nussuck to pass the remainder of her days in strict adherence to her faith.

4. I trust the honourable the Governor in Council will not disapprove of the measures I adopted, and that the sum of seven rupees per mensem will not be considered too extravagant, considering the destitute and unprovided state of the widow, who has not only herself to provide for, but would require an attendant.

I have, &c.

Dhoolia Collector's Office, 23d October 1827.

(signed) *G. Giberne,*
Col^{r} and Magistrate.

MEMORANDUM by the Secretary. No. 33.

In transmitting the accompanying rules for the conduct of magistrates and police officers under the Bengal Presidency, the commissioner at Poonah was informed that Government left to his discretion to promulgate them, or take the opinion of the pundits at Poonah on the subject. He was also told that it was unnecessary to add that no violence to the real laws or religious institutions of the people was intended to be authorized by these instructions. It was further observed to Mr. Chaplin, that no evil might probably result from the mere prohibition of self-immolation at the capital, when the magistrate must be apprized before any such sacrifice would take place; but the danger would be considerable if a suttee were to burn on an improper pile in some remote part of the district, and those who assisted at the ceremony were afterwards to be tried as murderers for the irregularity. It was further observed, that nothing should be said to the natives in regard to the form and the materials of which the funeral piles were to consist until he had inquired also and reported to Government the public feeling regarding the validity of the ancient law about it; that it was extremely desirable to throw every impediment in the way of self-immolation which could be introduced consistently with the prejudices of the people; but it could not be inferred from their silence that they were at all contented with an innovation. Mr. Chaplin was also requested to issue a proclamation immediately, declaring that every person concerned in forcing a woman to burn against her will should be punished as a murderer; and he was also requested to submit his opinion as to any further restriction or prohibition which might be introduced without creating popular discontent, or infringing the rule so wisely established by our Indian government, of allowing the fullest toleration to the religious practices of the natives. The commissioner in reply stated that the form of piles, and the materials of which they were to consist, were agreed to by all the bramins; the utmost publicity of which he recommended being given, as well as to the new rules for the future regulation of this tragical ceremony. He did not believe any objections would be made to the Bengal rules, the general tenor of which had always been adhered to in the Deckan; but he did not think any restrictions were likely to be more efficacious than the collector's plan of the construction of the funeral pile. The commissioner was therefore directed to communicate these rules to all the collectors in the Deckan, that they might adopt a similar rule or not, according to the reception which the opinions of the Poonah shastrees might meet with among those of other districts. Similar instructions were also sent to the Conkans.

Minute by the Governor, subscribed by the Commander in Chief and Mr. Goodwin. No. 34.

The success of Mr. Giberne in preventing a suttee makes it a subject of regret that any of the steps he took to effect that object should be disapproved, but the threats he held out to the native officers of his department are neither authorized by the letter or spirit of the Bengal circular. Whatever further measures are adopted to discourage this shocking usage, should be the proclaimed acts of government, and as such fully understood by its subjects. Collectors and magistrates cannot be allowed a latitude as to the expedients their feelings or their judgment may prompt. If they were, the consequence would be confusion and alarm on points where we desire to inform and tranquillize. The pension to the woman, promised by Mr. Giberne, must, I conceive, be sanctioned, though I doubt the policy of this act in effecting his object.

(signed) *J. Malcolm.*

Minute by Mr. Warden. No. 35.

Although I concur in the confirmation of Mr. Giberne's promise of a pension to the widow Rada Baee, I yet consider his having made it the only objectionable part of his proceedings on this occasion.

Before the Deckan was annexed to Bombay, the grant of pensions was an expedient resorted to to check the practice of suttees; but the policy of the

measure was subsequently very justly questioned on the ground of its being likely to encourage those who never intended to immolate themselves to feign a resolution to do so, merely for the purpose of obtaining the pension, whilst it was not likely to shake the resolution of those whose faith in the efficacy of the sacrifice was confirmed. The system was therefore abolished.

See Captain Pottinger's letter 10th August, and Mr. Elphinstone's instructions 14th of August; Bombay inst. 18, and Deccan circular 27th November 1819, and Cons. 3d of August and 5th October 1825.

In communicating the rules adopted by this government, specifying the instances where a discretion in interfering in these ceremonies was allowed to the local authorities, it has been repeatedly intimated to the magistrates that it was desirable to throw every impediment in the way of self-immolation, which could be introduced consistently with the prejudices of the people. Bramins were to be employed to use their influence in preventing suttees, and above all the attendance of the magistrates has been considered inexpedient, as tending to give dignity to the ceremony, and to render the merit of the sufferer more conspicuous.

Inst. 30th of Oct. 1823.

Had Mr. Giberne issued any threats, or denounced the forfeiture of his countenance, favour or protection to those over whom he had no control, I should have considered it as an unwarrantable measure; but as there can be no doubt that suttees are encouraged by the presence of spectators, and especially of natives in the employ of government, and above all of Europeans, the expedient Mr. Giberne adopted for discouraging, but not positively prohibiting, his native functionaries from attending the ceremony, seems to be not at variance with the spirit of our orders, whilst it appears to me to be so calculated to disseminate throughout his jurisdiction the utter abhorrence with which the practice is held by the British Government, and to throw so powerful an impediment in the way of self-immolation by discountenancing it, that instead of expressing any disapprobation of his conduct in this instance, I would suggest to the consideration of every other magistrate the expediency of promulgating the same orders, authorizing the attendance only of those police officers whose duty it is to prohibit and to prevent a compulsory immolation. The firmness and resolution of many a female would sink at the hour of trial, were they not upheld and encouraged by the applause and approbation, or by the mere presence of spectators.

The recognition of the Bengal circular of the 29th of April 1813, had, I think, better be avoided. Those rules, if I mistake not, except in respect to their prohibitory provisions, have been suspended by our orders of the 5th of October 1819, whilst the resolution of the 24th of February 1822, distinctly notices that the regulations and orders applicable to the Bengal provinces regarding suttees might be mischievous in the Deckan.

There is this marked difference in the policy pursued by the two governments for the purpose of checking suttees. The supreme Government has promulgated circular orders, containing as well a recognition of the ceremony as a prohibition against its compulsory performance. The Bombay government has, on the contrary, (except in the instance of the form in which the pile was to be constructed, and in respect to which I now regret that we interfered at all) kept the recognitionary principle of the law entirely in the back ground, and prominently brought forward and enforced its prohibiting provisions. It has seized every opportunity of discountenancing the custom of throwing impediments in the way of its performance, of disseminating an impression throughout the country that though we did not prohibit suttees, in deference to the prejudices of the Hindoos, we yet viewed it with abhorrence, and have denounced a compulsory performance of the ceremony as a criminal offence. The effects have been equally remarkable; it has gradually declined in the old and new provinces dependent on Bombay, but seems stationary under those of Bengal.

No member of the Board is more convinced than I am of the wisdom of that policy which has distinguished the commencement, the progress, and the foundation of the British ascendancy in India, of admitting the freest religious toleration, and with one exception, a no less uncontrolled toleration of the prejudices and ceremonials of the natives. The exception has reference to practices of a sanguinary and revolting nature, which though not enjoined, may yet be countenanced by the doctrines of the Hindoo religion. There is a wide difference, however, between tolerating the religion and the inhuman customs of a nation which form no part of the sacramental elements of that religion. It would be too much to expect that the bramins should themselves come forward to propose an entire prohibition of suttees; but I think there is evidence sufficient, from the manner in which all the discouragements

discouragements and impediments we have opposed to its performance have been met, and in many instances promoted by the bramins, that they wish it, and would hail as a boon any steps we might pursue towards the attainment of that object. It is impossible that the great majority of Hindoos view the custom with any degree of approbation.

The collector of Ahmednuggur has reported that from information obtained from several very respectable bramins, he was almost satisfied that the exercise of a very trifling degree of authority would put a stop to suttees, and that he anticipated a very good effect towards checking it from the undisguised manner in which they had expressed the abhorrence and disapprobation of the practice. Our discountenancing the practice is believed to have been the real cause of its unfrequency in Guzerattee.

No magistrate has discouraged it more than Mr. Marriott, and he has entirely abstained, in the exercise of a discretion, vested in all in that respect, from circulating either the Bengal circular, or the rules for the construction of the pile, and suttees have nearly disappeared in the northern Conkan.

It is on these grounds then I would propose, in confirming the grant in this instance, to refer Mr. Giberne to the orders abolishing the system of pensions, and to withhold the disapprobation of the injunction he issued to his native functionaries, and above all the recognition of the Bengal circular order, dated the 29th of April 1813, for by the Bengal resolution of the 30th July 1819, the Governor General in Council has expressed an apprehension that the greater confidence with which the people perform the rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry, by a continued agitation of the question, may have tended to augment rather than to diminish the frequency of these sacrifices.

The order issued by Mr. Giberne is by no means so decided an interference as has been practised by other magistrates, and approved of by the government. If the native functionaries, among whom there are many bramins, obtain information that the magistrate's conduct has been disapproved of, we incur the risk of disseminating an impression that the present government has no disposition to discourage, but every disposition to sanction suttees.

(signed) *F. Warden.*

No. 36.

Minute by the Governor, subscribed by the Commander-in-Chief and Mr. Goodwin.

I continue in the opinion I formerly gave upon this point. I shall not here enter at length upon so extensive a subject as that of putting an end to the shocking usage of suttee; all are agreed as to this object, though our sentiments differ as to the means best calculated for its accomplishment. Independent of my desire to deny to collectors and magistrates the right of exercising their discretion upon any point on which government has given defined orders, I consider the threats of loss of favour, and of writing down their names, made by Mr. Giberne to the native public servants, to have been a measure calculated either to have excited them to a sacrifice of their personal interests to superstitious feeling, or if they withheld themselves from the suttee from a dread of punishment, to have degraded them with their own sect, and consequently to have diminished the benefit that might hereafter be derived from their influence and example.

Circumstances have given me many opportunities of witnessing the effect of different courses adopted to diminish and ultimately abolish suttees, and I am satisfied this is only to be done by acting upon the good feeling and attachment, not the weakness and timidity, of the natives over whom we have control and influence. When these view the painful emotions with which we witness and allow them to join in such scenes, they will appreciate the sacrifice we make from our desire not to offend against their religion and customs, and it will become their object to conciliate that favour and respect on which they are so dependent, by exerting themselves to prevent the recurrence of an usage so abhorrent to our feelings. When they co-operate with us on such principles we may expect success in accomplishing this end, not before.

(signed) *J. Malcolm.*

BOMBAY.

No. 37.

No. 73 of 1828.

To the Collector and Magistrate of Candeish.

Sir,

I AM directed to acknowledge the receipt of your letter of the 23d of October, reporting the steps you took to prevent a suttee, and recommending the grant of a pension of rupees seven per month, which you promised to the widow; and to inform you that the Governor in Council sanctions the pension promised by you.

2. Your success in preventing a suttee makes it a subject of regret that any of the steps which you took to effect that object should be disapproved; but the threats which you held out to the native officers of your department are neither authorized by the letter nor spirit of the Bengal circular order of the 29th of April 1813. Whatever further measures are adopted to discourage this shocking usage should be the proclaimed acts of Government, and as such fully understood by its subjects. The Governor in Council cannot allow the collectors and magistrates a latitude as to the expedients their feeling or their judgment may prompt, otherwise the consequence would be confusion and alarm on points on which the government is desirous to inform and tranquillize.

3. Independently of these general considerations, the Governor in Council entertains particular objections to the proceedings taken by you. The threats of loss of favour and of writing down their names made by you to the native public servants, seem to the Governor in Council calculated either to have excited them to a sacrifice of their personal interests to superstitious feeling, or if they withheld themselves from the suttee from a dread of punishment, to have degraded them with their own sect, and consequently to have diminished the benefit that might hereafter be derived from their influence and example.

4. The object which the Governor in Council has so much at heart to diminish and ultimately abolish suttees, is, he is satisfied, only to be attained by acting upon the good feeling and attachment, not the weakness and timidity of the natives over whom we have control and influence. When these view the painful emotions with which we witness and allow them to join in such scenes, they will appreciate the sacrifice we make from our desire not to offend against their religion and customs, and it will become their object to conciliate that favour and respect on which they are so dependent, by exerting themselves to prevent the recurrence of an usage so abhorrent to our feelings. When they co-operate with us on such principles we may expect success in accomplishing this end, not before.

I have, &c.

Bombay Castle, 13th January 1828.

(signed) *C. Norris,*
Secretary to Government.

EXTRACT, Bombay Judicial Consultations, the 20th February 1828.

Extract from the Official Report of Mr. J. B. Simson, Magistrate of the Northern Concan, dated the 31st January 1828.

IT gives me great satisfaction that I am enabled to report that not a single suttee has occurred in this zillah during the above period. Indeed two years have elapsed since this act of self-immolation has been practised, and I attribute the discontinuance of the barbarity to the strong injunctions issued by Mr. Marriott on the cession of the Northern Concan to the British government.

Sent in reply the following Letter.

To the Collector in the Northern Concan.

Sir,

I AM directed to acknowledge the receipt of your letter of the 31st ultimo., reporting on the state of your zillah for last year, and, in reference to the second paragraph, to convey the instructions of the honourable the Governor in Council, that you will report the measure which Mr. Marriott adopted, or obtained the adoption of, in regard to suttees.

I have the honour to be,

Bombay Castle, 10th February 1828.

(signed) *C. Norris,*
Secretary to Government.

EXTRACT, Bombay Judicial Consultations, the 12th March 1828. BOMBAY.

Extract from the official Report of Mr. P. Stewart, the first assistant to the Magistrate of Broach iu charge, dated the 25th February 1828.

There were no suttees in this year.

EXTRACT, Bombay Judicial Consultations, 2d April 1828. No. 26.

From J. B. Simson, Esq., collector of the Northern Concan, to Mr. Acting Secretary Gardiner; 19th March 1828.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 16th of last month, requiring to know the measures adopted by Mr. Marriott in regard to suttees.

2. In respectfully requesting a reference to the correspondence of the dates respectively quoted in the margin*, I may observe generally, that Mr. Marriott's chief object appears to have been to abstain scrupulously from any discussion with respect to the legality or otherwise of these ceremonies, while at the same time he rigorously enforced all the forms enacted by the former government when they operated as restraints; thus leading the people to a general opinion that these barbarities were barely tolerated by the British Government, and that they would not be permitted where any circumstance presented itself by which such an act might be forbidden or avoided; indeed I might say that he endeavoured to impress a belief upon the natives that the ceremony was not allowed by us.

* No dates on the record.

3. In pursuance of this plan he declined to make known the substance of the printed work containing extracts of proceedings of Nizamut Adawlut, in Bengal, dated 29th April 1813, accompanying the instructions of the 5th October 1818, or the resolutions of the supreme government dated the 30th July 1819; or the correspondence accompanying Mr. Secretary Farish's letter of the 8th of May 1824, respecting the recent proceedings at Poona, which terminated in the pile being required to be constructed in a certain form, and of particular materials. So careful indeed was Mr. Marriott to prevent any impression going abroad that the Government had legislated upon the subject of suttees, and legalized the ceremony, that the correspondence which passed was not even placed on record; and the original documents have been to this day retained in the immediate charge of the collector.

4. I have followed, without deviation, that part of my predecessor's policy which aids the belief that the ceremony of doing suttee is not legislated upon; but on an occasion which happened nearly three years ago, I took no notice of it, although the sanction of this department had not been applied for, in which perhaps I acted differently to what Mr. Marriott would have considered his duty; but I deemed the danger of agitating the question greater than what might be dreaded from the ceremony passing unnoticed, although performed without that permission, which is indispensably necessary to its legality by the custom of the country.

5. Since the above, one suttee only has occurred, and another female has been dissuaded from her resolution to sacrifice herself. I am not aware that the practice ever prevailed to a great extent; this may be accounted for in part by so few Brahmins inhabiting the northern Concan. I have not the slightest doubt that it might be forbidden altogether in this zillah without the smallest danger; but the instances of its occurring are so very few, that such prohibition is almost superfluous; while, if issued, too much precaution cannot be had that the Brahmins are not made simultaneously acquainted with the existence of such an injunction; its operation being left to the discretion of the local European officers, and to be effected as if emanating from themselves.

I have the honour, &c.

Tawnu N. C. Zillah Magistrate's Office, 19th March 1828. (signed) *J. B. Simson*, Zillah Magistrate.

No. 599 of 1828.

No. 27. From Mr. Acting Secretary Gardiner to J. B. Simson, Esq., collector in the Northern Concan; 29th March 1828.

Sir,

I AM directed to acknowledge the receipt of your letter of the 19th instant, reporting the measures adopted by your predecessor regarding suttees, and which have been followed by you; and to inform you that the Honourable the Governor in Council approves of your measures and suggestions.

I have the honour, &c.

Bombay Castle, 29th March 1828. (signed) *F. G. Gardiner*, Acting Secretary to Government.

EXTRACT, Bombay Judicial Consultations, the 14th May 1828.

Extract from the official Report of Mr. J. R. Reed, collector and magistrate of the Southern Concan, dated the 25th March 1828.

THE number of suttees within this year was 27.

The number of suttees, I am happy to report, is below the average of the past years. Every attention is paid to the enforcement of the Poonah rules; and I am confident that not one of these sacrifices is performed without a full unbiassed acquiescence on the part of the victim. It is gratifying to observe in most cases, that every influence is exerted by the relatives of the wretched women to induce them to forego their determination.

EXTRACT, Bombay Judicial Consultations, dated 21st May 1828.

Extract from the official Report of Mr. W. Stubbs, collector and Magistrate of Surat, dated the 9th of May 1828.

I HAVE the pleasure to state that no suttee has occurred in this zillah during the last year.

EXTRACT, Bombay Judicial Consultations, 4th June 1828.

To the Collector and Magistrate of Poona.

Sir,

No. 60. To the collector and magistrate of Poona, calling on him to report the number of suttees which had annually taken place in his collectorate during the last four years.

I AM directed by the Honourable the Governor in Council to request you will report the number of suttees which has annually taken place in your collectorate during the last four years.

I have, &c. &c.

Bombay Castle, 3d June 1828. (signed) *T. G. Gardiner*, Acting Secretary to Government.

Similar reference to the collector of Ahmednuggur and Kandish, and the principal collector of Dharwar.

EXTRACT Bombay Judicial Consultations, 11th June 1828.

From Alexander Bell, Esq. Criminal Judge of Kaira, to Mr. Acting Secretary Gardiner, 22d May 1828. No. 41.

Sir,

I HAVE the honour herewith to annex, at the express request of the senior assistant criminal Judge at Broach, copy of a letter, with its accompaniment, from that officer to my address, dated the 13th instant, and request you will do me the favour to lay it before the honourable the Governor in Council.

I have, &c.

Kaira Court of Adawlut, 22d May 1828. (signed) *A. Bell*, Criminal Judge.

From G. C. Wroughton, Esq., senior assistant criminal Judge at Broach, to Alexander Bell, Esq., criminal Judge of Kaira, 13th May 1828.

Sir,

A SOMEWHAT incorrect account of a suttee that took place at Broach on the 22d of last month having appeared in the Gazette of the 7th instant, I do myself the honour of submitting a statement of the circumstance as it really occurred, which I shall feel obliged by your laying before the honourable the Governor in Council, as well for my own satisfaction as with a view to enable Government to call upon the editor to publish an amended account should the case appear to require it. In order to facilitate reference I annex a copy of the case as published in the Gazette.

Dowlutraee Dessaee, the husband of the poor infatuated being in question, died on the night of the 21st instant, and the circumstance of his death was reported to me early on the following morning by my foujdar, as also his wife's intention of burning with the body. Directly on receiving the intelligence I lost no time in requiring the attendance of two or three of the most respectable shastrees to be met with in the city, for the purpose of ascertaining how far the circumstances of the case were in direct conformity with the rules prescribed by their own law; and whether any objections founded on the religion of the party, or at variance with established usage, offered themselves, which would authorize my prohibiting the ceremony altogether. Unfortunately, however, none were forthcoming; and as a last resource I proceeded in person to the woman's house, for the purpose of trying how far persuasions would avail to induce her to forego her intention; every argument that suggested itself, both as related to herself and the interests of her family, was made use of in the hope of shaking her resolution, but I regret to say, as in all other instances, without effect; she continued firm in her resolve, and all intercessions proving fruitless, I had no other alternative than to grant the permission required, with what reluctance I trust I need not mention. The woman herself, her relations, and indeed all parties were then most anxious that the sacrifice should be consummated at the spot ordinarily resorted to for the purpose of burning their dead; as, however, it appeared that on the last occasion the parties concerned had been compelled by Mr. Romer, then judge, to pass over to the island situated on the south front of the city, in order to the performance of a similar ceremony, I would not hear of any deviation from that rule in the present instance; and after a few fruitless attempts to induce me to withdraw the restriction, they ultimately passed over to the spot I had pointed out to them.

3. Upon the procession reaching the opposite bank I went over myself, in order to be at hand in case any compulsory measures should be resorted to, and with a view of preventing any deviation from the rules laid down in the shaster, as regarded the formation of the pile and other particulars. This latter duty I intrusted most particularly to the two shastrees alluded to in the former part of my letter, whom I warned of the serious consequences to all concerned of over-stepping, in any the slightest respect, the bounds prescribed by law. A suspicion of the woman being pregnant having arisen whilst she was going through the preliminary preparation, I even temporarily suspended my permission till the truth could be ascertained; but on its being proved unfounded, I had no further plea for delay, and things were allowed to take their course.

4. With regard to the conclusion of this awful spectacle, I can only add that all

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matters connected with the ceremony were conducted in the most regular manner; and the poor woman, so far from being deterred from her resolution, or showing a wish to avoid death on its nearer approach, herself, with her own hand, set fire to the pile, out of compassion I believe for the feelings of her son, who confessed himself unequal to the task. The firmness and determination displayed on the occasion were worthy of a better cause. So far from an infinite crowd having been present, as stated in the paper, the concourse of persons assembled to witness the scene, actors inclusive, could not have exceeded 150 in number, owing probably to the difficulty experienced in getting across the river.

5. I ought not to omit observing, that the relations and friends of the deceased, and indeed many of the respectable people in Broach, united most cordially with myself in endeavouring to prevail upon her to continue in life, if only for the sake of her relations and friends, though with how little effect the result has shown.

6. I have referred to the passage in the Sumuchar paper, of which the statement in the Gazette is a translation, and I do not observe any unusual emphasis to have beeen laid upon the sentence 'he gave permission,' which could authorize the editor to insert those words in capital letters, consequently that gentleman has exceeded his office as a faithful translator, by printing the sentence in a form calculated to give it more weight than it was intended to bear in the original. This editorial aberration has, however, probably been induced by an excess of surprise, natural enough to a person unacquainted with the rules by which the conduct of public functionaries is regulated in respect to such matters, and an ignorance of the fact, that by the law of the parties themselves the permission of the ruling authority is required before any suttee can legally take place; so that, consequently, to withhold permission when applied for would be virtually to annul the privilege altogether. That such a prohibition might be promulgated with the most perfect safety, and to the effectual prevention of the practice in question, I have little doubt; but so long as the local authorities are withheld from exercising such a power, occasions must and will occur when individuals, being both Englishmen and Christians, must, provided public duty requires it, even give their sanction to the perpetration of a suttee, with what gratification to their own feelings is another question. Though the author of the original passage in the Sumachar is unknown, it is apparent, from sundry idiomatic peculiarities in the composition, that he belongs to the caste of parsees, a circumstance which in itself accounts for the inaccuracy of the relation.

I beg to conclude by observing that it would be highly gratifying to me would Government be pleased to require the editor to publish a more faithful narration of facts than the childish one already before the public.

I have, &c.

Senior Assistant
Criminal Judge's Court at Broach,
13th May 1828.

(signed) *G. C. Wroughton*,
Senior Assistant Judge.

ACCOUNT of a Suttee at Broach. From the Bombay Sumachar of the 28th April.

A LETTER has been received from Broach, dated the 22d instant, in which the following particulars are given: A respectable desaee of Broach, named Dowlut Rajee, departed this life on the night of the 21st, aged 80 years; his body was carried to be burned on the 22d; his wife accompanied it for the purpose of becoming a suttee. Persons went to obtain permission of the authorities, whereon the judge of the Adawlut asked them for what reason she was going to burn herself. Afterwards the judge of the Adawlut coming himself into the desaee's house, asked his widow why she was going to burn herself, and recommended her to change her intention. To this she gave the following answer: "I have firmly resolved to take this step; and even should you withhold your permission, I will put my design in execution." The judge then inquired whether this act had been before done at that place, to which he received for reply, that it had been done in the time of Mr. Romer; upon this he gave permission. The woman accordingly died this day, having burned herself with her husband's corpse; the judge. the collector's assistant, and several other gentlemen, were present at the spectacle, and the crowd of natives assembled to witness it was infinite.

(True copy.)

(signed) *G. C. Wroughton*,
Judge.

No. 990 of 1828.

From Mr. Acting Secretary Gardiner to Alexander Bell, Esq. Criminal Judge of Kaira. No. 42.

Sir, 6th June 1828.

I AM directed to acknowledge the receipt of your letter of the 22d ultimo, with its enclosures, and to request you will inform Mr. Wroughton that the honourable the Governor in Council is quite satisfied with the correctness of his conduct throughout the proceedings connected with the suttee which took place at Broach; but that further the Governor in Council sees no reason for interference in the case, Mr. Wroughton being at liberty to submit his own account of the transaction to the editor of the Gazette or the Courier for publication, if he thinks proper.

This account, however, is only to go to correct facts that are exaggerated or misstated. Mr. Wroughton can neither be authorized nor permitted to publish the crude opinion which his limited experience leads him to express, that suttees might be prohibited with the most perfect safety. A public officer is right in stating his sentiments to government; but authority to publish them would imply concurrence in their correctness, or the admission of his right to arraign a principle upon which his superiors have acted.

I have, &c.

Bombay Castle, 6th June 1828. (signed) *J. G. Gardiner.* Acting Secretary.

EXTRACT Bombay Judicial Consultations, the 9th July 1828.

Read a Letter from the Honourable the Court of Directors, dated the 12th December 1827. No. 61.

Resolution.

Letter dated 12th December 1827:

Para. 1. Noticing date of last despatch.

2. Noticing several despatches about suttees, which it proposed to answer.

3. Notices the occurrence of a suttee in the Southern Conkan, contrary to the written Hindoo law, but in accordance with the custom; and concur with government in thinking that Mr. Sparrow showed great prudence and judgment in forbearing to punish the offenders.

No remark.

4. Notices the account of the suttee at Poonah, attended with circumstances of peculiar horror and cruelty.

5. Regrets that the principal offenders could not be punished, the acts of which they were found guilty not being mentioned in the Shastree as crimes; at the same time that they observe with satisfaction that a proclamation has been issued, announcing that such crimes will be punished as murders.

6. Notice the proceedings of government in framing new rules for regulating the act of suttees.

7. The court cannot sanction any sort of declaration of forfeiture of caste by any public officers, or under the authority of government.

To be communicated to all the judges and collectors under this presidency, with intimation that government cannot sanction any declaration of forfeiture of caste being issued by any public officers, or under the authority of government, in any case whatever.

8. With that exception, the Court sanctions the adoption of new rules regarding suttees.

9. The Court is gratified to observe that in little more than two months after the introduction of the new rules, six widows were induced to give up their intention of sacrificing themselves; and that when two months were elapsed, no suttee had taken place in Poonah since this adoption.

No remark.

10. The

10. The zeal and humanity of Captain Robertson, in endeavouring to diminish the practice of self-immolation, entitled to the Court's full approbation.	To be communicated to Captain Robertson.
11. Forward copy of their despatch to the supreme government, of the 25th July 1827, on the subject of suttee.	No remark.

EXTRACT Bombay Judicial Consultations, the 3d December 1828.

[Here is entered the Summary of the Bengal Returns for the years 1825 and 1826, as contained in the Bengal papers which were communicated to the Bombay and Madras Governments, with a letter from Mr. Secretary Shakespear, dated the 28th February 1828.]

From the Collector of Ahmednuggur, dated 13th June 1828.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 3d instant.

The office records do not afford the means of reporting the number of suttees in 1824.

A return for the three by-past years is forwarded herewith.

I have the honour to be,

Collector's Office, Ahmednuggur, 13th June 1828. (signed) *H. J. Lumsden,* Magistrate.

REPORT of the Number of Hindoo Women who had Burnt themselves on the Funeral Piles of their Husbands in the Zillah of Ahmednuggur, during the three years of 1825, 1826 and 1826.

NAMES.	Age.	Caste.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where, and in what Police Jurisdiction.	REMARKS.
For 1825–6 -	- -	- -	- -	None.			
For 1827: Gangabye -	50	Brahmin	Nassick -	Cruslnabhut Showchey, brahmin.	1 Dec. 1828.	Nassick, under Ahmednuggur.	- - every endeavour calculated to soothe the enthusiasm of the deceased was resorted to, but without success; it is however probable that a prohibition might not have given dissatisfaction. Another woman's friends applied for leave; my assistant declined to give leave, and referred them to me; they never came to apply, and the affair did not take place.

Ahmednuggur, Magistrate's Office, 13 June 1828. (signed) *H. J. Lumsden.*

BOMBAY.

From the Collector of Khandish, dated 25th June 1828.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 3d instant, requiring me to report the number of suttees which has annually taken place in this collectorate during the last four years.

In reply I beg you will inform the honourable the Governor in Council, that

In 1824 there was	- -	1 Suttee.
1825 –	- - -	1 –
1826 –	- - -	2 –
1827 –	- - -	6 –
Total	- -	10 Suttees.

I have the honour to be,

Candeish, Collector's Office, 25th June 1828.

(signed) *Ged Giberne.*

From the Acting Collector of Poonah, dated 25th June 1828.

N° 38.

Sir,

I HAVE the honour to acknowledge the receipt of your letter, dated 3d instant, and to forward statements of the number of suttees which have annually taken place in the collectorate during the last three years.

2. In 1824 there were no suttees.

I have the honour to be,

Magistrate's Office, Poonah, 25th June 1828.

(signed) *Richard Mills,*
Act^{g} Coll^{r} and Mag^{te}.

ANNUAL REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the year 1825.

No.	NAMES.	AGE.	CASTE.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where, and in what Police Jurisdiction.
		Years.				1825:	
1.	Chirnabaee -	about 65	Desust Brahmin	City of Poonah	Luxoomun Bhererow, desust brahmin.	6 June	- - at Poonah, in the zillah magistrate's jurisdiction.
2.	Muthoorabacee	about 50	Coenust Brahmin	- D° - -	Gunnoba Josa, coenust brahmin.	12 d°	- - d° - - d°.
3.	Bager theo Bace.	about 40	Desust Brahmin	Cowley, village Turup Punbul.	Khundemo Shoeeput, desust brahmin.	15 July	- - at Cowley, village Turup Panbul, in the zillah magistrate's jurisdicton.
4.	Anundee Bace	about 65	Desust Brahmin	Cusba Warra, pergunnah Khand.	Sinsba Naik, desust brahmin.	25 Aug.	- - at Cusba Warra, pergunnah Khaire, in the zillah magistrate's jurisdiction.
5.	Jumna Japser	about 55	Rathoel Jollee -	City of Patna	Mahadar ass, rathoel tellee.	5 Oct.	- - at Poonah, in the zillah magistrate's jurisdiction.

(signed) *Richard Mills,*
Acting Magistrate.

ANNUAL REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the year 1826.

No.	NAMES.	AGE.	CASTE.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where, and in what Police Jurisdiction.	REMARKS.
1.	Radhabace - -	40	Coenust Brahmin -	City of Poonah -	Abba Somun, coenust brahmin.	19 April 1826	- - at Poonah, in the zillah magistrate's jurisdiction.	
2.	Coosabace - -	40	Coenust Brahmin -	City of Poonah -	Govind Bhut Velunkur, coenust brahmin.	7 Dec. 1826	- d° - - d°	
3.	Salvobace - -	60	Curada Brahmin -	City of Poonah -	Bapoo Mogey, curada brahmin.	1 Mar 1826	- d° - - d°	

Magistrate's Office, Poonah, 28th April 1827.

(signed) *Richard Mills*, Acting Magistrate.

ANNUAL REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the year 1827.

No.	NAMES.	AGE.	CASTE.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where and in what Police Jurisdiction.	REMARKS.
1.	Luxemee Bacee -	25	Conust Brahmin -	City of Poonah -	Daga Baeheju Abkanker, conust brahmin.	2 Nov. 1827	- - at Poonah, in the zillah magistrate's jurisdiction.	
2.	Surrosuthe Bacee -	52	- Ditto - -	- Ditto - -	Ballum Chut, conust brahmin.	27 Dec. 1827	- d° - - d°	

Magistrate's Office, Poonah, 31st Jan. 1828.

(signed) *Richard Mills*, Acting Magistrates.

From the Acting Collector of Poonah, dated 26th June 1828.

Sir,

With reference to my letter of yesterday's date, handing up statements of suttees, I have the honour to enclose statement of a suttee which took place in the Mohole talook, which was omitted.

I have the honour to be,

Magistrate's Office, Poonah, 26th June 1828.

(signed) *Richard Mills*, Actg Magte.

REPORT of the Number of Hindoo Women who have been burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the last four years, 1824, 1825, 1826 and 1827.

No.	NAMES.	Age.	Caste.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where, and in what Police Jurisdiction.	Remarks.
1	Luxoomee Bace	About 30 or 35 years.	Muratta -	Cusba Bhosa, turup Mohole.	Degee Uuld Narrope, muratta.	6th July 1828.	- - at Cusba Bhosa in the zillah magistrate's jurisdiction.	Burnt with her own free will.

(signed) *Richd Mills*,
Acting Magistrate.

From the Principal Collector of Dharwar, dated the 15th August 1828.

Sir,

In compliance with the desire contained in your letter, under date the 3d of June last, I have the honour to furnish a report of the number of suttees which have taken place in this collectorate during the last four years.

I have the honour to be,

Dharwar, 15th August 1822.

(signed) *J. Nisbet*, Principal Collr.

REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Dharwar, during the last Four Years, from 1824 to 1827.

NAMES.	Age.	Caste.	Place of Residence.	NAME. of the Husband.	DATE of Burning.	WHERE BURNT.
Parintee Bace - -	about 30	Rajpoot -	Tegoor - -	Seetaram - -	5 April 1824	- - Comlapoor, in the Darwar talook.
Jevoo Bace - -	48	Brahmin -	Badgee - -	Nwsuppa - -	1 d° –	- - Badgee, in the Raneebednoor d°.
Gunga Bace - -	40	d° -	Nowlgorod -	Sreedhur Punt -	26 d° –	—
Gungawah - -	65	d° -	Pachapoor -	Dewem Bhut -	23 June –	- - Patchassoor, in the Patchassoor d°.
Tungawah - -	55	d° -	Chotasalakery -	Rambhut - -	20 Oct. –	- - Chotasaleekeny, in the Badama d°.
Balawah - - -	63	d° -	Jemmapoor -	Appoo Row -	5 Nov. –	- - Jimmapoor, an enan village in the Hooghly d°.
Rama Bace - -	32	d° -	Mescreeotta -	Sreessad Senkun	12 Dec. –	- - Misereccotta, in the Miserecotta d°.
Munawah - - -	80	d° -	Goorlahoswr -	Bhumapa Nail -	15 d° –	- - Goorlapoor, in the Pursgurh d°.
Unnapoorra Bace -	55	d° -	Bagulhote -	Bheemijee Punt -	6 Jan. 1825	- - Bagulkotah, in the Bagulkotah d°.
Jeevoo Bace - -	17	d° -	Unkulgee - -	Annee Bhut -	12 July –	- - Unkulgee, in the Patchapoor d°.
Venkuwah - -	60	d° -	Kulladagee -	Ramuppah -	13 d° –	- - Kulladghee, in the Badama d°.
Luchmee Bace - -	60	d° -	Bagulhotah -	Pursooram Punt	4 Dec. 1826	- - Bagulkotah, in the Bagulkotah d°.
Kaweruwah - -	38	d° -	Seeseveenhully -	Seenuppah -	23 Mar. 1827	- - Ingulgee, a village belonging to Chinehneekur.
Venkoo Bace - -	35	d° -	Tudhode - -	Kristnassa -	- d° –	- - Shedbal Temmassoor, in the Darwar talook.
Parwuttee Bace -	44	d° -	Meserecotta -	Vadraj Sunkur -	14 July –	- - Meserecotta, in the Meserecotta d°.
Women who have Buried themselves with their Husbands:						
Danamah - - -	50	Jungam -	Meserecotta -	Chimuliah -	21 June 1825	- - Meserecotta, in the Meserecotta d°.
Chunnawakeree -	80	Punchum	Geereisagur -	Degumburruppa	5 Sept. 1827	- - Beolgee, in the Beegulcottah d°.

(signed) *J. Nisbet*,
Principal Collector.

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MINUTE by the Honourable the Governor, dated 20th September, subscribed to by the Board.

1. The following appears to be the results of the preceding Reports on Suttees within the several districts under this government.

DISTRICTS.	In 1824.	In 1825.	In 1826.	In 1827.	TOTAL.
Concan, Northern	1	1	1	–	3
Concan, Southern	27	32	28	27	114
Kaira	–	1	–	–	1
Surat	–	1	–	–	1
Broach	–	–	–	–	–
Ahmedebad	–	–	–	–	–
Poonah	–	6	3	2	11
Ahmednuggur	–	–	–	–	1
Candeish	1	1	2	6	10
Dharwar	8	4	1	4	17
			Total		158

2. With the exception of the Southern Concan, the number of suttees within the year in any one district is very inconsiderable, and far below the average shown in any district of the Bengal presidency, as given in Mr. Shakespear's despatch of the 28th February.

3. Copies of the honourable Court's despatches to this government of the 12th December last, as also of their letter to Bengal of the 25th July, should, I think, be sent to all collectors and magistrates under this presidency, in order that on any future occasion in which they may see reason to interfere in the case of suttees, they may abstain from making any declaration as to forfeiture of castes, as required in the 7th para. of the first-mentioned despatch.

4. This subject has engaged much of my attention since my arrival in India; and in private conference with some of the most respectable Brahmins at Poonah, I have earnestly entreated the active exercise of their influence, as being not only necessary to prevent our interference in any shape with their rites and usages, but to give strong ground for those among us who are disposed to defend them against the attacks that must continue to be made upon their religion and observances as long as the practice of suttee prevails.

5. I have reason to be satisfied with the reports I have received from those with whom I communicated, of the impressions my sentiments have made upon others, and of their sense of the necessity of becoming the instrument of the reform of an usage which, however sanctioned by custom, is abhorrent to those rulers on whom they were dependent for favour and protection. One of the most sensible of these Brahmins solicited me to allow them to endeavour to effect this object in their own way.

Their power, he said, would be weakened, if not destroyed, if they appeared as interested agents employed by government, instead of influential persons in their own tribe, actuated by no motive but a desire to promote the good of the Hindoos.

6. This person further informed me, that although some good might have been done, an unfavourable sensation had certainly been produced on some classes by the publication of the regulations at Poonah regarding suttees; many of their women, he said, regarded the precaution taken to admit of their escape from the pile as an imputation upon their firmness; and many Brahmins, particularly of the lower orders, thought that any regulations of the English government connected with such a subject should be viewed with jealousy and alarm, as establishing a precedent that would soon be quoted as giving a right to further interference in matters of caste and religion. He imputed the increasing number of suttees at Poonah in 1825, which were six, to these impressions, which he was glad however to say had ceased to operate; and he trusted that the humane feelings of the

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English government (if it refrained from any attempt offensive to the prejudices of the people) would gradually effect the abolition of a custom to which it was so repugnant, and its toleration of which (with the supposed means of preventing it) exposed it to continual attack and reproach in England.

7. I shall hereafter state any further communications I may receive upon this subject. I can only add, that my efforts are chiefly directed to the Southern Concan, where circumstances combine to render suttees more frequent than in any of our other provinces; and I expect more aid from my present coadjutors, as their families are all of that country.

(signed) *John Malcolm.*

No. 47.

To the Secretary to the Supreme Government, Fort William.

Sir,

I AM directed by the honourable the Governor in Council to acknowledge the receipt of your letter of the 28th of February last, forwarding copy of the resolution passed by the Supreme Government on the reports and statements of suttees which have occurred during the years 1825 and 1826 in the several districts subject to the presidency of Fort William.

The Governor in Council has instructed me to submit to you, for the information of the Right honourable the Governor General in Council, the following Statement of suttees within the several districts under this presidency.

DISTRICTS.	In 1824.	In 1325.	In 1826.	In 1827.	TOTAL.
Concan, Northern	1	1	1	–	3
Concan, Southern	27	32	28	27	114
Kaira	–	1	–	–	1
Surat	–	1	–	–	1
Broach	–	–	–	–	–
Ahmedebad	–	–	–	–	–
Poonah	–	6	3	2	11
Ahmednuggur	–	–	–	–	1
Candeish	1	1	2	6	10
Dharwar	8	4	1	4	17
			Total		158

With the exception of the Southern Concan, the number of suttees within the year in any one district is very inconsiderable, and far below the average shown in any district of the Bengal presidency.

In pursuance of the instructions conveyed in the 7th para. of the honourable Court's despatch of the 12th December last, orders have been issued to the several magistrates, that on any future occasion in which they may see reason to interfere in the case of suttees, they will abstain from making any declaration as to forfeiture of caste.

I have the honour to enclose, for the information of his Lordship in Council, the accompanying extract, paras. 4 and 7, of the honourable the Governor's minute, dated the 20th September, regarding suttees.

I have the honour to be, &c.

Bombay Castle,
28th November 1828.

(signed) *T. G. Gardiner,*
Acting Secretary to Government.

EXTRACT

EXTRACT Bombay Judicial Consultations, the 13th of May 1829. BOMBAY.

Extract from the annual Report of Mr. E. Mills, the Magistrate of Broach, dated the 24th of February 1829.

A suttee took place this year at the Sudder station.

Extract from the annual Report of Mr. W. Stubbs, the Magistrate of Surat, dated the 22d of April 1829.

I have the pleasure to state that no suttee has occurred in this zillah during the last year.

EXTRACT of a Letter in the Judicial Department from the Court of Directors to the Governor in Council of Bombay, dated the 24th June 1829.

(In answer to the letter from Bombay, dated the 21st of August 1827, communicating the new code of regulations of that presidency.)

12. It is not our intention to enter upon detailed remarks on the merits of the code; but we cannot pass wholly unnoticed the enactments of Regulation 14 of 1827*, to which you have directed our attention in a particular manner.

19. We offer no obstruction to the Hindoos and Mahomedans in the exercise of their religion; we fully tolerate their prejudices and opinions, and all the voluntary acts connected with them; but to interfere in the various observances of their public or private life, or to uphold and promote the objects of their superstition by penal enactments, and above all by the barbarous rules of their own codes, is a course utterly inconsistent with the principles of our government.

EXTRACTS from a Summary of the Law and Custom of Hindoo Castes within the Dekhun Provinces subject to the Presidency of Bombay, compiled by Mr. Arthur Steele, and printed at Bombay by order of the Governor in Council, in 1827.

LAW. Title, Law.

WIDOWHOOD.

(The Authorities referred to are in Italics,)

23. A WIDOW is allowed to perform her husband's funeral rites, both kreesa and sraddh, provided he has left no son, grandson, brother or brother's son, (*Balchunder Sastree*; *Nirimesindhoo* †). She is enjoined to promote her own and husband's future happiness by becoming a suttee, or otherwise by avoiding all sensual pleasures, practising ceremonial worship, chastity, feeding Brahmuns, making charitable gifts to temples, &c., and performing pilgrimages to holy places; these constitute the duties of a bruhmacharyu and devotee (*Balchundr Sastree*; *Mitakhura Nirimesindhoo*). No woman can enjoy property unless living a chaste life, or at least performing expiation for a breach of chastity. Failing to do so, she is entitled to food and clothing only; and in case of ootumpatuk, and consequent degradation from caste and ghutusphot, she loses all title even to maintenance. Duties of a widow.

24. The most virtuous mode of becoming a suttee is to die of grief and affliction on the husband's death. The usual practice is self-immolation on the husband's funeral pile. The pile should be constructed of light grass and leaves surrounding, as is the present custom at Poona. A widow is excused from becoming a suttee: 1st, if Suttees.

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* Vide papers ordered by the House of Commons to be printed, 18 July 1828; No. 547, page 27.

† The text of the Nirimesindhoo (book 3) gives the following order of performers of the Sraddh: 1, son; 2, grandson; 3, great grandson; 4, adopted son; 5, widow; 6, brother, or his son; 7, father; 8, mother; 9, sister, or her son; 10, supindus; 11, family priest, or preceptor (Mit. vi. 6. 23). But this appears to apply to the case of the late husband's death previous to a partition with his brothers. See *B.* 1. 70.

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1st, if pregnant; 2d, if under puberty; 3d, if she have a suckling infant; 4th, if she have a desire to attain moksh (absorption into the divine spirit); for a woman sacrifices herself on the pile in view to another happy birth with her deceased husband, and the sunskrit term "suhugumun," applied to suttees, signifies "to accompany;" 5th, if the sacrifice is made merely with the view of escaping distress, from harsh treatment of relations, or want of maintenance; it must be purely voluntary (*Swusuntoshit*; *Balchundr Sastree*; *Mitakshura Nirimesindhoo*).

Rights of a widow as to property.

25. If no partition have taken place between the deceased husband and his brother, the widow is to remain under the guardianship of her son or husband's brother, receiving her maintenance (*Balchundr Sastree*; *Mitakshura, Colebrooke's Translation*, 326, 331). She is at liberty to keep her jewels, and to expend the interest of the rest of her streedhum deposited, or even the principal, for good and charitable purposes; the remainder, if any, descends to her heirs: see an opinion of pundits in *Borradaile's Cases*, 1, 425. Gifts of moveables by a husband to a wife may be alienated by her *ad libitum*, but not immoveable property (*Mitakshuro, Colebrooke's Translation*, 254, 273, 375.) Ornaments worn by women during their husband's life must not be divided by his heirs (*Sunskrit Mitakshura*). If a partition have taken place previously to the husband's death, his widow, if she have no son of the age of 16, has a right to contract debts and alienate the family moveables, for the family subsistence or for charitable purposes; and if he have left no son or his representative to the fourth in descent, she succeeds by inheritance to the whole of his share of the family property and acquisitions. But no woman has a right to alienate immoveable property, except her own streedham *, even for charitable purposes, without the consent of all the male heirs (*Bhalchundr Sastree Myookh, Borradaile's Cases*, 1, 58). In all cases of females enjoying property, their living virtuously is presumed; a widow guilty of incontinency is to have maintenance only (*Mitakshura, Colebrooke's Translation*, 340). If a man die leaving two widows, it does not appear on whom the right of guardianship and management devolves; it may be inferred from the equal inheritance of widows that the elder has no exclusive right†.

Existing Customs.

EXISTING CUSTOMS.

Marriage.

21. Among the higher castes, if a husband remain absent without being heard of for 12 years, his wife puts on the appearance of a widow and performs kreea; should he afterwards re-appear, penance is necessary before re-admission to caste, *K.*‡ *D.*§, and the husband's sunskar ceremonies are to be performed, *D.* If the corpse be not found, the referees in *D.* mention 12, 15 or 20 years as the period before which kreea should not be performed, *D.* The kreea should not be performed until certain intelligence of the man's death have arrived; 19 *C.*‖ *P.*¶, 17 *C.* mention 25 years, 8 *C.* 24, 20 *C.* 15, and 36 *C.* 12 years, as the limit. But as to the lower castes, see sec. 13, which treats of polygamy and second marriages.

22. These are the same as prescribed in the books; she may resort to any means of subsistence authorized by her caste custom, *K.*; not to prostitution or thieving, *D.* Exceptions will of course occur.

23. Among the Brahmins and higher castes, in case of the husband of a woman dying after marriage, though before the shanee has occurred, she is considered a widow, and cannot re-marry. Her head is shaved immediately or on the shanee occurring; nor does she wear the mangulsootr, *D.*

Widowhood

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* The Mitaksshura (in an isolated text before referred to) denies the right of a woman to alienate immovable streedhum given by her husband; Mit. F. 254. *A fortiori* therefore, it would appear, not to recognise this right as to immoveables inherited by a widow. In a case mentioned in Borradaile's cases, 2. 175, it was held by the Sastree that a widow could not alienate immoveable property inherited from her own father, in discharge of her late husband's debts, without the consent of her son after his majority (16.)

† See Sir F. Macnaghten, 25. He states, that in case of 4 widows, 2 mothers of sons, 1 mother of daughters, and 1 childless, the 2 former would be managers till the majority of the eldest son.

‡ *K. Khandeish cases selected by Colonel Robertson.*

§ *D. Dhoolia. Mr. Warden's compilation.*

‖ *C. Colebrooke's Digest.*

¶ *P. Poona; replies of the Poona castes to the inquiries of the regulation committee.*

Widowhood is considered by all castes less honourable than the married state, *D.*; but it is respectable so long as the woman conforms to her caste customs, *K.*, as to continence, and especially performance of religious duties, *D.*

A widow about to become a suttee is entitled to give away all her husband's property, *K.*; she cannot resume it should her resolution fail. Kokumust Brahmins of the Suo persuasion are the principal suttees at Poona. The wife of a Telee burned herself in 1825. The Desust Brahmuns, it is understood, are averse to the custom, which is not so common to the southward of the Krishu or Kristna river.

25. Should the husband have left no brother, father, or sons of age sufficient, in the house, the widow is head of the family and manager, *K. S.** She should be guided by the advice of her brother-in-law and husband's male relations, if any, *D.* As manager, she may collect the produce of property through her servant or sons, appoint a goomashta to perform wuttun service, and may sign documents, though this last is not customary, *K.* She may treat for her children's marriage, *K.* The eldest son, on becoming 18 or 20, becomes head of the family, if they remain in common, his mother resigning to him authority and property, and he being bound to support her, *S.* The son has no absolute right to succeed to a father's authority on coming of age; but if the family do not separate, he may provide for his brothers' and sisters' moonj and marriage expenses, *K. D.*

Each widow is guardian of her own children, and may, after separation, live with any one of her sons *ad libitum*, *K.* Among several widows, the wife first married is the head of the family, and has charge of the property. Among several widows of sons, the widow of the eldest son has that authority, *K.* And a mother-in-law, living with her son's widow, takes the management, although they are joint heiresses; and should the latter refuse to reside with her mother-in-law, she can receive a maintenance only, *K.*

Should a husband die while living in community with his father or brothers, they take the property and provide for the widow, *K.* She however retains sole right and control over gifts made her by her parents or husband, *K. D.*, as to her own property (*Sonars*) 3 *C. P.*

Should she have a child, the relations will give her her husband's property in charge for her son; and if she wish to live separately, she may claim a half share, *K.* There is no regular share given. The sons of the deceased (being co-heir and co-partner with his brothers at the time of his death) would share equally his portion of the joint stock, *S.*

Should she have no sons, the widow is entitled to a provision for life only, her husband's share reverting to the joint stock of the family, *S.* She can only claim food and clothes if she have no child, *K.*

In case of the husband having made partition with his relations before his death, and dying without sons, the widow (or widows jointly) is heiress to the husband's personal property; she holds the real property for life, appointing a goomashta for it, but not having the power of alienating it, *K. S.* She may adopt one of her husband's relations, with their concurrence and that of the caste, who will be her heir, *S.*; otherwise, the husband's brother or relations on her death pay her daughter's marriage expenses, and take the property, and settle who is to be her heir if she die without children, *K.*

Among the Brahmuns, &c. *P.*, the husband's brothers take his share of the wuttun, maintaining his widow and daughters, and providing for the marriage expenses of the latter. The widow may however adopt, if ordered to do so by her husband before his death (*Brahmuns*, *P.*), and give money away in charity (out of the produce of the wuttun). Neither is she to forfeit her right to maintenance by living separately, *D.*

Among the Sonars, *P.*, after deducting the daughter's marriage expenses, the widow takes the deceased's share of the family wuttun. The widow is heiress 18 *C. P. M.*† &c. until she form pal with another man, 58 *C. P. D.*, and may give away a house or other property to her daughters (*Purbhoo*, *P.*). She may adopt a son, and give away any part of her husband's relations as to immoveable property, 24 *C. P.* She may give the wuttun to one of her husband's brothers, or direct him to perform service on her behalf.

The

* *Sattara report, by the resident, Colonel Briggs.*

† *The letter M. denotes the replies of the marwarru, subsequently received.*

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The widow is entitled to give away a small part of her property, 7 *C. P. D. M.*, she being under her brother-in-law's authority, such as presents in dhurm, alms, &c. (*Brahmuns*, and 8 *C. P.*).

If a widow live separate, she is only entitled to a maintenance, 18 *C. P.*, forfeited by her living disorderly, *D.* A woman cannot insist on a provision if her husband have willed away all her property, *K.*

Inheritance.

72. On the death of a man without sons, leaving a widow and daughters:

A wuttun is inherited by the brothers of the deceased, providing out of its proceeds for the maintenance of the females and the marriage of the daughters, and performing the wuttun service and the deceased's kreea, *Brahmuns, P.* In the Brahmun and Bunya castes the widow succeeds to the personal property, *K.* The widow receives a fixed maintenance while living virtuously, and may adopt in order to preserve the wuttun hereditary, 1 *C. P.* She is entitled to her personal jewels, and may even take a share, if her husband's property were not extensive, *Ugurwall P.*

A zemeendaree wuttun may be enjoyed by the widow for her life; but she has not the power of alienating it, unless her subsistence is not provided for by the relations. Should she not adopt a son (which is generally allowed), the deceased's next heirs take the property at her death, otherwise the adopted. The widow is at liberty to give her jewels, &c. to her daughters, *P.*

The widow succeeds to the wuttun, or to the partitioned share of it belonging to the deceased, providing for the marriage of daughters, and performing her husband's kreea through a dhumpootr or adoptee, 20 *C. P.* She can only make gifts to a small amount without the consent of the next heirs. She has no right to alienate a wuttun, but should appoint a gomashta or agent, as one of her husband's brothers, 1 *C. P.*, for its management, and to perform the service attached, receiving her maintenance from him, *K.* On her death it reverts (if no adoptee) to her husband's brothers, parents, cousins or sugotrees; in default, to her own brother or cousins; in default, to her husband's gooroo; in default, to the sirkar, or if a Brahmun, to his caste, *K.*

Widows of enamdars are at liberty to give to their daughters, or in charity, part of her husband's share. Where the enam revenues are still enjoyed in common, the consent of the relations is necessary to such gift. Widows may also adopt with the consent of the representatives of the granters of the enam, *P.*

A woman becoming a suttee, without children, may give away all her husband's property, *K.*

The widow succeeds to the personal property, with power of disposal of it during her life, 60 *C. P. K. M.*; out of it she may give presents to her daughters and provide for their marriage expenses, 3 *C. P.* She may give what she pleases to her daughters, even a house, *Purbhoo, P.*; or she may adopt, except in 2 *C. P.*; and her jewels descend to her daughters, *P.*

Two widows will be joint heiresses to their husband's property; but no widow can insist on a provision in case the husband has willed away all his property, *K.*

On the death of a childless widow, the relations generally meet and appoint an heir to her property, *K.*

The widow's enjoyment of property is conditional on her living virtuously. In a case decided by Ramsastree, in Fusly 1175, a separation of property had taken place between two brothers; after which the elder died, leaving a widow. After his funeral the younger carried off all the property from the house, and the widow went to Benares. It was decided that the brother should pay the widow the whole of her late husband's property, after deducting the funeral expenses defrayed by him. It seems the parties were Brahmuns. The deceased left no children.

In a nuggur punchayet case (*No.* 110), in which the parties were Koonbees (Patells), and the punch. considered of Brahmuns, a widow had resided for several years with her daughter and son-in-law, and before her death had given several presents to her daughter; these were allowed, but all her remaining property was assigned to her son.

Case proposed: A man dies, leaving in his house two widows, with two daughters by the elder, and two sons by the younger: after deducting future marriage expenses, the sons share their father's property equally; should he before his death

death have desired them to give to give their eldest sisters any thing, they will fulfil his wishes. The two widows keep their jewels for life; should they prefer living separately (though in this case the younger would in general prefer living with her sons), the sons assign them a nemnook, *i. e.* monthly or annual pensions for their expenses of food, clothing, alms, &c. They are at liberty to give during their lives their jewels, &c. for charitable or other purposes; and what remains at the death of the elder, is shared by her two daughters; of the younger, by her two sons, *P.*

In a Khandesh punchayet case (*No.* 6), the gift of money by a woman (though by dan putr) to her son-in-law on his marriage with her daughter was declared improper; but "as some consideration should be paid to the deed in the grantee's favour," the punch. decided that the money should be devided between the son-in-law and the woman's husband's brother; and clothes, metal utensils, &c. left at her death should be made over to the latter as her heir, *K.*

HINDOO WIDOWS.

(*Practice of Suttee.*)

RETURN to an Order of the Honourable House of Commons, dated 4th June 1830;——*for*

A Copy of the DESPATCH from the Governor General in Council of *Bengal*, dated December the 4th, 1829, and of the Regulation enclosed therein; also a Copy of the Despatch from the Governor in Council of *Madras*, dated February 12th, 1830, and of the Regulation enclosed therein; and an Extract of so much of the Despatch from the Governor in Council of *Bombay*, dated the 13th March 1830, as relates to the Practice of Suttee.

East India House,
12th June 1830.

Thos. Fisher,
Searcher of the Records.

Ordered, by The House of Commons, *to be Printed,*
17 *June* 1830.

LIST OF PAPERS.

I.—Letter from the Governor General in Council to the Court of Directors, in the Judicial Department, Lower Provinces; dated the 4th Dec. 1829 - - - - p. 3

II.—Regulation XVII. A.D. 1829, of the Bengal Code - - - - - - - p. 4

III.—Letter from the Governor General in Council of Fort St. George to the Court of Directors, in the Judicial Department, dated the 12th February 1830 - - - - - p. 6

IV.—Regulation I. A.D. 1830, of the Fort St. George Code - - - - - - *ibid.*

V.—Extract of a Letter in the Political Department, from the Governor and Council of Bombay to the Court of Directors, dated the 13th March 1830, Paragraph 12 p. 8

I.

LETTER from the Governor General in Council to the Court of Directors in the Judicial Department, Lower Provinces, dated the 4th December 1829.

Judicial Department, Lower Provinces.

TO the honourable the Court of Directors for Affairs of the Honourable the United Company of Merchants of England trading to the East Indies.

Honourable Sirs,

WE have the honour to transmit to your Honourable Court a copy of our proceedings of the present date, containing the reports of Suttees for the years 1827 and 1828, received from the Court of Nizamut Adawlut, together with various other documents, and a printed copy of the regulation which we have this day passed "For declaring the practice of Suttee, or of burning or burying alive the "Widows of Hindoos illegal, and punishable by the Criminal Courts." Crim. Cons. 1829, 4th December, No. 1 to 25.

2. We also submit copies of the papers noted in the margin, as separate numbers of the packet. Crim. Cons. W. P. 1828, 10th Oct. No. 6, 7, 16th Oct. No. 9 to 11; 10th Oct. L. P. No. 45, 46. 1829. 15th October, No. 15, 16; 1st December, No. 1, 2.

3. The documents referred to will put your Honourable Court in possession of all the information that has been obtained on this interesting question since the last letter to your Honourable Court connected with it, under date the 10th of April 1828.

4. We beg especially to refer your Honourable Court to the Governor General's minute for the reasons which have influenced us in adopting this decisive step.

5. The Report for the year 1828 exhibits a decrease of fifty-four cases of Suttee, compared with 1827, and a still greater proportion as compared with former years, a result that would have been most satisfactory could we have ascribed it to any change of opinion amongst the people at large. But we see no reason whatever to justify such a conclusion.

6. Your Honourable Court will be gratified by perceiving the great preponderance of opinions of the most intelligent and experienced of the civil and military officers consulted by the Governor General, in favour of the abolition of Suttees, and of the perfect safety with which in their judgment the practice may be suppressed.

7. A few indeed were of opinion that it would be preferable to effect the abolition by the indirect interference of the magistrates and other public officers, with the tacit sanction alone on the part of Government, but we think there are very strong grounds against the policy of that mode of proceeding, independently of the embarrassing situation in which it would place the local officers, by allowing them to exercise a discretion in so delicate a matter. To use the words of the Governor General, we were "decidedly in favour of an open avowed and general prohibition, "resting altogether upon the moral goodness of the act, and our power to "enforce it."

8. Your honourable Court will observe that the original draft of the regulation was considerably modified before its final enactment, and that it was deemed advisable, at the suggestion of the Judges of the Nizamut Adawlut, to omit the distinction originally made between misdemeanor and culpable homicide, in being accessory to a Suttee, and also in the degree of interference to be exercised by the police-officers. Upon the fullest consideration of the objections taken by the Court, we determined that it would be better to leave the apportionment of punishment to be regulated by the Commissioners of Circuit, according to the nature and circumstances of each case, and that separate special instructions should be issued to the police-officers, as well as to the European authorities, to ensure a moderate and lenient exercise of the powers vested in them respectively by the Regulation.

9. Finally, also, we were induced by the advice of the Nizamut Adawlut to leave out a provision that the Mahomedan law-officers should not take any part in trials in cases of suttee. We were disposed to think that the attendance of the law-officers might be liable to misconstruction, and afford an opening to objections which it was desirable

I. Despatch from the Governor General in Council of Bengal; dated 4 Dec. 1829.

desirable as much as possible to avoid; at the same time the opinion of the Court against excepting the offence in question from the ordinary course of trial, was doubtless entitled to much weight, and upon the whole we were willing to be guided by their judgment in omitting the section altogether.

10. We beg to refer your Honourable Court to the enclosures contained in the letter from the registrar of the Nizamut Adawlut under date the 3d instant (No. 21), for the special instructions above noticed, which have been issued to the Commissioners of Circuit, the Magistrate, and the police-officers for their guidance.

11. In conclusion we venture to express a confident expectation that under the blessing of Divine Providence the important measure which we have deemed it our duty to adopt will be efficacious in putting down the abhorrent practice of suttee, a consummation, we feel persuaded, not less anxiously desired by your Honourable Court than by every preceding Government of India, although the state of the country was less favourable in former times than at present, for its full and complete execution. It would be too much to expect that the promulgation of the abolition will not excite some degree of clamour and dissatisfaction, but we are firmly persuaded that such feelings will be short-lived, and we trust that no apprehension need be entertained of its exciting any violent opposition or any evil consequences whatsoever.

We have, &c.

(signed) *W. Bentinck.*
Combermere.
W. B. Bayley.
C. T. Metcalfe.

Fort William, 4th December, 1829.

II.

Regulation XVII. A.D. 1829, of the Bengal Code.

II. Regulation XVII. A.D. 1829, of the Bengal Code.

A Regulation for declaring the practice of Suttee, or of burning or burying alive the Widows of Hindoos, illegal, and punishable by the Criminal Courts. Passed by the Governor-General in Council on the 4th December 1829, corresponding with the 20th Aughun 1236 Bengal era; the 23d Aughun 1237 Fusly; the 21st Aughun 1237 Willaity; the 8th Aughun 1886 Sumbut; and the 6th Jumadee-us-Sanee 1245 Higeree.

Preamble.

THE practice of suttee, or of burning or burying alive the widows of Hindoos, is revolting to the feelings of human nature; it is no where enjoined by the religion of the Hindoos as an imperative duty; on the contrary a life of purity and retirement on the part of the widow is more especially and preferably inculcated, and by a vast majority of that people throughout India the practice is not kept up, nor observed: in some extensive districts it does not exist: in those in which it has been most frequent it is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindoos themselves, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts have failed of success, and the Governor General in Council is deeply impressed with the conviction that the abuses in question cannot be effectually put an end to without abolishing the practice altogether. Actuated by these considerations the Governor General in Council, without intending to depart from one of the first and most important principles of the system of British Government in India, that all classes of the people be secure in the observance of their religious usages, so long as that system can be adhered to without violation of the paramount dictates of justice and humanity, has deemed it right to establish the following rules, which are hereby enacted to be in force from the time of their promulgation throughout the territories immediately subject to the Presidency of Fort William.

The practice of Suttee, or of burning or burying alive the Widows of Hindoos, declared illegal, and punishable by the Criminal Courts.

II. The practice of suttee, or of burning or burying alive the widows of Hindoos, is hereby declared illegal, and punishable by the Criminal Courts.

III. *First.* All Zemindars, Talooqdars, or other proprietors of Land, whether Malguzaree or Lakheraj; all Suddur farmers and Under-renters of Land of every description; all dependent Talooqdars; all Naibs and other local Agents; all Native Officers employed in the collection of the Revenue and Rents of Land on the part of Government, or the Court of Wards; and all Munduls or other head men of Villages are hereby declared especially accountable for the immediate communication to the Officers of the nearest Police Station of any intended sacrifice of the nature described in the foregoing Section; and any Zemindar, or other description of persons above noticed, to whom such responsibility is declared to attach, who may be convicted of wilfully neglecting or delaying to furnish the information above required, shall be liable to be fined by the magistrate or joint magistrate in any sum not exceeding two hundred Rupees, and in default of payment to be confined for any period of imprisonment not exceeding Six Months.

All Zemindars, Talooqdars, &c. held responsible for the immediate communication to the officers of the nearest police station of any intended sacrifice. Penalty in case of neglect.

Secondly.—Immediately on receiving intelligence that the sacrifice declared illegal by this Regulation is likely to occur, the Police Darogah shall either repair in person to the spot, or depute his Mohurrir or Jemadar, accompanied by one or more Burkundazes of the Hindoo religion, and it shall be the duty of the police-officers to announce to the persons assembled for the performance of the ceremony, that it is illegal; and to endeavour to prevail on them to disperse, explaining to them that in the event of their persisting in it they will involve themselves in a crime, and become subject to punishment by the Criminal Courts. Should the parties assembled proceed in defiance of these remonstrances to carry the ceremony into effect, it shall be the duty of the police-officers to use all lawful means in their power to prevent the sacrifice from taking place, and to apprehend the principal persons aiding and abetting in the performance of it, and in the event of the police-officers being unable to apprehend them, they shall endeavour to ascertain their names and places of abode, and shall immediately communicate the whole of the particulars to the magistrate or joint magistrate for his orders.

Police Darogahs how to act on receiving the intelligence of the intended sacrifice.

Thirdly.—Should intelligence of a sacrifice, declared illegal by this Regulation, not reach the police-officers until after it shall have actually taken place, or should the sacrifice have been carried into effect before their arrival at the spot, they will nevertheless institute a full inquiry into the circumstances of the case, in like manner as on all other occasions of unnatural death, and report them for the information and orders of the magistrate or joint magistrate, to whom they may be subordinate.

How to act when the intelligence of a sacrifice may not reach them until after it shall have actually taken place.

IV. *First.*—On the receipt of the reports required to be made by the police Darogahs, under the provisions of the foregoing section, the magistrate or joint magistrate of the jurisdiction in which the sacrifice may have taken place, shall inquire into the circumstances of the case, and shall adopt the necessary measures for bringing the parties concerned in promoting it to trial before the Court of Circuit.

The Magistrate or Joint Magistrate of the jurisdiction in which the sacrifice may take place, how to proceed against the parties concerned in promoting it.

Secondly.—It is hereby declared, that after the promulgation of this Regulation all persons convicted of aiding and abetting in the sacrifice of a Hindoo widow, by burning or burying her alive, whether the sacrifice be voluntary on her part or not, shall be deemed guilty of culpable homicide, and shall be liable to punishment by fine or by imprisonment, or by both fine and imprisonment, at the discretion of the Court of Circuit, according to the nature and circumstances of the case, and the degree of guilt established against the offender; nor shall it be held to be any plea of justification that he or she was desired by the party sacrificed to assist in putting her to death.

Persons convicted of aiding and abetting in the sacrifice of a Hindoo Widow, shall be deemed guilty of culpable homicide, and liable to punishment.

Thirdly.—Persons committed to take their trial before the Court of Circuit for the offence above mentioned shall be admitted to bail or not, at the discretion of the magistrate or joint magistrate, subject to the general rules in force in regard to the admission of bail.

Persons committed to take their trial before the Court of Circuit, shall be admitted to bail or not, at the discretion of the Magistrate or joint Magistrate.

V. It is further deemed necessary to declare, that nothing contained in this Regulation shall be construed to preclude the Court of Nizamut Adawlut from passing sentence of death on persons convicted of using violence or compulsion, or of having assisted in burning or burying alive a Hindoo widow while labouring under a state of intoxication, or stupefaction, or other cause impeding the exercise of her free will, when, from the aggravated nature of the offence, proved against the prisoner, the Court may see no circumstances to render him or her a proper object of mercy.

The Court of Nizamut Adawlut not precluded from passing sentence of death in certain cases.

III.

LETTER from the Governor General in Council of Fort St. George to the Court of Directors in the Judicial Department, dated the 12th February 1830.

Judicial Department.

To the Honourable the Court of Directors for Affairs of the Honourable the United Company of Merchants of England trading to the East Indies.

Honourable Sirs,

Para. 1. Our last letter in this department was dated 5th instant.

2. Having received from the Supreme Government a copy of the Regulation enacted by the Governor General in council, for declaring the practice of Suttee to be illegal, we carefully examined all the texts of Hindoo Law which bear upon this subject, and having attentively considered the arguments advanced by our President in a Minute under date the 19th ultimo, (and recorded in our Consultation of the 2d instant), of which we have the honour to enclose a copy, we fully concurred in Mr. Lushington's opinion, that so far from this inhuman practice being strictly enjoined by the most celebrated and revered of the Hindoo law-givers, a life of piety and virtue was by them specially ordained to be observed by widows, and that the abolition of this cruel and revolting custom would be an act of duty, and of mercy to that small portion of the Hindoos who still adhered to it, provided it could be accomplished without entailing worse consequences upon the people at large, and upon our empire over them.

3. Having therefore under consideration the long experience which all classes of the people have now had of that spirit of toleration, and regard for all their religious institutions by which our Governments have always been distinguished; reflecting also upon the present tranquil state of these territories, and of our political relations throughout India, we felt no apprehension that the few who may be disaffected to the Company's power would be able to excite any serious misconstruction from our execution of what has been so long the humane desire of your Honourable Court, and we therefore resolved that the time had now arrived when this barbarous custom might be safely prohibited.

4. We accordingly unanimously resolved to enact here the Bengal Regulation for declaring the practice of Suttee to be illegal, with such alterations only as were necessary to adapt it to the system of Police and Criminal Justice in force in the territories subject to this Presidency, and we have the honour to enclose a copy as it now stands of Regulation I, 1830 in our code.

We have the honour to be, with the greatest respect, honourable Sirs,

Your faithful humble servants,

Fort St. George,
12th February 1830.

(signed) *S. R. Lushington.*
G. Walker, Lieut. Gen.
Jas. Taylor.
C. Harris.

IV.

REGULATION I. A. D. 1830, of the Fort St. George Code.

A Regulation for declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos illegal, and punishable by the Criminal Courts. Passed by the Governor in Council of Fort St. George on the 2d February 1830.

Preamble. THE practice of Suttee, or of burning or burying alive the widows of Hindoos, is revolting to the feelings of human nature; it is no where enjoined by the religion of the Hindoos as an imperative duty; on the contrary, a life of purity and

and retirement on the part of the widow is more especially and preferably inculcated; and by a vast majority of that people throughout India the practice is not kept up nor observed: in some extensive districts it does not exist: in those in which it has been most frequent, it is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindoos themselves, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts have failed of success, and the Governor in Council is deeply impressed with the conviction that the abuses in question cannot be effectually put an end to without abolishing the practice altogether. Actuated by these considerations, the Governor in Council, without intending to depart from one of the first and most important principles of the system of British Government in India, that all classes of the people be secure in the observance of their religious usages so long as that system can be adhered to without violation of the paramount dictates of justice and humanity, has deemed it right to establish the following rules, which are hereby enacted to be in force from the time of their promulgation throughout the territories immediately subject to the Presidency of Fort St. George.

The practice of Suttee, or of burning or burying alive the widows of Hindoos, declared illegal and punishable by the Criminal Courts.

2. The practice of Suttee, or of burning or burying alive the widows of Hindoos, is hereby declared illegal, and punishable by the Criminal Courts.

All Zemindars, Talookdars, &c. held responsible for the immediate communication to the officers of the nearest police station of any intended sacrifice. Penalty in case of neglect.

3. *First.*—All Zemindars, Talookdars, or other proprieters of land, whether Malgoozaree or Lakhiraj, all Sudder farmers and under-renters of land of every description; all dependent Talookdars, all Naibs and other local agents, all native officers employed in the collection of the revenue and rents of lands on the part of Government, or the court of wards, and all head men of villages, are hereby declared especially accountable for the immediate communication to the officers of the nearest police station of any intended sacrifice of the nature described in the foregoing section; and any Zemindar, or other description of persons above noticed, to whom such responsibility is declared to attach, who may be convicted of wilfully neglecting or delaying to furnish the information above required, shall be liable to be fined by the magistrate or joint magistrate, in any sum not exceeding two hundred rupees, and in default of payment to be confined for any period of imprisonment not exceeding six months.

Heads of police how to act on receiving the intelligence of the intended sacrifice.

Second.—Immediately on receiving intelligence that the sacrifice declared illegal by this Regulation is likely to occur, the head of police shall either repair in person to the spot, or depute one of his subordinate officers, accompanied by one or more peons of the Hindoo religion, and it shall be the duty of the police-officers to announce to the persons assembled for the performance of the ceremony, that it is illegal, and to endeavour to prevail on them to disperse, explaining to them that in the event of their persisting in it they will involve themselves in a crime, and become subject to punishment by the Criminal Courts. Should the parties assembled proceed in defiance of these remonstrances to carry the ceremony into effect, it shall be the duty of the police-officers to use all lawful means in their power to prevent the sacrifice from taking place, and to apprehend the principal persons aiding and abetting in the performance of it; and in the event of being unable to apprehend them, they shall endeavour to ascertain their names and places of abode, and shall immediately communicate the whole of the particulars to the magistrate or joint magistrate for his orders.

How to act when the intelligence of a sacrifice may not reach them until after it shall have actually taken place.

Third.—Should intelligence of a sacrifice declared illegal by this Regulation not reach the police-officers until after it shall have actually taken place, or should the sacrifice have been carried into effect before their arrival at the spot, they will nevertheless institute a full inquiry into the circumstances of the case, in like manner as on all other occasions of unnatural death, and report them for the information and orders of the magistrate or joint magistrate to whom they may be subordinate.

The Magistrate or joint Magistrate of the jurisdiction in which the sacrifice may take place, how to proceed against the parties concerned in promoting it.

4. *First.*—On the receipt of the reports required to be made by the heads of police under the provisions of the foregoing section, the magistrate or joint magistrate of the jurisdiction in which the sacrifice may have taken place shall inquire into the circumstances of the case, and shall adopt the necessary measures for bringing the parties concerned in promoting it to trial before the Court of Circuit.

Persons convicted of aiding and abetting in the sacrifice of a Hindoo widow, shall

Second.—It is hereby declared, that after the promulgation of this regulation all persons convicted of aiding and abetting in the sacrifice of a Hindoo widow, by burning or burying her alive, whether the sacrifice be voluntary on her part, or not, shall

be deemed guilty of culpable homicide, and liable to punishment

shall be deemed guilty of culpable homicide, and shall be liable to punishment by fine, or by imprisonment, or by both fine and imprisonment, at the discretion of the Court of Circuit, according to the nature and circumstances of the case, and the degree of guilt established against the offender ; nor shall it be held to be any plea of justification that he or she was desired by the party sacrificed to assist in putting her to death.

Persons committed to take their trial before the Court of Circuit, shall be admitted to bail, or not at the discretion of the criminal judge.

Third.—Persons committed to take their trial before the Court of Circuit for the offence above mentioned shall be admitted to bail, or not, at the discretion of the Criminal Judge, subject to the general rules in force in regard to the admission of bail.

The Court of Foujdaree Adawlut not precluded from passing sentence of death in certain cases.

5. It is further deemed necessary to declare that nothing contained in this Regulatiou shall be construed to preclude the Court of Foujdaree Adawlut from passing sentence of death on persons convicted of using violence or compulsion, or of having assisted in burning or burying alive a Hindoo widow while labouring under a state of intoxication or stupefaction, or other cause impeding the exercise of her free will, when, from the aggravated nature of the offence proved against the prisoner, the Court may see no circumstances to render him or her a proper object of mercy.

V.

EXTRACT of a Letter in the Political Department from the Governor and Council of Bombay to the Court of Directors, dated the 13th March 1830.

Para. 12. The Supreme Government has abolished the practice of Suttees by a Regulation dated the 4th December 1829, declaring it to be illegal, and punishable by the Criminal Courts: and the Madras Government has followed the example by a Regulation dated the 2d February 1830, and the measure has not, so far as we have yet heard, been attended with any expression of discontent on the part of the Hindoo population calculated to give alarm.

The subject is occupying the attention of this Government, and we shall lose no time in communicating to your Honourable Court the result of our deliberations.

PART I.

PAPERS relating to INFANTICIDE,
Practised by the Rajkoomars, Rajevansees, &c. in Benares and other parts of the Territories under the Bengal Presidency, and in the State of Oude: 1789 to 1820 - - - - - - - pp. 5—16.

PARTS II. AND III.

PAPERS relating to INFANTICIDE,
Practised by the Rajpoots, in the Districts of Kutch and Kattywar, within the Dominions of the Guicowar: 1800 to 1820 - - - - pp. 17—128.

PART IV.

PAPERS relating to INFANTICIDE
By drowning, practised by the Hindoos at Saugor and other places: 1794 to 1820 - - pp. 129, &c.

East India House,
30th April 1824.

W. Mc Culloch,
Examiner of Indian Correspondence.

PART I.

PAPERS relating to INFANTICIDE, practised by the Rajkoomars, Rajevansees, &c. in Benares and other parts of the Territories under the Bengal Presidency, and in the State of Oude: 1789 to 1820.

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Extract of BENGAL REVENUE CONSULTATIONS, the 21st October 1789; containing, Extract from Mr. Duncan's Letter of 2d October, stating the difficulty which he experienced in keeping the District in peace, owing to the Rajkoomars, who were, he observed, remarkable for the practice of Infanticide - - - - - - p. 6

Extract of BENGAL REVENUE CONSULTATIONS, the 13th January 1790; containing, Extract from Mr. Duncan's Letter of the 26th December 1789, stating that he had effected an agreement with the Rajkoomars, within the Company's Provinces, by which he had bound them to relinquish Infanticide, as inconsistent with their own religious creed - - - - - - - - - - - - - - - ibid.

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BENGAL REGULATION VIII. of 1799, Sec. 2. - - - - - - - - p. 10

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BENGAL REGULATION III. of 1804, Sec. 11, extending to the whole of the Provinces under the Bengal Government, the provisions of the preceding Regulations respecting Infanticide - - - - - - - - - - - - - - - - p. 12

Extract BENGAL JUDICIAL CONSULTATIONS, 8th March 1816: Extract Letter from Mr. T. Fortescue, Benares Judge of Circuit, dated 17th February 1816; noticing the turbulent character of the inhabitants of the Pergunnah Unglee, in Benares, as in a great measure ascribable to the prevalence of female Infanticide among them - - p. 13

Extract Bengal Judicial Consultations, 12th July 1816: Extract Report of Mr. C. Smith, the 2d Judge of the Benares Circuit Court, dated the 12th January 1813; Noticing the turbulent character of the inhabitants of Unglee, and the probability that Infanticide is still prevalent among them, although practised with more secrecy than formerly; and that the Rajpoots are not the only tribe of Hindoos who practise it. p. 13

Extract, Bengal Judicial Consultations, 30th August 1816: Extract, Report of Mr. J. Shakespear, acting superintendent of police, Western Provinces, 30th April 1816; remarking on the continuance of the practice of Infanticide, and the mode and causes of it; also on its supposed extent, and the means of suppressing it, with the Answer of Government, and a reference of the subject to the Nizamut Adawlut. - - ibid.

Extract, Bengal Judicial Consultations, the 25th November 1817: Extract, Letter from W. Cracroft, Esq. Magistrate of Zillah Juanpore, 11th November 1817, proposing to collect materials for a Report on Female Infanticide, with a view to its suppression, directed to communicate with the Nizamut Adawlut - - - - - - p. 15

Extract, Bengal Judicial Consultations, 30th July 1819: Extract, Letter from W. Cracroft, Esq. Magistrate of Juanpore, to the Superintendent of Police in the Western Provinces, 5th May 1819, offering some observations on Female Infanticide, and proposing some further Regulations; but which, in the opinion of the Superintendent of Police, are not necessary - - - - - - - - ibid.

For Parts II. and III. - - - - - - *see* page 17

And for Part IV. - - - - - - - *see* page 129

PART I.

Papers relating to Infanticide, practised by the Rajkoomars, Rajevansees, &c. in Benares and other parts of the Territories under the Bengal Presidency, and in the State of Oude: 1789 to 1820.

Extract Bengal Revenue Consultations, 17th June 1789.

Extract of a Letter from Mr. Jonathan Duncan, the Resident at Benares, to the Governor-General in Council, dated 26th April 1789.

58.

FROM this degree of favourable description of the general state of the country, which truth and notoriety sufficiently vouch for, it is painful, but equally my duty, to describe the principal exceptions that have occurred, with the nature and causes of them, to the best of my knowledge.

59. The only very unfavourable instance of this kind that has come before me has happened in the Mehal of Juanpoor, and its immediate dependencies, which comprehend the Purgunnah of Juanpoor proper. The small ones of Raury and Augle (Unglee), the Salt Mehal of Zufferabad; together with two distinct Talooks, called Kereeat Dowst and Kereeat Mhera, and the independent frontier Talooka, of Singramow.

60. These lands, the productive Jumma of which amounts this year altogether to somewhat beyond three lacs of rupees, have always been rented to one person, which is, no doubt, partly owing to their mixed and blended local situation, added, perhaps, to a view of policy, in rendering the Amil there sufficiently powerful to enable him to over-awe and to realize the revenue from the peculiar race of men who inhabit that part of the said division, which more immediately borders on and communicates with the Nabob Vizier's country.

61. The people I here mean to describe consist of at least three distinct classes, which it is my duty to bring in this address to the knowledge of Government, that they may hereafter be treated as your Lordship in Council may think fit.

62. The first class is the tribe of Rajekoomars, who deduce their descent from Rajah Pethawra (in whom ended about 600 years ago the Chowhan dynasty of the Princes of Delhy), and from whose stock the present race of the Rajkoomars (who then also assumed this new family denomination) is believed to be sprung. It is said their numbers do not altogether exceed 40,000, most of whom inhabit, in nearly one society, the opposite line of our boundary, in his Excellency the Vizier's dominions; but unfortunately for the quiet of both countries they possess lands that pay about 20,000 rupees revenue in Augle and Kereeat Mhera, on our side. They originally were Rajpoots; and even exceed that tribe in the wildness of their notions, and peculiarity of their manners, scarcely owning any allegiance either to the Nabobs or our Government, and always ready to betake themselves to arms, which they are inured to from infancy, either in resentment of public or private wrongs, real or imaginary; at the same time, I am assured they have a point of honour, from which they do not deviate, and are famous for faithfully adhering to such engagements as they are pleased to enter into.

Extract Bengal Revenue Consultations, 21st October 1789.

Extract of a Letter from Mr. Jonathan Duncan, the Resident at Benares, to the Governor-General in Council; dated 2d October 1789.

THE use of sepoys will, I have every reason to believe, rapidly diminish in the general business of the collections. The parts of the country which are now the most disorderly are the Juanpore frontiers, for the reasons already detailed relative to the Rajkoomars and others, in that neighbourhood, concerning whom I am in daily expectation of receiving the instructions which your Lordship has signified the intention of Government to favour me with; till which, I have deferred proceeding to that quarter, or adopting the measures that I have had the honour of submitting to your Lordship's consideration, for maintaining as much peace among that obdurate and extraordinary race of men as they are capable of enjoying. But that proportion appears not to be great, for two of the principal of them, viz. Zalim Sing (beforementioned in my address of the 26th April) and Goordut, having lately levied their forces with a design to fight each other on our borders, I have been obliged to warn the commanding officer of Juanpore to be on his guard against their possible inroads; and although the appearance of peace between these men has since increased, yet we must not relax in our caution against what may happen, for I cannot rely on their moderation; and besides, what can be expected of men inured as they are by birth and education to the most atrocious deeds; for I am well assured, and it is indeed here generally believed, and being so, it is my duty not to keep such enormities, however sanctioned by usage, concealed from Government, that it is no unfrequent practice among the Rajkoomars to put their daughters, as born to them, to death, by immediately causing the mothers to starve them; whence this race of men do often, from necessity, marry into other Rajpoot families. The greatest exception which I can learn to exist against this melancholy truth is, that now and then the more wealthy Rajkoomars will sometimes spare and bring up their female issue, especially when they happen to have none of the male line. This horrid custom is said to exist also among some other tribes, more especially in the Vizier's dominions, and is thought to be founded in the Rajkoomar tribe on the inherent extravagant desire of independency entertained by this race of men, joined, perhaps, to the necessity of procuring a suitable settlement in marriage for these devoted females were they allowed to grow up; and the disgrace which would ensue from any omission in that respect. Nor is this species of atrocity of novel institution, for a similar principle, as existing among the Indians, was known by the ancient Greeks and Romans, and is still to be found noticed in their relations of this quarter of the world.

Extract Bengal Revenue Consultations, 13 Jan. 1790.

Extract of a Letter from Mr. Jonathan Duncan, the Resident at Benares, to the Governor-General in Council, dated 26th December 1789.

N° 44. Para. 11. I CANNOT conclude this address without mentioning, that having been lately through that part of the country where those of the Rajkoomar tribe reside, I have conversed with several of them, and having found, from their own confessions, that the custom of female child-murder has long been, and still continues, very prevalent among them, in the manner already noticed in my address of the 2d of October, I have prevailed on those situated within our frontier to agree to renounce in future this horrid practice, to which effect they have entered into the engagement, which will be found translated in the accompanying extract of my proceedings; and as there remain a few names to be yet affixed to this covenant, it is still circulating among the parties, and I shall hereafter mention the number of the names of the subscribers; to increase which, and further to promote the salutary object in view, I have written concerning it to Lucknow; and as this baneful habit is not alone confined to the Rajkoomars, but extends (though not in a degree so prevalent) to the tribe called Raghuvansa, who reside in our Pergunnah of Mongra, and Talooka of Chandwack, and in other parts, I have taken measures for their signing a separate

rate similar engagement, from which I have very sanguine hopes that this system of infanticide will be put a stop to, or be at least greatly lessened, as all the Rajkoomars I conversed with did, at the time that they admitted the fact, fully acknowledge its atrocity; for which they had only to plead the great expense of procuring suitable matches for their daughters, if they allowed them to grow up; yet it does appear, and ought therefore for the honour of human nature to be here specified, that in several cases, paternal affection, or some other circumstances, have prevailed on the fathers of Rajkoomar families to bring up one or more of their female issue; though the instances where above one daughter has been spared, are (as far as I can judge from sundry questions put to those people during my few days halt among them,) but very rare; and I only heard of one general exception of a whole village, the inhabitants of which, who are all of this tribe, had (as my Rajkoomar informant observed,) sworn, as he supposed, or at least solemnly pledged themselves to each other, to bring up their females: as a proof of which, he added, that there were now to be seen several Rajkoomar old maids in the village in question; since, from the great expense hitherto usually incurred by this tribe in their marriages, the parents had been unable to dispose of those women in that way, by procuring husbands for them.

P. S. Since writing the above, the Rajkoomar renunciation of letting their daughters perish has been received, and it is subscribed by all those of that tribe in this part of the country, including Zalem Sing, and Goordut Sing, the latter of whom is the only one of the subscribers who disallows, by the words of his signature, of having been guilty of this crime. I have sent a copy of the original engagement to the Amil of Juanpoor, with directions to him to see it enforced, and to apprehend and send into Benares, to take his trial, any Rajkoomar who shall be guilty thereof hereafter: of all which I have apprized that body of men accordingly. 580.

I have also circulated a similar subscription in this Pergunnah of Gurwarah, from finding that its inhabitants, who are all Doorgavansas, or descendants of one common ancestor, called Doorg, are addicted more or less to the same practice of destroying their female infants.

(Signed) *Jon^n Duncan*, Register.

N° 3.

Extract from the Proceedings of the Resident at Benares, 23d December 1789.

N° 47. Resident's proceedings about the Rajkoomar's killing their infant female children.

THE Resident having, in the present circuit, had occasion further to satisfy himself concerning the prevalence of the practice of the Rajkoomars killing their infant daughters, or rather allowing them to die, by denying them all sustenance from their birth, (as already noticed to the Governor-General in Council, in his address of the 2d October last), has, whilst among those persons, (who principally dwell in this neighbourhood, viz. in Kereeat Mhera, and Anglee), procured to be extracted the following denunciations from one of the Poorans against this criminal practice, (which the Resident does find, by the present and voluntary confession of several of the said Rajkoomars, to be general, though not universal among them), and with a view to restrain them all from it in time to come, he has drawn out, in Persian and Hindoo, the engagement, of which the English translation is hereunder recorded; which engagement has already been signed, and is principally promoted by Suhkil, Sing, and Bulwant Sing, of Anglee, and by Oodwunt Sing, of Kereeat Mhera, all three of the Rajkoomar tribe; and they are now causing or procuring it to be signed by all their brethren.

Translation of an Extract from the Bretim Bywunt Pooran.

Let all the four casts of Brahmin, Khetry, Bys and Sooder, know that the killing of a woman is the greatest of crimes; and that the person guilty of such act, having gone into the nerk or hill called Kal Sooter, shall remain there without nourishment, and be gnawed by worms for as many years as there are hairs on the woman's body, and shall remain there always in pain and misery; and afterwards, being born again in the lesser casts, shall become a leper for the same number of years; and thereafter becoming of the cast of Sooder, shall be afflicted with the zukhma, or vomiting of blood. Being again born of that cast, he becomes the servant or valet of a brahmin, by which he becomes exonerated.

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In the same Pooran it is written, that causing abortion is equal to killing a brahmin. It is distinguished by the name of broon hettea, or foetus-killing.

The following form of Agreement is framed, to be entered into by the Rajkoomars:

WHEREAS it hath become known to the Government of the honourable English East India Company, that we of the tribe of Rajkoomars do not suffer our female children to live: and whereas this is a great crime, as mentioned in the Bretim Bywunt Pooran, where it is said, that killing even a fœtus is as criminal as killing a brahmin; and that for killing a female or woman, the punishment is to suffer in the nerk or hill called Kal Sooter, for as many years as there are hairs on that female's body; and that afterwards that person shall be born again, and successively become a leper, and be afflicted with the zukhma: and whereas the British Government in India, whose subjects we are, have an utter detestation of such murderous practices, and we do ourselves acknowledge that, although customary among us, it is highly sinful, we do therefore hereby agree not to commit any longer such detestable acts; and any among us who (which God forbid) shall be hereafter guilty thereof, or shall not bring up and get our daughters married, to the best of our abilities, among those of our cast, shall be expelled from our tribe, and we shall neither eat or keep society with such person or persons, besides suffering hereafter the punishments denounced in the above pooran and shaster.

We have therefore entered into this agreement; dated 17th December 1789.

Further remark about the progress of the subscription.

The number of subscribers to the engagement now circulating for the signatures of the Rajkoomars, within the Company's dominions, will be recorded in a few days hence, when the subscription will probably be finished.

Similar measures taken to deter the Raghuvansas, or descendants of Raja Ray, from the like practices.

As this practice of infant homicide prevails (though, as it is said, in a much less degree) among the Raghuvansas of Chundwich and Mongra, in this zemindary, the Resident has taken measures to procure from them a similar subscription as from the Rajkoomars, and the further progress of the business will be hereafter noticed.

A true Extract.

(signed) *J. Duncan,* Resident.

OBSERVATIONS of Sir John Shore, now Lord Teignmouth, on the Infanticide of the Rajkoomars; in an Extract from a Paper on the Customs and Practices of the Hindoos, printed in the 4th volume of the Asiatic Researches.

THAT the practice of Infanticide should ever be so general as to become a custom with any sect or race of people requires the most unexceptionable evidence to gain belief; and I am sorry to say, that the general practice, as far as regards female infants, is fully substantiated with respect to a particular tribe on the frontiers of Juanpore, a district of the province of Benares, adjoining to the country of Oude. A race of Hindoos called Rajkoomars, reside here; and it was discovered in 1789 only, that the custom of putting to death their female offspring by causing the mothers to starve them, had long subsisted, and did actually then very generally prevail amongst them: the Resident at Benares, in a circuit which he made through the country where the Rajkoomars dwell, had an opportunity of authenticating the existence of the custom from their own confessions; he conversed with several: all unequivocally admitted it, but all did not fully acknowledge its atrocity; and the only reason which they assigned for the inhuman practice was the great expense of procuring suitable matches for their daughters if they allowed them to grow up. It is some satisfaction to add, that the custom, though general, was not universal, as natural affection, or some other motive, had induced the fathers of some Rajkoomar families to bring up one or more of their female issue; but the instances where more than one daughter had been spared, were very rare. One village only furnished a complete exception to the general custom; and the Rajkoomar informant, who noticed it, supposed that the inhabitants had sworn, or solemnly pledged themselves

selves to each other, to bring up their females; in proof of his assertion in favour of the village in question, he added, that several old maids of the Rajekoomar tribe then actually existed there, and that their celibacy proceeded from the difficulty of procuring husbands for them, in consequence of the great expenses attending the marriages of this class of people.

It will naturally occur to the Society to ask by what mode a race of men could be continued under the existence of the horrid custom which I have described. To this my documents enable me to reply, partly from the exceptions to the general custom, which were occasionally admitted by the more wealthy Rajekoomars, more particularly those who happened to have no male issue, but chiefly by intermarriages with other Rajepoot families, to which the Rajekoomars were compelled by necessity.

A prohibition enforced by the denunciation of the severest temporal penalties would have little efficacy in abolishing a custom which existed in opposition to the feelings of humanity and natural affection; and the sanction of that religion which the Rajekoomars professed was appealed to in aid of the ordinances of civil authority; upon this principle, an engagement, binding themselves to desist in future from the barbarous practice of causing the death of their female children, was prepared, and circulated amongst the Rajekoomars for their signature; and as it was also discovered that the same custom prevailed, though in a less degree, amongst a smaller tribe of people, also within the province of Benares, called Rajebunses, measures were adopted at the same time to make them sensible of its iniquity, and to procure from them a subscription similar to that exacted from the Rajekoomars.

Extracts from REGULATION XXI. of 1795, intituled, a Regulation for preventing Brahmins in the province of Benares establishing koorhs, wounding or killing their female relations or children, or sitting dhurnah; and for preventing the tribe of Rajekoomars in that province killing their female children. Passed by the Governor-General in Council on the 28th August 1795; corresponding with the 14th Bhadoon 1202, Bengal era; the 28th Bhadoon 1202, Fussily; the 14th Bhadoon 1202, Willaity; the 28th Bhadoon 1852 Sumbut; and the 11th Suffer 1210, Higeree.

THE reverence paid by the Hindoos to Brahmins, and the reputed inviolability of their persons, and the loss of, or prejudice to, caste, that ensues from proving the cause of their death, have in some places in the province of Benares, and more especially in the Pergunnahs of Kuntit and Budhoee, been converted by some of the more unlearned part of them into the means of setting the laws at defiance, from the dread and apprehensions of the persons of the Hindoo religion, to whose lot it must frequently fall to be employed in enforcing against such Brahmins any process or demands on the part of Government. The devices occasionally put in practice under such circumstances by these Brahmins are lacerating their own bodies, either more or less slightly, with knives or razors; threatening to swallow, or, sometimes actually swallowing, poison, or some powder which they declare to be such; or constructing a circular enclosure called a koorh, in which they raise a pile of wood, or of other combustibles, and betaking themselves to fasting, real or pretended, place within the area of the koorh an old woman, with a view to sacrifice her by setting fire to the koorh on the approach of any person to serve them with any process, or to exercise coercion over them on the part of Government, or its delegates. These Brahmins, likewise, in the event of their not obtaining relief within a given time, for any loss or disappointment that they may have justly or unjustly experienced, also occasionally bring out their women or children, and causing them to sit down in the view of the Peon who is coming towards them on the part of Government, or its delegates, they brandish their swords, and threaten to behead or otherwise slay these females or children on the nearer approach of the Peon; and there are instances, in which, from resentment at being subjected to arrest or coercion, or other molestation, they have actually not only inflicted wounds on their own bodies, but put to death with their swords the females of their families, or their own female infants, or some aged female procured for the occasion. Nor are the women always unwilling victims; on the contrary, from the prejudices in which they are brought up, it is supposed that in general they consider it incumbent on them to acquiesce cheerfully in this species of self devotement, either from motives of mistaken honour,

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or of resentment and revenge; believing that after death they shall become the tormentors of those who are the occasion of their being sacrificed. On similar principles, these Brahmins, to realize any claim or expectation, such as the recovery of a debt, or for the purpose of extorting some charitable donation, frequently proceed either with some offensive weapon, or with poison, to the door of another inhabitant of the same town or village, and take post there in the manner called dhurna; and it is understood, according to the received opinions on this subject, that they are to remain fasting in that place until their object be attained; and that it is equally incumbent on the party who is the occasion of such Brahmin's thus sitting to abstain from nourishment until the latter be satisfied. Until this is effected ingress and egress to and from his house are also more or less prevented, as, according to the received opinions, neither the one nor the other can be attempted but at the risk of the Brahmin's wounding himself with the weapon, or swallowing the powder or poison, with which he may have come provided. These Brahmins, however, are frequently obliged to desist, and are removed from sitting dhurna by the officers of the courts of justice, without any ill consequence resulting, it having been found by experience that they seldom or ever attempt to commit suicide, or to wound themselves or others after they are taken into the custody of Government. The rules and measures adopted for putting a stop to these abuses, and for preventing the revival of the still more savage custom, which until within these few years had been generally prevalent amongst the tribe of Rajekoomars inhabiting the borders of the province near Juanpoor, of destroying their infant female children, by suffering them to perish for want of sustenance, are hereby enacted, with modifications, into a regulation.

Sec. 13. In the month of December 1789, the tribe of Rajkoomars having bound themselves to discontinue the practice of causing their female infants to be starved to death, it is now accordingly ordained, that from the establishment and opening of the city and zillah courts, and of the court of circuit in Benares, if any Rajkoomar shall designedly prove the cause of the death of his female child by prohibiting its receiving nourishment, as set forth in the preamble to this Regulation, or in any other manner, the magistrate, on receiving information thereof upon oath, or such other information or proof as he shall deem sufficient to render the charge highly probable, shall cause such Rajkoomar to be apprehended in the manner prescribed, and make the inquiry ordered in Section 5, Regulation IX*, 1793; when, if it shall appear to the magistrate that the crime has been actually committed, and that there are grounds for suspecting the prisoner to have been concerned in the perpetration of it, the magistrate shall cause him to be committed to prison, to be tried before the court of circuit; and shall at the same time take all the other precautions required in the section and regulation last quoted, relative to securing the attendance of the original complainant or informant, and of the witnesses; and the prisoner shall be tried accordingly, in the manner directed in Regulation IX, 1793, and Regulation XVI, 1795, with respect to other cases of murder.

* Rules for the apprehension of persons charged with crimes or misdemeanors.

Extract from REGULATION VIII, of 1799, intituled, a Regulation for certain modifications of the Mahomedan Law in cases of Murder; and to explain parts of Regulation XXI, 1795, and Regulation V, 1797, in cases of Dhurna. Passed by the Right honourable the Governor-General in Council, on the 10th October 1799; corresponding with the 26th Assin 1206, Bengal era; the 26th Assin 1207, Fussily; the 26th Assin 1207, Willaity; the 26th Assin 1856, Sumbut; and the 10th Jemaul-ul-Awul 1214, Higeree.

THE provisions contained in Regulation IV, 1797, have prevented the obstruction to public justice, which, in the administration of the Mahomedan criminal laws, had been found to arise from the influence allowed by them, in cases of murder, to the heirs of the slain; under which influence the murderer, though fully convicted, might escape the punishment due to his crime by the pardon of, or a compromise with, such heirs of the deceased as were entitled to demand kissas, or retaliation. All operation of the will of the heirs in cases of murder is now done away by Sections 3 and 4 of the above Regulation, which require the law officers to give the futwa, and authorize the Nizamut Adawlut to pass their sentence, on the supposition that all the heirs of the slain entitled to prosecute for kissas have attended, prosecuted

cuted and demanded kissas. But cases of wilful murder, in which the party convicted is not under the Mahomedan law liable to capital punishment by kissas, from the heirs of the slain not being legally entitled to demand kissas, from the relation of parent and child, master and slave, or otherwise, though directed to be referred for the sentence of the Nizamut Adawlut by the above Regulation, have not been otherwise provided for; and, according to an exposition of the Mahomedan law since given by the law officers of that court, a father or mother, or grandfather and grandmother, wilfully murdering their child or grandchild, or murdering any person of whom their child or grandchild may be one of the heirs, cannot be sentenced to suffer death by kissas; nor can such sentence be passed against a master for the murder of his slave; or against any one for the murder of a slave, appropriated by his owner to the service of the public; nor against a person wilfully killing another at the desire of the party slain; and if any of the persons above mentioned be concerned with others in the perpetration of wilful murder, their exemption from kissas precludes the infliction of capital punishment (except under the discretion allowed in all cases of fazeer and seasut) upon any of their accomplices. In these and similar instances, therefore, the Mahomedan law of retaliation being obviously and essentially repugnant to the principles of public justice, the Right honourable the Governor-General in Council has passed the following rules in modification thereof; to be in force throughout the provinces of Bengal, Behar, Orissa and Benares, from the 1st of February 1800.

2. In every case of wilful murder, wherein the crime may appear to the court of Nizamut Adawlut to have been fully established against the prisoner; but the futwa of the law officers of that court shall declare the prisoner not liable, under the Mahomedan law, to suffer death by kissas, solely on the ground of the prisoner's being father or mother, grandfather or grandmother, or other ancestor of the slain, or of the heir of the slain, or one of the heirs of the slain, being the child or grandchild, or other defendant of the prisoner; or of the slain having been the slave of the prisoner, or of any other person, or a slave appropriated for the service of the public, or on any similar ground of personal distinction and exception from the general rules of equal justice, the court of Nizamut Adawlut, provided they see no circumstances in the case which may render the prisoner a proper object of mercy, shall sentence him to suffer death, as if the futwa of their law officers had declared him liable to kissas, or to suffer death by seeasut, as authorized by the Mahomedan law in all cases of wilful murder, under the discretion vested in the magistrate, with regard to this principle of punishment, for the ends of public justice.

Extract from REGULATION VIII. of 1803, intituled, "A Regulation for extending the Jurisdiction of the Nizamut Adawlut to the Provinces ceded by the Nawaub Vizier, to the Honourable East India Company. Passed by the Governor-General in Council, on the 24th of March 1803; corresponding with the 12th Choite 1209, Bengal era; the 16th Choite 1210 Fussily; the 12th Choite 1210 Willaity; the 16 Choite 1860 Sumbut; and the 29th Zekaad 1217 Higeree."

IT being essential to the due administration of justice that the Nizamut Adawlut should be vested with the power of superintending the several inferior criminal tribunals, the following rules have been accordingly enacted for extending the jurisdiction of that Court to the provinces ceded by the Nawaub Vizier to the Honourable the English East India Company; and for declaring and making known to the inhabitants of those provinces the constitution of the said Court.

15. In every case of wilful murder, wherein the crime may appear to the Court of Nizamut Adawlut to have been fully established against the prisoner, but the futwa of the law officers of that court shall have declared the prisoner not liable under the Mahomedan law to suffer death by kissas, solely on the ground of the prisoner's being father or mother, grandfather or grandmother, or other ancestor of the slain, or of the heir of the slain, or one of the heirs of the slain, being the child or grandchild, or other descendant of the prisoner, or of the slain having been the slave of the prisoner, or of any other person, or a slave appropriated for the service of the public, or on any similar ground of personal distinction, and exception

tion from the general rules of natural justice, the court of Nizamut Adawlut, (provided they see no alleviating circumstances in the case,) shall sentence him to suffer death, as if the futwa of the law officers had declared him liable to kissas, or to suffer death by seeasut, as authorized by the Mahomedan law in all cases of wilful murder, under the discretion vested in the magistrate, with regard to this principle of punishment for the ends of public justice.

Extracts from REGULATION III. 1804, intituled, "A Regulation for providing against resistance to the Processes of the Zillah Criminal Courts and Police Officers; as well as for compelling the appearance of persons charged with acts of a criminal nature, who may abscond, or otherwise evade the Process issued against them: for rendering Prosecutions instituted for the recovery of losses sustained by theft and robbery, cognizable in the Courts of Civil Judicature; and for ascertaining the responsibility in such cases of Tehseeldars of places held Khaum; for amending certain parts of Regulation VI. 1803: for preventing the offence of Dhurna, and for preventing the tribe of Rajkoomars killing or causing the death of their Female Children, in the Provinces ceded by the Nawaub Vizier to the Honourable the English East India Company;" passed by the Governor-General in Council, on the 8th of March 1804; corresponding with the 27th Phaugun 1210 Bengal era; the 12th Cheyte 1211 Fussily; the 27th Phaugun 1211 Wallaity; the 11th Cheyte 1861 Sumbut; and the 25th Zekaad 1218 Higeree.

Preamble:—IT has further been judged expedient to adopt measures for putting a stop to the inhuman custom, hitherto prevalent among the tribe of Rajkoomars, in some parts of the ceded provinces, of causing their female infants to be starved to death. The Governor-General in Council has therefore enacted the following rules; to be considered in force from the period of their promulgation.

Sec. 11. Immediately on the receipt of this Regulation, the several magistrates shall issue a proclamation throughout their respective jurisdictions, prohibiting the inhuman practice hitherto prevalent among the tribe of Rajkoomars, of causing their female infants to be starved to death; and declaring, that if any Rajkoomar after the publication of the proclamation shall designedly prove the cause of the death of his female child, by prohibiting its receiving nourishment, or in any other manner, such Rajkoomar will be liable to be tried in the manner directed by Regulations VII and VIII, 1803, with respect to other cases of murder. It is now accordingly ordained, that from the publication of the proclamation above directed, if any Rajkoomar shall designedly prove the cause of the death of his female child by prohibiting its receiving nourishment, or in any other manner, the magistrate on receiving information thereof upon oath, or such other information or proof as he shall deem sufficient to render the charge highly probable, shall cause such Rajkoomar to be apprehended in the manner prescribed, and make the inquiry ordered in Section V. Regulation VI. 1803; when if it shall appear to the magistrate that the crime has been actually committed, and that there are grounds for suspecting the prisoner to have been concerned in the perpetration of it, the magistrate shall cause him to be committed to prison to be tried before the Court of Circuit; and shall at the same time take all the other precautions required in the Section and Regulation above quoted, relative to securing the attendance of the original complainant or informant, and of the witnesses; and the prisoner shall be tried accordingly, in the manner directed in Regulations VII. and VIII, 1803, with respect to other cases of murder.

Extract Bengal Judicial Consultations, 8th March 1816.

Extract of a Letter from T. Fortescue, Esq. Officiating Judge of the Benares Court of Circuit, to R. O. Wynne, Esq. Magistrate of the Zillah of Juanpore; dated 17th February 1816: Criminal Western Provinces.

Para. 11. "THE extreme prevalence of affrays, so much beyond the other Zillahs that I have passed through, seems to have existed for a long time; and although the aggregate annual number may be at present somewhat diminished, yet neither the propensities of the people, nor the facilities of prevention, seem to be essentially meliorated." N° 4.

12. "The savage and quarrelsome spirit of the people in the Pergunnah of Unglee appears to originate a large and constant proportion of your business, as well as that of this Court. The jealous and hasty pride which induces them to become the murderers of their own female offspring has probably a considerable effect in blunting their feelings against a sympathetic sense of the pains they inflict on one another on the smallest pretence of right or offence, and to render the dread of public justice of light or no collective influence."

Extract Bengal Judicial Consultations, 12th July 1816.

Extract Report of Mr. E. Smith, the second Judge of the Benares Circuit Court, to the Nizamut Adawlut; dated January 12th 1813: Criminal W. P.

21. FROM Illahabad I went to Juanpore, through Benares.

22. Juanpore is a district which requires a most vigorous hand; indeed there is no keeping it in order, perhaps, but by a vigour somewhat beyond the law. They say accordingly, that it never has been in order since the time of Mr. Deane; there is not a more good-hearted honourable man breathing than the present magistrate, Mr. Wynne; and it is to be hoped, that now the appointment at Ghazepoor has relieved him as to the most troublesome and remote of his Pergunnahs, he will be able to exercise a more effectual control over those that remain to him in the western quarter of his district. The most turbulent of these is Pergunnah Unglee, inhabited principally by the Rajkoomar Rajpoots, the daughter-killing race, who are supposed to carry on that practice in spite of Regulation 21 of 1795. Indeed, it is said not to be confined to the Rajkoomar Rajpoots, but to be common with the Raghoovansee bur, and other Rajpoots; it is now of course practised with much more secrecy than formerly, but it is still, I understand, by no means at an end; nor from the motives that lead to it am I satisfied that the Rajpoots are the only Hindoos that practise it. N° 18.

Extract Bengal Judicial Consultations, 30th August 1816.

Extract from the Report of Mr. J. Shakespeare, the Acting Superintendent of Police in the Western Provinces; dated the 30th April 1816: Criminal W. P.

117. Section XI. Regulation III, 1804, contains provisions for the prevention and punishment of the inhuman practice prevalent among the tribe of Rajecoomars, of causing their female infants to be strangled to death.

118. There is reason to believe that this practice still obtains amongst the Rajecoomars to nearly the same extent as formerly, though a great degree of precaution is observed to prevent detection.

119. But the Rajecoomars are not the only tribe among whom this custom prevails; other tribes of the Rajpoot caste are confidently reported throughout Hindoostan.

PART I. Rajkoomars, &c. 1789—1820.

Hindoostan to destroy in secret their female children, influenced either by the possibility of future dishonour, or by a consideration of the expense attending the marriage portions which they would be required to supply.

120. The Rajpoots of the Bysewarah tribe are at the present day said to murder their children openly in the territory of the Nawab Vizier.

121. In the records of this office I find a few reports from Darogahs in former years of the murder of female children, by mixing their food with the milky juice of the plant aselepias gigantica, known in Bengal by the name of akond, and by that of ack, in Hindoostan. This mode of destroying their offspring is said to be still commonly practised.

122. I do not conceive that any measures could be devised on the part of the regular police establishments for effectually checking this offence, or even for ascertaining the extent to which it exists; considerable progress might, perhaps, be made towards the attainment of the desired end, if the magistrates were empowered to summon before them the landholders in those parts of the country where they may have reason to believe that infanticide of this description prevails, and to cause them to execute mochulkars, and take engagements from the heads of villages, throughout their estates, to exert themselves to suppress the practice, and to apprehend and forward to the Police all persons who might be guilty of it within the limits of their authority.

123. Some few instances have been reported, during the last year, of persons destroying their children with the intention of revenging themselves for actual or supposed injuries, under an impression that the sin of murder would be visited on the persons by whom they were aggrieved.

Extract of a Letter from the Secretary to Government to the Superintendent of Police, dated the 30th of August 1816.

[In reply to the foregoing.]

N° 19. P. 117 a' 123.

Para. 26. His Lordship in Council regrets to observe, from the remarks contained in the 117th a' 122nd paragraph of your Report, which are, in fact, confirmed by information received from other official sources, that the measures adopted by Mr. Duncan, when President at Benares, and the provisions of Regulation XXI. 1795, and Section 11, Regulation III. 1804, have failed to prevent the inhuman practice which exists among the Rajkoomars, and some other tribes of Rajpoots, of destroying their female infants; and that although a greater degree of precaution is now observed to prevent detection, there is too much reason to fear that the crime itself has not been in any degree diminished.

27. The attention of the Nizamut Adawlut will be directed to the subject of the paragraph above specified, and they will be desired, after obtaining what further information the local authorities may be able to furnish, to offer such suggestions as may appear to them calculated for the more effectual prevention of this dreadful crime, and for the detection and punishment of those who may be guilty of it.

Extract of a Letter from the Secretary to Government to the Register of the Nizamut Adawlut, dated 30th August 1816.

N° 22 P. 117 a' 123.

Para. 2. The Governor-General in Council is desirous of drawing the attention of the court of Nizamut Adawlut to the subjects stated in the several paragraphs of Mr. Shakespear's Report noted in the margin, and to the orders and remarks of Government relating to those paragraphs which are contained in the accompanying instructions communicated to Mr. Shakespear.

Extract

Extract Bengal Judicial Consultations, 25th Nov. 1817.

Extract of a Letter from W. Cracroft, Esq. Magistrate of Zillah Juanpore, to the Secretary to Government, dated 11th November 1817.

Criminal Western Provinces.

Para. 3. I Propose to collect materials for furnishing a Report on the Female Infanticide of the Rajkoomars, which I indulge a hope of finding it possible to check, though not altogether suppress the practice.

N° 15.

Extract of a Letter from W. B. Bayley, Esq. Secretary to Government, to the Magistrate of Juanpore, dated 25th November 1817.

Para. 7. The court of Nizamut Adawlut being now engaged in inquiries connected with the supposed prevalence of female infanticide amongst the Rajkoomars in the province of Benares, you will be pleased to forward to that Court any information which you may obtain on the subject, and in the mean time you will refrain from adopting any new or unauthorized measures with a view to the forcible suppression of this practice, as such measures might eventually interfere with the success of any general arrangements directed to the same object, which may be hereafter sanctioned by Government.

N° 18.

Extract Bengal Judicial Consultations, 30th July 1819.

Extract of a Letter from Mr. W. Cracroft, the Magistrate of Juanpore, to the Superintendent of Police in the Western Provinces, in the Judicial Department; dated 5th May 1819.

Criminal Western Provinces.

16. I now proceed to notice the practice of infanticide, which still subsists in as full force as it ever did, and appears to be almost irremediable.

N° 21.

17. It may perhaps not be advancing too much to say, that the practice of infanticide is indirectly a very considerable cause of the insubordinate character and violent disposition of the Rajkoomars, as it teaches them early to steel their hearts against the natural affections, and renders them familiar with inhumanity; the mere want of female companions and playmates during the earlier period of adolescence must have a material effect in preventing their manners and sentiments from being softened or civilized. Female infanticide must also be a great check to population in a country which is far from having arrived at its greatest extent of cultivation. Indeed a considerable number (I imagine as many as one third) of the Rajkoomars are never married. Considering the question either in a moral, political, or religious point of view, it demands the most serious attention of Government.

The practice arises from the difficulty the Rajkoomars experience in procuring husbands for their daughters. The only tribes who will receive Rajkoomar females as wives, are the Bisen, and Soreej Buns, of Goruckpore, and the Ghurwars of Mirzapore, and the Boghel of Rewah; and these tribes, from an idea of their superiority, will not admit a Rajkoomar female, without receiving a very large dowry with her. They intermarry among each other, and feel no want of the Rajkoomar females to keep up their race.

19. Until this obstacle can be removed, or some other means devised for providing husbands for the females of the Rajkoomar tribe, all efforts must, in my opinion, fail of checking the practice. No doubt can exist as to the propriety, indeed the necessity, of attempting to restrain it in some manner; but it appears doubtful whether severe punishment would have that effect; hitherto no magistrate has ever apprehended or committed any individual on a charge of this kind; and I do not doubt

doubt that this has been avoided by design, for the instances are too frequent to admit the possibility of their evading proof, had a strict search been often made for that purpose. I wish to be favoured with your opinion, and to have the directions of Government previously to taking any steps in a case which involves so many difficulties.

20. Eight Rajkoomars, married men, whom I called before me, had among them seventeen sons, and only one had reared a daughter; another mentioned that he had a wife whom her father had reared, but that her dowry had ruined the family.

21. Surubdoween Singh, who is a Rajkoomar, of the Nawab's country, has a sister twelve years old, whose wedding has been settled in Bauswarrah; he has also a daughter three months old, whom he has promised to rear. Talem Singh, his grandfather, also brought up a daughter, who is a widow, and lives in Bursera. Soogreem Singh, his son, has also reared a daughter, who is eight years old, but her marriage has not been determined on. Surubjeet, a first cousin of Surubdoween, has also a daughter of seven years old, but her marriage has not yet been settled.

22. There are some families, therefore, among them who would willingly rear their daughters, but these are very few; and if by any misfortune their circumstances should become reduced, they would not hesitate to have recourse to the practice of the caste. Should you require further information respecting Unglee, or the Rajkoomars, I request you will do me the favour to state specifically the subjects on which you wish me to report.

Extract of a Letter from the Superintendent of Police in the Western Provinces to the Chief Secretary to Government in the Judicial Department, dated 26th May 1819.

166. The concluding part of Mr. Cracroft's Letter does not appear to me to call for any particular observations. Section 11, Regulation III. 1804, already provides for the punishment of infanticide, and it is clearly inexpedient that the Legislature should interfere in any other manner; the practice being declared a crime, it is the duty of the magistrate to do his utmost to convict those who still persist in it.

PART II.

Papers relative to INFANTICIDE practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guickwar: 1800 to 1808.

CONTENTS OF PART II.

Copy of a REPORT from Kerpa Rama, Minister of the Nawaub of Surat, to Mr. Duncan, in 1800, stating the practice of Infanticide by the Rajpoot tribe, Part 2. - p. 19

Copy MEMORANDUM of Gujra Bye, dated 8th February 1804, relative to the family of Damajee Guicowar, who married Dunker Bye, a Rajpoot female, who had been spared in consequence of her extraordinary beauty - - - - - - - - ibid.

MINUTE of Government thereon - - - - - - - - - - - ibid.

Copy of a LETTER from Mr. Duncan to Captain Seton, at Kutch, dated 8th July 1804, desiring him to make inquiries respecting the practice of Female Infanticide in Kutch - - - - - - - - - - - - - - - - ibid.

Copy of a LETTER from Captain Seton to Mr. Duncan, dated at Mandavie, 23d March 1804, stating the general prevalence of Female Infanticide in Kutch and other neighbouring territories, and describing the mode of it, with several particulars of the history of those Rajahs who practise it - - - - - - - - - - p. 20

Copy of LETTER from Captain Seton to Mr. Duncan, written in 1804, containing further particulars of Female Infanticide in Joudpore - - - - - - - - ibid.

Extract LETTER from Captain Seton to Mr. Duncan, in 1808, containing further particulars of Female Infanticide, as practised in Kutch - - - - - - - p. 21

Translation of an ACCOUNT of the JAHREJAHS, received from Mirza Mortiza, a descendant of one of the Mogul Officers of the Revenue in Guzerat - - - - ibid.

Extract BOMBAY POLITICAL CONSULTATIONS, 6th June 1805; containing a Letter from Major Walker, dated 27th May, stating some circumstances relative to the Families of the Dherole and Noanuggur Chieftains, who are distinguished by the practice of Infanticide - - - - - - - - - - - - - - - - ibid.

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REPORT by Mr. S. Halliday, the Superintendent of Police, containing some particulars respecting Infanticide in Kutch - - - - - - - - - - - ibid.

RELATION by Sunderjee Sheojee, of the Port of Mandavie, in the Country of Kutch, respecting Infanticide - - - - - - - - - - - - - p. 23

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Extract BOMBAY POLITICAL CONSULTATIONS, 1st November 1805; containing a Letter from Major Walker, of 1st September 1805, enclosing Copies of a further Correspondence with Sunderjee Sevajee, respecting Infanticide - - - - - - - - p. 25

Extract BOMBAY POLITICAL CONSULTATIONS, 20th May 1806; containing Extract para. 52, of a Letter from the Government of Bombay to the Governor-General in Council, dated the 15th May 1806, stating that one of the objects of the meditated expedition into Kutch was the reform of the manners of the Jahrejah tribe - - - p. 26

Extract Bombay Political Consultations, the 2d September 1806; containing the Reply of the Bengal Government to the foregoing Letter, expressive of their opinion on the considerations of humanity, which has induced the Bombay Government to combine the suppression of Female Infanticide with the other objects of the expedition into Kutch - - - - - - - - - - - - - - - - p. 26

Extract Bombay Political Consultations, 30th December 1806; containing, a Minute of the Governor, recording a Communication respecting Infanticide from the Rajah of Boojh - - - - - - - - - - - - - - p. 27

Extract (Paragraph 52) of a Letter from the Governor in Council of Bombay to the Court of Directors, in the Political Department, dated the 31st July 1807, advising the Mission of Major Walker into Kutch, under the approbation of the Bengal Government, with instructions among other things to endeavour to procure the abolition of Infanticide - - - - - - - - - - - - - - - ibid.

Extract of Bombay Political Consultations, the 3d April 1807; containing Extract of Letter to the Governor-General in Council - - - - - - - p. 28

Extract of Bombay Political Consultations, the 5th June 1807; containing the Reply of the Governor-General in Council - - - - - - - - ibid.

Extract of a Letter from Major Walker to Governor Duncan, dated the 29th June 1807, stating the means employed by him to obtain further information respecting Infanticide through Penjall Sing - - - - - - - - - - - - - ibid.

Extract (Paragraphs 76, 88, 89, & 96) of a Letter in the Political Department, from the Governor in Council of Bombay, to the Court of Directors, dated the 14th October 1808, communicating Major Walker's Letter of the 25th January 1808, in which he stated that he had succeeded in inducing the Jahrejah Rajpoots to renounce Infanticide by solemn written engagements - - - - - - - - - - - - - p. 29

Extract Bombay Political Consultations, the 8th March 1808, referred to in the foregoing Letter - - - - - - - - - - - - - - p. 30

Extract Bombay Political Consultations, the 20th May 1808; containing the Approbation of Major Walker's Proceedings, by the Governor-General in Council ibid.

Extract (Para. 46) of a Letter in the Political Department from the Governor in Council of Bombay to the Court of Directors, dated the 20th January 1809, congratulating the Court on the success which had attended Major Walker's endeavours to suppress Infanticide in Kattywar - - - - - - - - - - p. 31

Extract Bombay Political Consultations, the 31st March 1808; containing the Report from Lieutenant-Colonel Walker, of 15th March 1808, of the measures pursued by him in his endeavours to suppress Infanticide in Kattywar or Guzerat, and its enclosures, Paragraphs 1 to 218, containing preliminary Observations on Female Infanticide; an estimate of its annual extent, being 5,000 lives in the Peninsula of Guzerat - - - - - - - - - - - - - - - ibid.

Pragraph 219 to the end, containing a detail of the means used to induce the Jahrejahs to a voluntary renunciation of it - - - - - - - - - - - p. 46

Enclosures in Lieutenant-Colonel Walker's Letter: Mr. Jacob Bryant's Account of the cruel Sacrifices of the Canaanites, Phœnicians, and other ancient nations, &c. - p. 53

Extract from Sale's Koran on the same subject - - - - - - - - p. 58

Correspondence between Major Walker and Sunderjee Sewajee, and the Jahrejahs, relative to the abandonment of Female Infanticide - - - - - - - - - p. 60

Minute of the Bombay Government on the foregoing Report, and Enclosures, expressive of satisfaction at the apparent extirpation of Female Infanticide from all the Districts of Kattywar, with an ultimate view to the same humane object in Kutch - - p. 70

PART II.

Papers relating to INFANTICIDE practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guickwar: 1800 to 1808.

Copy of a REPORT from Kerpa Rama, Minister of the Nawab of Surat; received by Mr. Duncan in 1800.

PART II. Rajpoots, 1800—1808.

"HERETOFORE I have heard people say, that among the tribe of Rajput, and especially among the Rajas of that class, the birth of a daughter in their houses was considered as disgraceful; on which account their women refused to let their newly-born daughters have access to their milk, and do put them in any way to death; but this practice is not general through all the subdivisions of their tribe, though in several places they do thus stony-heartedly kill them."

Copy of a MEMORANDUM received by Mr. Duncan from Gajra Bye, on the 8th February 1804.

"Damaji Guikwar carried his arms as far as to Kutch, with the Raja of which a reconciliation took place, on condition of one of the princesses, his daughters, being given in marriage to Damaji; which lady, named Dankur Bye, lived among the Guikwars till after Damaji's death; when, at her own request, the then Rajah Fatteh Sing permitted her to return to her own family in Kutch.

MINUTE of Government.

This incidental narrative from Gajra Bye leading to the question, Whether Dankur Bye had of this marriage any children? it was answered negatively; and Gajra Bye immediately followed up his answer by explaining, that among that lady's caste in Kutch, the daughters are not brought up, but drowned immediately at their birth, in a vessel of milk. Gajra Bye being next questioned how then this caste of people upheld their families, observed, that they are only one of the numerous tribes of Rajputs among the other subdivisions of which they find wives; and that Dankur Bye was spared in consequence of her extraordinary comeliness and beauty, having excited a particular affection in the breast of her mother.

Copy of a LETTER from Mr. Duncan to Captain Seton, at Kutch; dated 8th January 1804.

I send you a memorandum from Gajra Bye, the daughter of Fatteh Sing, one of the Guikwar princes in Guzerat, or rather the result of what she related to-day in conversation, and request you will make every inquiry in your power into so curious a subject as the alleged custom of your Kutch friends killing their female infants. I have heard Captain Wilford, of Benares, say, that in some old Greek author in his possession, he has read of the same thing being a practice in his time in that quarter of India.

From Captain Seton to Mr. Duncan; dated at Mandavi, 23d March 1804.

The custom mentioned in Gajra Bye's relation is in force to this day. Every female infant born in the Raja's family of a Ranné or lawful wife, is immediately dropped into a hole dug in the earth and filled with milk, where it is drowned.

Dankur Bye, who is now alive at Booje, the capital of Kutch, is the daughter of Rahu Lakpat, by a pater or Guzerat kanchny, (strolling dancing-girl), sister to Rahi Gur, the last Raja, and aunt of Rahi Dhun, the present Raja. The latter has a son and a daughter by a slave of one of the Rannes, now ten or eleven years of age; the custom in question not extending to them, but only to the Rajah's children by his rannes or consorts; neither does it necessarily extend to the Jahrejahs, or collateral descendants of the Rajah's family, though most of them, through choice, adopt it, there being but two men of this caste of any note who have brought up their daughters, and these are Vidraji and Nauthji, who will be again noticed. Vidraji, Jahrejah's daughter, is married to the son of the Bownagher Rajah.

This custom of drowning female infants is not peculiar to Kutch, but is common among the heads of the Kehtree or Rajput tribes. It is practised in the family of Jam of Nagar, in the Peninsula of Guzerat, and in that of Miazeh or Kamlowries of Sind, and in others. The Rajputs of Kutch are originally from Sind, and are called Sind Samma, and Sam Samra; they fell back on Kutch before the Mahomedans, driving out the Katties, who had before driven out the Sat Sing, or Seven Lions. Those that remained in Sind were converted to Mahomedanism, and have been since driven out by the Talpuris. Part of them here (*i. e.* in Kutch) form the caste of Jamadars mentioned in my official correspondence as forming the third party in this government. They marry Rajputs daughters, but do not give their own, it being contrary to the Mahomedan religion. The Rajputs eat what is dressed by Mahomedans, but not from the same dish or plate; and of every thing, except beef and fowls, which latter are in a manner forbidden, as none in whose family a deo (or incarnation) has been are allowed to eat them; and as they all pretend to this honour it would be an affront to make them such an offer. Game is preferred to tame animals; they drink spirits, but this does not imply an inferiority of caste, neither does the licence extend to the women, who, in every respect, live as the highest caste of brahmins.

The Rajahs of Kutch and Nagar are descended of two brothers; the elder of Kutch, named Maha Rao; the younger Maha Raj. The Murvie chieftain, within the peninsula of Guzerat, is of the same family; and the history of all is contained in the history of Kyngar and Raver, the two brothers above alluded to, which I shall get and translate. The next great man in their history is Rajah Barra, who was driven from Sind: and the most powerful in Sind was Rajah Oner.

I have already intimated that the Jahrejahs destroy their daughters; and, though Vidraji and Nauthji had, from fear of having no sons, and thereby wanting heirs of any sex, saved theirs, it is by no means a general practice. The Jamadars, whose origin has been before adverted to, take in marriage the daughters of the Soda Rajputs, (who rear their female children for sale,) and also destroy their infant female progeny. The expense and difficulty of procuring suitable husbands is the excuse usually made; the Rajas pretext is that he considers it beneath him to match his daughter with any man.

From Captain Seton to Mr. Duncan, written in 1804.

The family of Sam*, adverted to in my preceding letter, also take their wives from the tribe of Soda, who are, at present, living between Sind, Multan and Joudpore. It might be supposed that the women would be averse to the destruction of their daughters, but from all accounts it is the reverse, as they not only assist in destroying them, but when the musselman prejudices occasionally preserve them, they hold these daughters in the greatest contempt; calling them majen, thereby insinuating that their fathers have derogated from their military caste, and become pedlars.

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* That is, of Sind Samma and Sam Samra, as above specified. These are Jarejahs, all of whom had the practice of female infanticide in their families.

From Captain Seton to Mr. Duncan.

[*This letter describes his progress through Kutch, in* 1808, *four years after the preceding letter was written, on a mission to Hyderabad, the capital of Sind, omitting what does not relate to the present subject, he continues.*]

THUS far we had passed through the Abrassa, being the Pergannas and Forts given to the Jahrejahs, or Raos (*i. e.* the Raja's) relations. We received the greatest attention from them; wherever we halted they came in person to visit the tents, and offer whatever their country afforded; and where we passed their forts, they came outside to meet us; this tribe, actuated by pride, and the barbarous policy of saving the expense of portioning their daughters, murder them at their birth; there being, in the whole of Kutch but two daughters who have been reared; one by Vidraji or Vyraji, Takur of Roi, who is married to the Raja of Aramroy. To supply the place of those destroyed they purchase wives from a tribe called Soda, whose riches are their daughters; and such is the barbarous inveteracy of these women, that when married to Mahomedans they continue the same practice against the inclination and religion of their husbands; destroying their own progeny without remorse, in view to the advantage of the tribe from which they are descended.

Translation of an Account of the Jarejahs, or Jarechas, received from Mirza Mortiza, a descendant of one of the Mogul Officers of the Revenue, stationary in the Province of Guzerat.

"THERE are in the territory of Kattywar, many Jarechas such as Jam, Zemindar of Islamnagher, and Khunbuji, and Divaji, Zemindars of Goundel; and Dhwraji belongs also to this tribe; amongst the members of which, the established practice is, that when a child is born, if it be a son, every observance of joy and gratulation is attended to; but if it be a daughter she is immediately put to death, on the plea, that if they bring up a daughter it behoves them, when she has obtained a fit age, to give her in marriage to some one; a concession which they consider as inferring the highest reproach, though if it should happen, as an extraordinary exception, that any one should preserve his daughter, and rear her to maturity, her father becomes anxiously solicitous to procure her a husband of unexceptionable rank and character; but in that case, the parents of the maiden, thus exempted from the common fate, become the scorn of all others, young and old, who hold them in the greatest contempt; neither do such occasions occur but very rarely."

Extract Bombay Political Consultations, 6th June 1805.

Read the following letter from the Resident at Baroda, to F. Warden, Esq. Secretary to Government, Bombay.

Sir,

I HAVE been honoured with the late Secretary's letter of the 13th ultimo, directing me to report to the best of my information whether the death of Moorjee Dherole is to be really imputed to any jealousy of the power or influence of the honourable Company.

2. In reply to the above communication, I have to state, for the information of the honourable the Governor in Council, the following circumstances relative to the families of the Dherole and Noanuggur Chieftains, which may probably tend to illustrate the subject under reply.

The Rajah of Dherole is of a subordinate branch of the family of Jaum, and inherits from his ancestors a small territory of eight or ten coss in extent, containing about eighty villages, and yielding a revenue of 1,25,000 rupees, of which 25,000, or 35,000 are paid as a Mooluckgunj tribute to the Guicowar.

3. The particulars of the death of the late Rajah of Dherole are not sufficiently known to afford a correct detail of the circumstances attending, or causing it; public opinion ascribes it to poison administered by some of the female part of the

Dherole Rajah's family, with whom the chieftain of Noanuggur had formed an intimacy.

4. The motives which actuated the Jaum Rajah in the commission of this act are still more difficult to ascertain, though imputed generally to views of ambition, and some designs which it is supposed he entertained against the country of Dherole, and the apprehension lest these should be frustrated by his relation, forming a connection with the Honourable Company's Government.

The influence of the Arabs who compose the principal military force of Jaum will favour the last conclusion, but the honourable the Governor in Council will readily perceive the extreme difficulty of penetrating into the motives which have led to the commission of a secret and detestable crime.

5. It may not be superfluous to observe, for the information of the Honourable the Governor in Council, that both these families came originally from Booje, but have been established from a remote period in Kattywar; the Jaum is a title or surname assumed only by the elder branch, and that both are distinguished by the no less extraordinary than barbarous practice of putting their female children to death in their infancy.

I have, &c.

Baroda, 27th May 1805. (signed) *A. Walker*, Resident.

With respect to the usage above adverted to of female infanticide, it is known to be equally practised among all the Jahrejahs, or those who are of the same caste with the family of the present Rajahs of Kutch, besides being probably diffused more or less amongst several other classes, on the borders of that country, into all which Major Walker is to be desired to cause full inquiry to be made, with a view to ascertain whether these people might not by persuasion be restrained from a practice so abhorrent to all principle and natural feeling, particularly in as far as the same may be found any where to exist within the Guicowar's, or the Paishwa's, or our own part of Guzerat; in which a beginning might be made, by inducing the parties to sign such an agreement as our President took in 1789, from a like race of Infanticides, called Rajkoomars, in a remote district of the division of Benares, then under his charge, of which some account, and a copy of the said deed or writing, will be found in a dissertation from Lord Teignmouth, in one of the volumes of the Asiatic Researches, of which the Resident is to be furnished with a manuscript copy, desiring him thereon to communicate with Sunderjee Sheojee, of Mandavee in Kutch, now on his way to Baroda, and endeavour to gain his assent to becoming our agent for affecting the abrogation in that quarter of so detestable and atrocious a custom.

REPORT from the Superintendent of Police.

Damajee Kutcheraz a respectable merchant from Kutch, informs me it is very true, that the Jahrejah tribe in the district of Kutch do very generally put their female children to death the instant they are born; the Rajah of Kutch follows this practice in his family, as also the Rajah of Jamnugger, the Rajah of Moorbee, and the others in general; some however, amongst the tribe, from a sense of the wickedness of the crime, and being good moral men, preserve their female children, but these are few in number; their reason, as he has heard, for this abominable practice is, that the fathers do not wish their daughters to obey their husbands, being of a bold domineering proud spirit; on being asked where the men of this tribe get wives, he informs me, from the other Rajpoot tribes; on being asked how their infants are destroyed, he says he has heard that when a woman is in labour a large pot of milk is brought and placed in the room, and if an unfortunate female is produced the nurse immediately puts it into the pot of milk and drowns it. That he has frequently asked the poorer class of this tribe how they put their female children to death, and they have always answered, *by making them drink milk*, alluding to their being thrown into the pot of milk. The midwives are the only persons accessary to this horrid deed, and this is their language. He has never known any Jahrejah families in Bombay; they have little or no trade, seldom go abroad, and live principally by the produce of their lands, and as soldiers. Dhunbhoy,

an

an old nurse, from the district of Kutch informs me that she never was employed as a nurse in any of the Jahrejah families in that district; but her grandmother was, and she has heard her often declare, that whenever a female child was born the unfortunate infant was put into a cudjeree pot of milk, with its head undermost, along with the after-birth, and thus immediately destroyed. On the contrary, when a son was born, great rejoicings were made by feasting their friends, &c. She declares she knows no cause how this extraordinary custom arose; but has heard that being a tribe of the Rajpoot caste, they do not wish that their females should obey any one; independent of this, no one likes to take a female of this tribe into their family, as it is reckoned very unlucky to have any thing to do with them, and in general it is but too often verified.

This is the result of my inquiries.

(signed) *S. Halliday.*

Relation by Sunderjee Sheojee, of the Port of Mandavee, in the country of Kutch.

IT is notoriously known to be the established practice among those of the Jarejah tribe in the country of Kutch, and adjoining districts of Kattewar (in the peninsula of Guzerat,) not to bring up their daughters, but to put them to death at their births. The legend that I have heard, as accounting for this strange practice, is as follows:

In former times it so happened that to one of the head men of those Jahrejahs several female children were born; and as among the Hindoos it is incumbent to provide husbands for their daughters whilst these latter are yet in their non-age, the Jahrejah chieftain above named applied accordingly to his family Brahmin, to pursue the necessary measures for getting the said Jahrejah's female children contracted in marriage with the sons of his equals in the tribe, and of like valour and power as he possessed.

The Brahmin, after making every inquiry, and going about to every place in quest of suitable matches for these children returned without effecting his object, reporting thereon to the chieftain in question, that although he had exerted all his endeavours to find proper alliances for his female children, still he (this Brahmin) had not traced any one who was of competent qualifications to be his son-in-law, wherefore (added the Brahmin,) since to retain these your female offspring in the family house, after their arriving at the age of womanhood, is contrary to the rules of religion, I will take them with me, and will burn them in the fire on condition that it be stipulated on your part to destroy at their birth all issue of the same sex that shall hereafter be born in your family, laying hereon, as I now do, my solemn malediction both here and hereafter on you and yours, if you fail to perform the same; in such manner, that if you shall preserve any of your future daughters, they shall pass their lives in penury and want; nor shall good attend the father or the mother of such children.

It is further reported, that after thus speaking that Brahmin took away those innocent girls, and consumed them in the flames; and that in conformity to the stipulation and denunciation aforesaid the people of the Jahrejah tribes, dwelling in the country of Kutch, and in the Pergunnahs of Hallar, and other places within the contiguous Peninsula of Guzerat, have to the present day continued to adhere to the practice in question, whereby, whenever a daughter is born to them, they do forthwith put these helpless babes, without compassion or pity, to death; *placenta super nares osque incumbente,* without allowing of their surviving for the shortest space.

Examination thereon of Sunderjee.

Question. It has been understood, that Adeeba, the daughter of Ralakjee, a former Rajah of Kutch, was married to one of the Guicowar Rajas, whence it is to be concluded that the practice of the Jahrejahs killing their daughters is not without exception?

Answer. That is true, and Adeeba is still surviving at Booje, the capital of Kutch, yet there are nevertheless but few exceptions, such as in this instance, to the

the general rule, because from the effect of the malediction pronounced no good ensues from their preservation; insomuch that if any daughters of this tribe get married into other houses, the grain in such houses becomes less plentiful; nor do such women produce sons, but are the occasion of feuds arising in the families into which they are thus transplanted. Throughout all the country of Kutch there may be six or eight houses wherein the Jahrejah masters of families bring up their daughters; or otherwise, the practice is general; and besides what happens within the limits of that country, the Jahrejah chieftains of Moorvee (written also Moorbee) Goondul and Jamnagur, in the Peninsula of Guzerat, do also kill their female infants.

There is an instance of Veesajee the Kakerwalla chieftain of Kutch having given his daughter in wedlock to Gholaum Shah one of the former Mahomedan rulers of Scind, of the Kollera tribe, an event that must have happened forty years ago, but at this period this Kakerwalla family do not bring up their female infants. Those who occasionally do so are induced to it by the consideration of thereby acquiring the merit of having sons born to them, as for instance, when a man has a succession of female children produced in his family, he will, at the suggestion of any one, be induced to believe, that by sparing, and bringing them up, sons will also be acquired to him; whence chiefly Jarejah daughters are sometimes met with, of which there is within my recollection another instance, in the case of the Roee chieftain of Kutch by name Vijrajee, who has married a daughter of his to the son of Attabye the Rajah of Bhownagurh; that lady may now be about 20 or 22 years of age, but I have not heard that she has yet had any male issue, but that on the contrary her husband and she do not agree.

Extract Bombay Political Consultations, 6th August 1805.

Read the following Letter from A. Walker, Esq. Resident at Baroda, to Mr. Chief Secretary Warden, with two Enclosures; 27th July 1805.

Sir,

I HAVE the honour to forward, for the information of the honourable the Governor in Council, a translation of a letter received from Soonderjee Sewjee, of Kutch, with a copy of my reply.

By the latter, the honourable the Governor in Council will observe that I have adopted the first measure which I conceive to be necessary for the execution of their commands communicated in your letter of the 6th ultimo, by requesting Sooderjee to afford me such information relative to the barbarous practice alluded to therein as might enable me to ascertain its extent and prevalence, previous to any attempt to effect its abrogation through his agency, which by suddenly alarming his prejudices might retard the reform which the humanity of the honourable the Governor in Council is desirous to introduce.

I have the honour to be, &c.

Baroda, 27th July 1805. (signed) *A. Walker*, Resident.

Extract Translate of a Letter from Soonderjee Sewjee of Kutch, to Major Walker, dated the 4th of Rubbee us Sani, according with the 2d July 1805, received in Baroda 22d July.

THE particulars relative to the pergunnah of the chieftain of Dherole is this, that until the present day the people of Jam have not established themselves in the tannahs, every arrangement is in the hand of the son of the Dherole chieftain; if you should command, I will visit this person, and ascertaining the particulars of his situation will write you the same.

The performance of this depends on you; conceiving your servant as ever subject to your orders, let me be honoured with your continual commands; may your prosperity continue.

Extract

Extract of a Letter from Major Walker to Soonderjee Sewjee, of Kutch, dated the 25th July 1805.

THE visit you propose to the Rajah of Dherole is desirable, and having ascertained the particulars you intimate, favour me with a communication of the same.

I have understood that among the caste of Jarejahs there exists a custom of putting their female children to death, and that they receive their women from other castes. I have also learnt that the Rajah of Kutch is one of this caste; to ascertain the real particulars of this custom would be very desirable; therefore I request you would inform me of the origin and continuation of this practice, and in what manner the infants are destroyed; also how far this custom is prevalent among the other tribes of Rajpoots, and the number of children who may suffer annually from this practice.

Extract Bombay Political Consultations, 1st November 1805.

Read the following Letter from the Resident at Baroda, with Enclosure, to Francis Warden, Esq. Secretary to Government, Bombay:

Sir,

I HAVE the honour to enclose, for the information of the Honourable the Governor in Council, a translation of a letter received from Sunderjee Sivajee, of Kutch, communicating some particulars relative to the practice of female infanticide among the tribe of Jarejahs and some information on the state of affairs among the chieftains bordering on the Gulf of Kutch.

2. The Honourable the Governor in Council will observe with regret that so large a number of innocent children annually suffer from the prevalence of the barbarous custom of female infanticide among the caste of Jarejahs, but the custom seems limited to that tribe inhabiting Kutch and Kattywar, as I have not been able to trace its existence among any other people of Guzerat.

3. I have the honour to enclose a copy of a letter written to Sunderjee on the subject of this custom; but I fear the humane attempt of the Honourable the Governor in Council will not be successful to any great extent in restraining the superstitious and religious prejudices of a tribe which are so far removed from the authority of the British Government, and so little accquainted with the principles of improved society.

I have the honour to be, &c. &c. &c.

Baroda, 1st September 1805. (signed) *A. Walker*, Resident.

Extract of a Translation of a Letter from Sunderjee Sevajee, of Kutch, to Major Walker, dated the 17th Jummadee ul Awul, or 13th August, received at Baroda, 13th.

THE drowning of the daughters of the Jarejahs proceeds from this cause: In this country there is no one who can marry into the tribe of Jarejah; wherefore they drown their daughters, and there may be annually five or six hundred births among the Jarejahs, inasmuch as the chieftains of Moorbee, Hallar, Gondul, Wagur, Kutch and Kalicat, are all Jarejahs, and are all related, and among relatives it is not customary for Hindoos to marry; except relatives, there are none of their own tribe; such is the custom of the Jarejahs.

From Major Walker to Sunderjee.

I HAVE been favoured with your letter of the 17th of Jumadi ul Awul, detailing some customs of the caste of Jarejahs.

I have to request that on this interesting subject you will in your next letter be more particular, and detail every circumstance relative to the inhuman custom which is practised by the Jarejahs in putting their female children to death in their infancy.

PART II. Rajpoots, 1800—1808.

The prevalence of such a barbarous custom must be a subject of regret to all the friends of humanity, and the more so to the British Government, whose views being ever directed to promote the happiness of their own subjects and neighbours, cannot learn without horror that 5 or 600 innocent children are annually put to death, who if suffered to live would contribute so much to increase the population, and the consequent prosperity of the country in which they abide.

This custom is the more extraordinary and reprehensible as it is expressly forbidden by the Hindoo laws; and in the Brehma Bywunt Pooran is called a great crime. In the Pooran it being written that killing even a fœtus is as criminal as killing a Brahmin, and the same Pooran condemns the perpetrator to suffer in the hell called Nerka for as many years as there are hairs on the child's body.

It would therefore be a very acceptable service to humanity, highly gratifying to Mr. Duncan, and the British Government, and honourable to yourself, if you could exert your influence to put a stop to such a barbarous custom.

When the honourable Mr. Duncan was in charge of the province of Benares he put a stop to the custom which was then practised by a caste called Rajkoomars, by getting the caste to sign an agreement, by which any one who committed this crime should be expelled from the tribe, and neither eat, drink or sleep with the members of it; besides suffering the punishment denounced in the Pooran. If such an agreement could be executed in Kutch it would probably be effectual.

Baroda, 1st September 1805. (signed) *Alex. Walker*, Resident.

Extract, Bombay Political Consultations, 20th May 1806.

Extract of a Letter from the Government of Bombay, to the Governor-General in Council, dated the 15th of May 1806.

* Into Kattywar.

52. ANOTHER object which the expedition* might have in view would be an attempt to reform the manners of several of these chieftains, who in common with the Jahrejah tribe in the contiguous country of Kutch put their female children generally to death as soon as they are born. Of this fact we have received too many concurrent testimonies to admit of hesitation in the belief of its prevalence; and the accompaniment marked in the margin will be found to contain such official proceedings as we have hitherto held respecting a discovery so deplorable and humiliating to the human race.

N° 10, Correspondence.

[The enclosures in the foregoing extract were the papers entered upon the proceedings of the 6th June and 1st of November 1805.]

Extract, Bombay Political Consulations, 2d September 1806.

Extract of a Letter from the Governor-General in Council, to the Governor in Council of Bombay, dated 31st July 1806.

Para. 12. WE cannot but contemplate with approbation the considerations of humanity which have induced you to combine with the proposed expedition the project of suppressing the barbarous custom of female infanticide. But the speculative success even of that benevolent project cannot be considered to justify the prosecution of measures which may expose to hazard the essential interests of the state, although as a collateral object the pursuit of it would be worthy of the benevolence and humanity of the British Government.

Minute.—A copy of the preceding letter was on the 1st instant ordered to be transmitted, by express, to the Resident at Baroda, for his information and guidance; and with notice, that we shall await the receipt of the remarks that might thereon occur to him, with reference to the several important objects, contained in his Report of the 1st January, which we were happy to find so justly and highly appreciated by the Government General.

Extract

Extract, Bombay Political Consultations, 30th December 1806.

The Honourable the Governor delivered in the *following* Memorandum:

Memorandum delivered in by the Governor.

ON the 29th of December a person desired to speak to me, saying he was come fom the country of Kutch Boojh, and had something of a secret nature to impart from Roy Dhun, the Rajah of that territory.

On this person being admitted, he said his name was Sheojee Goorjee, (a Goorjee is the same as a Jettee); that he is the confidential servant of Roy Dhun, the Rajah of Kutch, and that he is sent by him to solicit our aid for his release from the restraint under which that chieftain labours, by being placed in a state of confinement by Futteh Mahomed, whom he states to have subjected the whole country to his will, not however (as he asserts) from any other motive than the dread of his power and influence.

He admits that his master has no sons; but there is a male child of Prethy Rowjee, his late brother, seven years old, and who is called Luckput.

Of daughters, he confesses they never rear in his master's family, and being asked the reason, he answers, "where have they an equal to whom to be bestowed in marriage."

P. S.—As to killing of all the daughters born to Rajah Dhun, and those of his caste, this person explains, that it is specially of mothers of the Rajpoot tribe (who alone are deemed in rank), that the female issue are thus invariably to be destroyed: whereas those, the issue of slave girls, or of other inferior castes, may be kept or not, as not being considered of account, with respect to their future establishment in life, adding, that Roy Dhun has accordingly preserved in this way a daughter born of a Sondee, or inferior woman, a handmaid of one of his rannees or princesses which daughter is now about twelve years of age; but this informant adverts not to any instance of the female issue of those of the wives of Roy Dhun's caste being preserved if born by a Rajpoot, or woman of equal caste; and he thence accounts for the instance referred to in a former paper on record, as to the daughter of a preceding Rajah of Kutch being married to Damajee, Guicowar of Brodera alleging that the lady in question was from the venter of a Sondee, and not of a Ranny or married consort; and adding that she is still alive in Kutch, to which she returned after Damajee's death.

Extract from a Letter in the Political Department from the Governor in Council of Bombay to the Court of Directors, dated 31st July 1807.

Para. 52. WE have the honour to inform your Honourable Court, that under the approbation of the Government General we have appointed Major Walker to the command of the detachment employed on this occasion, consisting (independently of the Guicowar Government's own proportion of force) of our troop of cavalry, and of two battalions of Native infantry with a proportion of artillery, pioneers and stores, at the Major's selection, and refer to our proceedings for the particulars of our instructions (since approved by the Supreme Government) to that officer, whose appearance with a British force in that sequestered region, hitherto so rarely visited by Europeans, we have also incidentally in view to render conducive to the abolition of the horrid practice of female infanticide, such as is acknowledged to prevail in several families of some classes of the Kattywar chieftains, in the manner particularly set forth in the information from Soonderjee Sewjee, and other creditable and corroborative notices recorded on our consultations of the 20th May and 30th December 1806, for which purpose the Resident has been authorized to urge, among other arguments, to this prejudiced class of society, the similar abandonment which has happily been obtained from bodies of similarly misguided subjects of your Government, under the immediate administration of the Presidency of Fort William; their knowledge of which may materially contribute to facilitate their acquiescence in a like amelioration, in as far as respects their own lamentable habits.

Letter from the Supreme Government, dated the 30th April. See Consultations, 5th June 1807.

3d April 1807.

D° - d° - fol. 2266.

Letter from the Supreme Government, approving of D°, fol. 3768.

Extract Bombay Political Consultations, 3d April 1807.

Extract of a Letter from the Governor in Council of Bombay, to the Governor General in Council of Bengal.

1. IN continuation of the advices we have hitherto forwarded for your notice and information, respecting the progress of the reforms in the Guicowar State, we have now the honour to transmit the copy of a further despatch from Major Walker, under date the 15th of March, with reference chiefly to the formation and equipment of the detachment intended to proceed into Kattywar.

3. It will be recommended to him to endeavour to include in the engagements with the Moorbee and other chieftains, habituated to the lamentable practice of destroying their female infants, to renounce a usage so repugnant to every humane and natural feeling, for which he has been authorized to cite to this prejudiced class of society the similar abandonment which has happily been obtained from bodies of the Company's subjects, under the immediate influence of the Supreme Government, the knowledge of which may materially contribute to facilitate their acquiescence to a like amelioration, in as far as respects their own domestic habits.

Extract Bombay Political Consultations, 5th June 1807.

Recorded the following Letter from the Supreme Government.

Honourable Sir,

WE have the honour to acknowledge the receipt of your despatch of the 3d instant, enclosing the copy of a letter to your address from the Resident at Baroda, on the subject of the formation and equipment of the detachment destined to proceed from Baroda into Kattywar.

2. We have the honour to signify to you our entire concurrence in the expediency of vesting Major Walker with the command of the detachment to be employed on that important service. We also entirely approve the general tenor of the instructions issued under your authority to Major Walker for his guidance in the execution of that service.

We have, &c.

Fort William, 30th April 1807. (signed) *G. H. Barlow.*
G. Udny.
J. Lumsden.

Extract of a Letter from Major Walker to Jonathan Duncan, Esq; dated 29th June 1807.

" I was the more particularly induced to retain Penguel Sing, conceiving, from his personal acquaintance and influence with the chieftains and Bhoomeans of that division of Kattywar called Hallar, which is principally inhabited by the caste of Rajpoots called Jarejahs, who are addicted to the abominable practice of female infanticide, that the humane and benevolent views which the Honourable the Governor in Council entertains of rendering this practice less frequent may be thereby considerably promoted.

" I shall hereafter have the honour to forward, for the notice of the Honourable the Governor in Council, the information collected by Penguel Sing relative to this custom, by which its extent and prevalence will be observed.

" Penguel Sing describes it as an ancient and immemorial custom, confirmed by prejudice and family pride; but that there are also many instances of parental affection overcoming this horrid propensity; and that under the influence of the Honourable Company's government the practice may be considerably ameliorated."

Extract

Extract of a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay to the Court of Directors; dated 14th October 1808.

Para. 76. A MOTIVE that might, with a view to the interests of humanity, conduce to the British Government's seeking to improve your connection with Kutch, is the opportunity, thence perhaps derivable, of extirpating from the habits of the tribe of Jarejahs in that country, the practice that so generally prevails among them of causing their female legitimate children to perish immediately after their birth; having, in this respect, the same manners as were found in the year 1789 to prevail among the Rajkoomars of Benares; and which those people were then induced to renounce, in the manner reported in the correspondence of our President (then the Resident of that province) with the Government of Bengal. That previous knowledge, combined with the information he brought round with him as to similar customs having prevailed, or still obtaining in Guzerat, led to those researches that have, through the able agency of Major Walker, the Resident at Baroda, effected a similar renunciation of a system so abhorrent to every natural feeling, among all the Jahrejahs throughout the Kattywar, or Peninsula of Guzerat; for the particulars of which we beg leave to refer to the Major's interesting Report of the 15th of March, recorded on the proceedings marked in the margin; which will also show, that for want of a similar influence in Kutch as we possess in Kattywar, the abominable practice of female Infanticide still continues in a country which boasts at the same time, with justice, of observing greater tenderness towards the brute creation than any other division of India.

Consultations, 31st March 1808.

88. This little state of Poorbunder is become subject to the cognizance of your Government as one of those who, having (although the ruling family be of the Jaitwa, and not of the Jarejah tribe of Rajpoots) allowed the force of example to habituate them also, of late years, to the killing of their female offspring, have in consequence executed the renunciatory obligation against that abominable practice; their failure in the future observance of which renders them, in the terms of that deed, obnoxious to the animadversion of the British Government. As to the mode of proceeding in respect to which, we refer to our instructions to Major Walker of the 31st of March last.

89. The exercise of that correctional power will be, in every instance, conducted in the same spirit of tenderness that excited originally the solicitude to effectuate this reform, which may, we hope, prove, in its object and consequences, creditable to the Government of Great Britain in India, by its having thus undertaken, and so far, we trust, accomplished, what will be found in the letters on this subject from Futteh Mahomed, the principal ruler of Kutch, to have never been thought of by any of the successive rulers in this quarter of the world during a lengthened series of ages; and as to which, although himself a Mahomedan, he attempts to justify the great majority of his Jahrejah countrymen, at the head of whom is the Rajah's own family, for having thus continued, and still persevering, within that province, in the observance.

96. These several despatches having been in due course communicated to the Supreme Government, have been honoured by its decided and distinguished approbation, such as they cannot probably fail to be further honoured with by the final sanction of the superior Authority, to whose judgment their merits are now respectfully submitted; introductory, as we hope they will prove, to a new era of civilization and tranquillity among this turbulent race, to the improvement of whose morals and worldly circumstances all the efforts of this Government, and so well qualified an agency as that of Major Walker, have been thus sedulously directed. Nor can these efforts ever prove otherwise than grateful to our remembrance, in their having, under the blessing of Divine Providence, led the Jarejah and Jaitwa part of that community to stipulate to abstain in future from the horrid and almost incredible crime of being the habitual executioners of their own innocent offspring.

PART II.
Rajpoots,
1800—1808.

Extract Bombay Political Consultations, 8th March 1808.

Extract of a Letter from A. Walker, Esq. Resident at Baroda, to the Governor in Council; dated Camp, at Rajkote, 25th January 1808.

Para. 169. IT would be improper to dismiss this Report, without noticing that Jahrejah Rajpoots are those who have been distinguished in this part of India by the practice of female Infanticide, but it is only necessary to advert to the circumstance on this occasion.

170. The solemn and written engagements of the Chiefs, renouncing in their own name and that of their posterity, this horrible usage in future, will form the subject of a separate letter; and although the first efforts to suppress this extraordinary custom met with a strenuous opposition, it is very gratifying for me to report that the success of the measure has been universal and complete.

Minute by the Government.

IN acknowledging the report from Major Walker of the 25th January this day (7th March) received, descriptive of the situation of the division of Hallawar, and of his proceedings therein, he is to be advised, that as these appear to have been conducted with the same ability and discernment which have distinguished the other parts of his progress through the several districts of the Peninsula of Guzerat, the Board have only more especially to applaud, in the present instance, his success in obtaining from the Jahrejah chieftains the renunciation he refers to of that horrid practice of female Infanticide, as said to have prevailed amongst them, the cessation of which, as now so happily provided for, will, if duly carried into effect, (to ensure which it is not doubted but the Resident's attention will be continued) constitute an era in that country of more importance than all the occurrences of those people's otherwise sufficiently eventful history.

Copies of the above papers are to be sent to the supreme Government, with notice of the answer thereto.

[*A letter, in the terms of the foregoing minute, was accordingly addressed to the Governor-General in Council of Bengal.*]

Extract Bombay Political Consultations, 20th May 1808.

Recorded the following Letter from the Secretary to the Supreme Government.

To Francis Warden, Esq. Chief Secretary to Government, Bombay.

Sir,

I AM directed to acknowledge the receipt of your letter of the 7th ultimo, forwarding copy of a despatch from the Resident at Baroda, containing a report of the settlement made in the district of Hallour, and an historical account of that country.

2. The Right honourable the Governor-General in Council has derived great satisfaction from the perusal of that despatch, and especially from the success which has attended the Resident's endeavours to obtain from the Jahrejah chiefs the renunciation of the barbarous practice of female Infanticide.

3. I am directed therefore to communicate to you the approbation of the Right honourable the Governor-General in Council of that officer's conduct, ability and judgment, which have already so often demanded the expression of public applause.

I have, &c.
(signed) *N. B. Edmonstone,*
Sec to Gov^{t}.

Ordered that a copy of the above letter be communicated to the Resident at Baroda.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay, to the Court of Directors, dated 20th January 1809.

Para. 46. IN continuation of the subject of the 76th, 88th, and 96th paragraphs of our letter, dated 14th October, we have much pleasure in referring to a letter recently received from the Resident at Baroda, as containing a satisfactory account of the success that has already attended our endeavours, to repress among the Jarejah families in Kattywar, the horrid practice of female Infanticide. We congratulate your Honourable Court on the prospect thus afforded of extirpating from the Peninsula of Guzerat a custom so long prevalent, and so outrageous to humanity. This object will not be lost sight of; and trusting to the aid of Divine Providence, we look with confidence to its gradual but certain accomplishment, to such a degree as may form an era in the history of Guzerat lastingly creditable to the English name and influence.

Extract BOMBAY POLITICAL CONSULTATIONS, 31st March 1808.

[Containing the Report from Lieutenant-Colonel Alexander Walker, dated Baroda 15th March 1808, of the measures pursued by him for the suppression of Infanticide in Kattywar, or Guzerat.]

Read the following letter from the Resident at Baroda:

Hon^ble^. Sir,

1. THE abolition of the singular custom of female infanticide formed an object of my early and anxious attention during the late service. Letter, 25th Jan. 1808.

2. I have already had the honour to state generally the success which has attended this measure; but before I proceed to detail its progress and circumstances I shall endeavour to ascertain the origin and history of a practice the most barbarous that ever owed its existence either to the wickedness or weakness of human nature.

3. The early customs and history of every people are obscure and fabulous.

4. The Hindus, with a facility proportionate to their credulity, generally ascribe their peculiar institutions to a divine origin, and by connecting their observance with religious duties, they have passed inviolate through many ages.

5. This, probably more than any other cause, has maintained that great distinction which is evident between the Hindus and other nations, and also between their own castes. The force of the same sentiments has rendered institutions favourable to morals and humanity equally venerable and permanent, as it has sanctioned many that are absurd and criminal.

6. The displeasure and authority of the Supreme Being is naturally, and with propriety, resorted to in support of customs or rites which tend to the suppression of vice, and to the welfare of society.

7. When the customs and rites of any people are harmless, whatever form they assume, and from whatever source they may be derived, they are entitled to toleration and protection; but they ought to be punished or amended when their evident tendency is to diminish population, and to alienate the natural affections of mankind. Of this description is the custom of female Infanticide which prevails among the tribe of Rajputes, denominated Jahrejahs.

8. The traditionary and legendary accounts of the Hindus, although sometimes ingenious, are often the wild and extravagant fictions of a rude and superstitious people; but the oral accounts of the savage and atrocious custom of Infanticide is comprised in a simple narrative, and exhibits under a slight disguise a remote historical event.

9. The Jahrejahs relate that a powerful Rajah of their caste, who had a daughter of singular beauty and accomplishments, desired his Rajgor,* or family Bramin, to affiance her to a prince of desert and rank equal to her own.

* The rajgor, otherwise called rajgooroo, is literally the priest, tutor or preceptor of a rajah; but the term is applied to the domestic bramin of any family in this country. The katties, and even every individual of a caste, has a rajgor. In the Peninsula and Kutch the rajgors are a distinct tribe.

10. The

10. The Rajgor travelled over many countries without discovering a chief who possessed the requisite qualities; for where wealth and power were combined, personal accomplishments and virtue were defective. In like manner, where the advantages of the mind and the body were united, those of fortune and rank were wanting.

11. The Rajgor returned and reported to the prince that his mission had not proved successful.

12. This intelligence gave the Rajah much affliction and concern, as the Hindus reckon it to be the first duty of parents to provide suitable husbands for their daughters; and it is reproachful that they should pass the age of puberty without having been affianced, and under the necessity of living in a state of celibacy.

13. The Rajah, however, rejected and strongly reprobated every match for his daughter which he conceived inferior to her high rank and perfections.

14. In this dilemma the Rajah consulted his Rajgor, and the Bramin advised him to avoid the censure and disgrace which would attend the princess's remaining unmarried, by having recourse to the desperate expedient of putting his daughter to death.

15. The Rajah was long averse to this expedient, and remonstrated against the murder of a woman, which, enormous as it is represented in the Shasters, would be aggravated when committed on his own offspring.

16. The Rajgor at length removed the Rajah's scruples by consenting to load himself with the guilt, and to become in his own person responsible for all the consequences of the sin. Accordingly the princess was put to death, and female Infanticide was from that time practised by the Jahrejahs.

17. From this narrative curiosity receives little gratification, and the mind no pleasure. It resembles the tales of infancy, rather than the grave history of a transaction involving the fate of a numerous portion of the human race.

18. This, however, comprises all the information which the Jahrejahs possess of the origin of a custom so contrary to the dictates of nature, and which is justifiable on no plea, as it gratifies no reasonable passion.

19. Notwithstanding this inadequate and unsatisfactory account of the origin of Infanticide, many whimsical and absurd institutions like this are dependent, less on reason than on particular circumstances, which, in the course of many ages, give them importance and influence.

20. There is nothing too extravagant and preposterous for the human mind to believe, and for men to practise; but there were also motives and contingent circumstances which might operate to the progress and continuation of this inhuman custom of the Jahrejahs.

21. The forms and maxims, and all the religious tenets of the Hindus, are strongly opposed to the crime of infanticide.

22. Whatever may have been the motives that led the Jahrejahs to embrace the extraordinary practice of destroying their daughters, conveniency and policy have contributed to continue and extend it.

23. The scruples of religion and conscience were lulled and quieted by the ideal security of another race being responsible for the crime. Opinions and habits, for which at first we have no aversion, as they grow familiar, rise into consideration, and establish their ascendancy.

24. The superstition of the Jahrejahs easily reconciled them to the expedient proposed by the Rajgor, which freed them from the fear and consequence of sin, and undermined their compassion and affection for their offspring.

25. The sentiments of nature and humanity were supplanted by the passions of avarice and pride; for the right of destroying their daughters grew into a privilege, which they regarded as a distinction and honour peculiar to their caste.

26 The Hindoo precepts and customs concerning marriage are full of family distinctions, exact so many observances, and impose so many restraints, that a military tribe like the Jahrejas might not be reluctant to receive a dispensation.

27. These restraints, when their operation is strictly enforced, occasion many inconveniences, and in some situations they may prove insurmountable.

28. All

28. All these difficulties are felt more in the cases of women than men, and the expense attending their marriage is an obligation which the Jahrejas consider it for their interest and advantage to be exempted from.

29. According to the ancient history of the Jahrejas, their first considerable and well-ascertained establishment was in Scind; but by traditionary accounts there is reason to believe that they at one period extended, under different denominations, over a great part of Persia.

30. Scind was one of the earliest objects of the ambition of the fanatical Califs, or Khalifs, who succeeded to the power and authority of Mahomed.

As the conversion of infidels was the ostensible object of these conquerors, the greatest part of the inhabitants of Persia and Scind were obliged to embrace the Mahomedan faith.

31. It is probable that the custom of Infanticide amongst the Jahrejas was a consequence resulting from the Mahomedan conquest of Scind.

32. By the conversion and conquest of the greater part of the inhabitants of Scind, who were undoubtedly Rajputes before that event, the Jahrejahs were deprived of the usual means of disposing of their daughters in marriage.

33. This event, or some occurrence of a similar kind in the history of these tribes, which interrupted their intercourse and their ancient habits, must, we may conclude, have arisen, and have been sufficiently powerful to introduce the strange custom of infanticide.

34. At the period of the conquest of Scind the Jahrejas were not arrived at that state of society when the sentiments of humanity have much influence; but, under the guidance of their passions and prejudices, they were capable of acutely feeling every circumstance that affected the honour of their family or caste.

35. The Jahrejahs, finding themselves suddenly surrounded by tribes who had embraced a new faith, and precluded thereby from marrying their daughters to those among them among whom they were formerly accustomed to contract matrimonial engagements, may, under such circumstances, have preferred the expedient suggested, and encouraged by superstition, of destroying their female offspring.

36. They may have adopted this dreadful expedient in preference to the sin of rearing their daughters in a state of celibacy, or of exposing themselves to the disgrace which would be incurred by incontinency; and the policy of their chief may have either concurred in or invented the delusive responsibility of the Rajgor.

37. The credulity and superstition of the Jahrejahs would not suspect the incompetency of the intervention of their bramins; and this veneration for the advice of religious preceptors is not a new sentiment, nor is it peculiar to any religion.

38. We know that the Jahrejahs maintained their independency in Scind for a long period, and resisted their invaders with spirit and fortitude.

It is probable that they were not completely subdued until obliged to migrate into Kutch, where they established themselves, and retained their own religion.

39. But before this event, the insulated situation of the Jahrejas in Scind amongst tribes of different classes from themselves, and the expense and risk that would attend the sending of their daughters to countries where they might be affianced to Rajputes of a proper descent, had impelled the Jahrejas to have recourse to Infanticide.

Being precluded from disposing of their daughters in their own vicinity, they were sacrificed to their pride, convenience and superstition.

40. In subsequent times, when the emigration of the Jahrejas into Kutch and Guzerat, inhabited by Rajputes, offered abundance of husbands for their daughters, and removed the plea for their destruction, the custom had been established, and was considered as one of their unalienable rights.

41. The Jahrejas had also conceived many barbarous notions of their own superiority, and they under-valued or despised the tribes amongst whom they had obtained a compulsory settlement.

42. The circumstance of conquest, under which they settled in Kutch and Guzerat, confirmed this sentiment of superiority.

As the Jahrejas came from a distant country, they had many foreign and strange habits; and their dewey, or household god, was different from the worship of the other Rajpoots among whom they were now established.

43. The custom of killing their daughters, we may suppose, had by this time produced its effects on the manners of the Jahrejas; and, as their wars with the Mussulmans had made them more hardy and enterprising than the inhabitants whose possessions they had conquered, the same cause would render them more arrogant and overbearing.

44. This is still the character of the Jahrejas.

45. The history of the Jahrejas also, since they arrived in Kutch and Guzerat, bears evidence of their incapacity for government, and of their capricious and imprudent conduct.

46. It is necessary to mention these traits in the character of the Jahrejas, as they would operate to maintain the practice of Infanticide after their settlement in this country, and when the original pretence for its origin ceased to exist.

47. In what way soever the practice of Infanticide was introduced, it must be referred to the peculiar manners and political state of the people. The sequel will disclose the circumstances that at present maintain and preserve this barbarous custom.

48. Strangers to parental emotions and affections, the great cause for destroying their children is avarice, and that they may not be exposed to the cares and expense attending their establishment in life.

49. This was actually pleaded by the Jahreja chieftain in defence of the practice which deprived them, they said, of much care, vexation and expense; and which had been so long in existence that the heinousness of the crime was altogether lost sight of in its antiquity.

50. The practice which prevailed in Europe, and chiefly amongst the principal families, of placing their daughters in nunneries, might be traced to the same motives that led the Jahrejas to put theirs to death; and both have originated in the desire of diminishing the cares and expense attending a numerous family.

51. They also pleaded their aversion to relinquish a custom which they conceived to attach renown to their caste, and to distinguish it above all the other Rajputes, in this quarter at least.

52. In order to explain the operation of these sentiments on the minds of the Jahrejas it is necessary to anticipate a circumstance, and to mention that there are several instances of Jahrejas who have allowed their daughters to live.

53. In those instances they are instigated by their pride, and their ideal notions of superiority to give large marriage portions with their daughters.

54. It is a maxim with them, that the daughter of a Jahreja, independent of her person, and the honour of their alliance, should carry wealth into the house of her husband, and be a valuable acquisition to her new connections.

55. An instance, however, occurred in the petty Jahreja chief of Kattywar saving a daughter, and afterwards contracting her in marriage to a son of Meroo Kowass. This was considered as an extraordinary instance of degradation, which even the pressure of necessity and interest could not excuse.

The marriage was not consummated, and the father never permitted his daughter to repair to her husband's house.

56. These sentiments are common to the rich and the poor, and have undoubtedly contributed to perpetuate the practice of Infanticide.

57. In considering the causes which have tended to confirm and continue this practice, considerable weight must be given to the apathy and indifference with which it has ever been received by the rest of the Rajpute families and the Bramins, who are numerous in this country.

58. It does not appear that any effort has been made for the general suppression of this crime, for which they possessed a simple and effectual remedy, by refusing to affiance their daughters to the Jahrejas, unless on the condition of rearing their female offspring.

59. Such an idea never seems to have occurred to the other Rajputes, on the contrary, they appear to have countenanced the practice of Infanticide, not only by intermarrying their daughters with the Jahrejas, but by allowing them to become the instruments of murdering their own offspring.

60. These Rajputes were led to this unnatural compliance from the ease and facility with which their acquiescence enabled them to marry their daughters. To this

this interested motive they appear to have sacrificed the sentiments of religion and humanity without any repugnance.

61. They excused, however, to me, and endeavoured to palliate, their want of sensibility, by pleading the immediate usages of caste, and the impropriety of interfering in those of the Jahrejas.

62. Curiosity will naturally be excited to learn the forms and methods observed in committing these Infanticides; and whether they were attended by any compunction and ceremony.

63. The common expressions for Infanticide are "Dekree Marne ne Chal," or "the custom of killing daughters," and "Naree Deekree Marne ne Chal," or "the custom of killing young daughters."

In conversation, and in discussing the subject with the Jahrejas, the term used was "Deekree Babut," or "the article of girls."

64. The subject is disgusting, and I shall endeavour to state briefly the result of my inquiries.

Although the Jahrejas spoke freely of the custom of putting their daughters to death, and without delicacy, and without any pain, they were more reserved on the mode of their execution, and appeared at first unwilling to be questioned on the subject.

65. They usually replied that it was an affair of the women; it belonged to the nursery, and made no part of the business of the men. They at last, however, threw off this reserve.

66. The following is the translate of a memorandum from Wassonjee Eswarjee, a Nagur Bramin, who attended the camp in the quality of Vakeel from the Gondul Chief.

"When the wives of the Jahreja Rajputes are delivered of daughters, the women who may be with the mother repair to the oldest man in the house; this person desires them to go to him who is the father of the infant, and do as he directs.

"On this the women go to the father, who desires them to do as is customary, and so to inform the mother.

"The women then repair to the mother, and tell her to act in conformity to their usages. The mother next puts opium on the nipple of her breast, which the child inhaling with its milk, dies.

"The above is one custom, and the following is another: When the child is born, they place the navelstring on its mouth, when it expires."

67. From the conversations of the Jahrejas it appears that the opium is put into the mouth of the child; but the mode of administering this drug, described by wassongee, may have given rise to the opinion that the Jahrejas drown their daughters by throwing them as soon as they are born into a vessel of milk.

68. From every inquiry I could not understand that the Jahrejas ever put their daughters to death after this manner; but the story may have had its origin in the idea of the infant imbibing poisoned milk, or from an expression which is ascribed to the father, who, when the birth of a daughter is announced, with brutal equivocation, says to the attendants "Dhood Pillana."

69. This is but a popular story; and, independently of the circumstance of few infants sucking immediately on the birth, the placing of opium on the nipple would effectually prevent it.

70. The true manner by which the Jahrejas kill their daughters, as received from the chieftains of Rajkote and Jallia, is subsequently related.

71. There is apparently neither merit nor demerit attached to the saving of their daughters; but, although the act is optional and voluntary, it seems more reputable to destroy them. The few instances that have been traced to the contrary would establish that the practice of Infanticide was considered more honourable; for, although the motive may be gross and selfish, it is the natural disposition of men to ascribe their actions, especially when they are deviations from natural principles, to illustrious and generous sources.

72. If a father wishes to preserve a daughter, he previously apprises his wife and family, and his commands are obeyed.

If a mother entertains the wish of preserving a daughter, and her husband is averse to it, the infant must be put to death.

73. There are, however, instances wherein the blandishments and influence of the mother have succeeded in saving the infant, by obtaining the revocation of the decree for its destruction, but these instances of maternal solicitude are either unfrequent, or but seldom successful.

74. The father sometimes expressly orders the infant to be put to death, probably when he suspects some tendency or intention of the mother to preserve it; but, in general this sanguinary intimation is unnecessary, as a total silence on the part of the husband is considered to imply his unalterable resolution that the child, if a female, should perish.

75. To render this deed if possible more horrible, the mother is commonly the executioner of her own offspring.

Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands.

76. This compliance of the women must appear the more extraordinary, as they belong to castes who rear their females, and are brought up in families where their own existence is evidence against this unnatural practice: but as they are betrothed at an early age they imbibe the superstition of their husbands, and some of them appeared even as advocates for this custom.

77. They have been known to pride themselves like the Jahrejas, and to consider their murder as an act of duty, an act which these females, who are mild, modest, and affectionate, would, if married into any other caste, hold in detestation.

78. They appear to have several methods of destroying the infant, but two are prevalent.

79. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents its respiration.

But the destruction of so tender and young a subject is not difficult, and it is effected without a struggle, and probably without pain.

80. The natural weakness and debility of the infant, when neglected and left uncleaned some time, causes its death, without the necessity of actual violence, and sometimes it is laid on the ground, or on a plank, and left to expire.

81. These accounts I learnt in conversation with Jahrejas, and prefer them to the information of the translated memorandum.

82. The infant, after it is destroyed, is placed in a small basket entirely naked, and in this state carried out and interred. In Kattywar any of the female attendants of the family perform this office; but in Kutch it is done by the domestic Rajgor.

83. The Rajgors who bury the infants that perish receive a fee of one koree, which is a coin equivalent in value to one third of a rupee, (or about 10 sterding,) and a meal.

84. In Kutch the female Rajgors are the executioners of the infant instead of the mother, and this seems to approach nearer to the origin of the custom.

85. The birth of a daughter is considered by the Hindus of every description as an inferior event, and they rarely make it the subject of congratulation or festivity, while the birth of a son is celebrated with every ostentation and hilarity.

86. It is not, therefore, surprising, that on the birth of a daughter, which they may have even preserved, and predetermined to bring up, a Jahreja family should discover no demonstration of joy. The event is allowed to pass over in silence, as if they were ashamed of it.

87. Should any inquisitive person ask a Jahreja the result of the pregnancy of his wife, if it were a female, he would answer "nothing;" and this expression, in the idiom of the country, is sufficiently significant.

88. The infant is invariably put to death immediately on its birth, and it would be considered a cruel and barbarous action to deprive it of life after it had been allowed to live a day or two.

89. Although instances of this cool and deliberate murder may be very rare, yet from the examination of a Jahreja, who was reported to me as having been guilty of this deed, I have reason to believe they sometimes occur.

90. The death of a daughter is generally viewed by a Jahreja as an infallible consequence after its birth; and it is considered to be an event of such insignificance, that

that he is seldom apprised of it. The occurrence excites neither surprise nor inquiry, and is never made a subject even of conversation. It is attended by no ceremony, and publicity is avoided.

91. The Jahrejas spoke of it with the utmost levity, and are perfectly indifferent with respect to the mode of putting their female offspring to death, provided the inhuman deed is performed.

92. Jussajee of Jallia has had three daughters; they were all put to death at the time of their birth. Jussajee attended the camp, is a man of intelligence, and served the detachment as a guide.

The character and disposition of Jussajee, both for humanity and propriety, is favourable; but he has not the least compunction for the murder of these children, and considers the deed to be in every respect justifiable.

93. The practice of Infanticide appears to have been discontinued by the descendants of the Jahrejas who inhabit Scind, and who have become converts to the Mahomedan religion.

94. I was told, however, of an exception, and that one of these converted tribes or families still follow the custom of their ancestors.

95. A few of the Jahreja tribes of Kutch have also discontinued Infanticide, or practise it but occasionally; for my information was not clear and positive on this point.

96. The following Jahreja families in that country were mentioned to be as systematically refraining from Infanticide, and their names deserve to be recorded.

The families of Bulach, Bottan, Sar Kubbur, Kotee, Ubra, Jarria, Guffun, Murasee, Mokarra, Kuya, Retreea, Mor, Row, Jessa, Dessa, Danrar, Detteea, Joreea, Adreea, Verac, Kunorde, and Veeur, are enumerated as rearing their daughters.

97. Some of these families are of respectability in Kutch; but the far greater part of the inhabitants follow the practice without the least remorse.

98. In the Peninsula, although some individuals have occasionally preserved their daughters, it appears to have been the result of accidental circumstances and impressions, and not the effect of any steady resolution or principle.

99. The origin of Infanticide among the Jahrejas is not supposed to be more remote than 500 years.

100. As no disgrace or stigma is attached to the omission of this act, we might expect that natural affection would prevail over a barbarous custom; but this is overpowered by the influence of habits and prejudices, strengthened by little selfish views of economy and of domestic ease.

101. I endeavoured to ascertain the motives of the Jahrejas who preserved their daughters; and, by their own confession, this act of humanity did not proceed from parental feelings.

102. It appeared to be inspired, not by motives of affection for the object, so much as by personal considerations, arising from the ideas of Metempsychosis, which are so universally and rigidly observed by the Shavuck Banians, who are the followers of Jena.

103. These people consider it a sin to deprive any being or creature, however mean or noxious, of life; and their doctrines are said to have made an impression on a few of the Jahrejas.

104. It would be an interesting inquiry to ascertain the number of females who perish annually from this detestable practice of Infanticide.

This could only be effected by a personal inspection, and a careful research amongst the Jahreja families, which might determine their numbers, and obtain a tolerably correct estimate of these casualties.

105. The result of my information was too general, vague and uncertain, to afford the data of an accurate calculation; but it may be still useful to state this information, as, although defective, it may convey some determinate notion of the extent of this offence against the first laws of human nature.

106. I shall begin by stating an account which has the appearance of exaggeration.

According to a loose computation, the number of Jahreja families inhabiting Kutch and Kattywar is estimated at 125,000 and the number of female infants yearly destroyed to amount to 20,000.

 107. Being

107. Being desirous, however, of reducing this inquiry to a state of greater certainty, I endeavoured to procure a particular list of the Jahrejas inhabiting these countries.

I found it impracticable to obtain this information of Kutch; but the following is an account of the names and the number of Jahreja families inhabiting Hallaur and Muchoo Khaunta, furnished by an intelligent native, and well acquainted with that extraordinary race.

108. A list of the families of the different tribes of Jahrejas who inhabit Hallaur and Muchoo Khaunta:—

Jam Zadeh, or the descendants of the Jams	40
Hurdols	500
Doonguranee	500
See Sungeea	100
Kubbur	100
Rewanee	100
Weebanee	500
Lakanee	100
Moranee	500
Kunderya	100
Ummur	100
Bharanee	100
Bhananee	50
Amrun	500
Dil	600
Halla	100
Hapa	100
Khumanee	100
Kana	200
Rao	400
Batach	100
and other castes	500
	5,390

109. It is supposed that the annual number of Infanticides in the Peninsula of Guzerat amount to 5,000.

110. The number of Jahrejas in Kutch, on the authority of the natives, is ten times as many as those of Hallaur and Muchoo Khanta, and this would give us a population of 150,000 men; for all these calculations are exclusive of women and children, who must, from the nature of the case, either be wives or boys.

111. As a number of Jahrejas in that country have disused Infanticide, without any formal renunciation, however, of the practice, the number of deaths may be estimated at 30,000.

112. I shall, lastly, state the lowest estimate that I received of those murders; and although its moderation may appear in favour of its truth, I am disposed to think this account as short of the number destroyed, as the preceding is probably an exaggeration of this circumstance.

113. These accounts, it is to be observed, do not pretend to rest on calculation, but convey the opinions of persons well informed of the state of the country. According to this authority the number of Infanticides annually in Hallaur and Muchoo Khanta are between 1,000 and 1,100; and in Kutch about 2,000.

114. The disagreement of these estimates would probably defeat any attempt to reconcile them, but they are sufficient to establish the enormity and magnitude of the crime.

115. It has already been remarked, that whenever a Jahreja saves his daughter he invariably exerts every means, sometimes to the impoverishment of his family, to obtain a respectable settlement for her in life.

It is, perhaps, this strong desire that prevents the lower orders saving their daughters.

116. The instances that were reported to me of Jahrejas who saved their daughters, were of families of rank in the country; but these instances of humanity are few.

117. I shall begin with stating the most remarkable instance, as it was the effect of conscience, although operating by a kind of double faculty.

118. The Jahreja, Makajee of Anundgur, one of the Byaud of the Gondul chief, renounced, after a short period, every matrimonial intercourse with his wife, from the apprehension of begetting a daughter.

119. This self-restraint was persevered in for several years, and Mokajee during that period patiently resisted the scoffings and persuasions of his caste and relations, without being in the least diverted from his purpose.

120. The case became serious, and the family assembled to prevent the misfortune, if possible, of Mokajee dying childless.

121. After every other expedient had failed of success, Koombajee, the late chief of Gondul, in his capacity of Teelaat, or head of the family, was obliged to lay a solemn and public injunction on Mokajee, to preserve his daughters. On receiving the order of his superior, Mokajee returned to his wife, and had born to him in succession, four daughters, a circumstance which exposed him again to the taunts of the Jahrejas, but which Mokajee appears to have supported with philosophical indifference.

122. These daughters are still alive, and married to the present chiefs of Draugudra, Wudwan, Limree, and Wancaneer.

123. The motives that led Mokajee to pursue this conduct deserve to be explained; but it is first necessary to mention that he had become a Kubeer Punt.

124. The Kubeer Punts form a sect of Biragees, who follow the tenets of Kubeer, a holy man who lived about 300 years ago.

They deny in general the authenticity of the Shasters and Vedas; and assert that God is one and indivisible, possessing in himself every attribute ascribed by the Hindoos to different deities.

They deny the doutars or incarnations, and they place no confidence in the efficacy of the ceremonies of worship, and purification by washing in rivers; but put their whole trust in the sincerity of devotion, and in good works.

125. Kubeer himself was a Mahomedan by caste, and a weaver by profession.

His disciples may be either Mahomedans or Hindus. On his death the Mahomedans claimed a right to bury him, the Hindus to burn him; in consequence of which they quarrelled, and placed a sheet over the corpse, which, when they withdrew, they found the upper part of his body to be metamorphosed into a tolsee plant, the favourite nymphæ of Kristna, the lower part into rehan, an odoriferous herb of a green colour, the colour of the prophet Mahomed.

126. As a zealous Jahreja the honour and custom of his caste required that Mokajee should kill his daughters.

As a Kubeer Punt, the principles of the sect rendered Infanticide unlawful and criminal.

127. In this situation Mokajee could only avoid disgrace or sin by that course of celibacy which he prescribed for himself, and from which he was so happily relieved by the commands of his chief.

128. The chief of Kersura is the next instance of a Jahreja who has brought up his daughter, and who is now married to Wujee Sing, the eldest son of the Thakore of Bhownuggur.

It was neither natural affection, nor any conscientious sentiment that made the chief of Kersura save his daughter.

129. The whole merit of this act of humanity is due to an Arab Jemadar, who gave up to this sordid and mercenary chief all the arrears of pay which he had earned in his service, and which amounted to a considerable sum, on condition that he would preserve his daughter.

130. It is more pleasing to relate the third instance, as it appears to have proceeded from the natural affections of a parent.

Dadajee, the brother of the present chief of Rajkote, has preserved his daughter; and, from his conversation and manners, I was fully impressed that it was the effect of principle and duty.

 131. A similar

131. A similar instance occurs in the example of Hootajee, the chieftain of Kotara Sangani, who has preserved all his female offspring.

132. It is to be observed, that the families of Rajkote and Kotara are both in impoverished circumstances, and the principle that has led them to save their daughters is the more unquestionable and meritorious, as they have voluntarily burthened themselves with the great expense of providing for them.

133. Hootajee is a professed robber, with whom sentiment and feeling might be supposed to be strangers.

The profession which he followed did not prevent me conversing with Hootajee, nor to avoid a pretty frequent intercourse with him.

134. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters in opposition to the usage and prejudices of his tribe.

The daughters of Hootajee are between six and eight years of age, and he brought them both to my camp, where they were vaccinated.

135. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction, and their persons and manners were very interesting.

136. It deserves remark, as exhibiting a strong feature in the character of the Jahrejas, and of their feeling with respect to their daughters, that these girls wore turbans, and were dressed and habited like boys.

137. As if afraid or ashamed of acknowledging their sex, they assured me that they were not girls, and, with infantine simplicity, appealed to their father if it were not the case.

138. The last instance which I shall mention of a Jahreja saving his daughter is the chief of Mallia, and I believe this comprises the whole number of existing cases that came to my knowledge.

139. The wife of this Thakore prevailed on him to rear his daughter; but, notwithstanding this, he was one of the last who subscribed to the instrument for abolishing the practice of infanticide.

140. My reports for the settlement of the revenue of this country have occasionally exhibited a solitary instance, wherein the Jahrejas have saved as well as destroyed their daughters, but my intercourse with the Jahrejas brought me acquainted with several who had caused three or four of their female offspring to be put to death; and they spoke of the circumstance with the indifference incident to the most ordinary transaction.

141. The Jahrejas carefully select their wives from the most respectable Rajpute families, and although they give a general preference to the Jahllas, they marry apparently into any of the numerous Rajpute tribes.

142. The Jahrejas marry the daughters of Jhalla, Wagela, Goel, Churassumrna, Purmar, Surweyo, Soda, Jaitwa, Wala, and Wadal tribes.

They give in marriage such legitimate daughters as they preserve to any of these castes, but invariably endeavour to affiance them to the highest rank or tribe in their power.

143. Illegitimate daughters are not given in marriage to Rajputes, but are bestowed on Mussulmen, or on Hindus of an inferior caste, under the best circumstances they can select.

144. I was told that the Jahrejas, from the difficulty of procuring wives, were in the habit of marrying bastards and slaves, but I was satisfied that this was an untruth.

145. On asking Jussajee if this was ever the case, he appeared to feel great indignation, and to think that it was intended to insult him; but on explaining the motive of the inquiry, Jussajee acknowledged that the Thakore of Banwur, under the hope of supporting himself through the great influence which Meroo Khawass possessed at Nowanuggur, was affianced to his daughter, but the contract was not completed, and the Thakore never admitted the woman into his house. Even the poorest and lowest Jahreja feels the utmost solicitude not to taint his blood by an improper alliance.

146. It does not appear that the number of their wives is limited by any rule.

147. The practice of concubinage is common among the Jahrejas, and in forming these connexions they are under little or no restraint with respect to caste.

148. It

148. It will be observed that the settlement of their daughters born of rackeelas, or mistresses, is attended with little expense or publicity; and the motives, therefore, which lead the Jahrejas to destroy their legitimate daughters do not in the former case exist with equal force.

149. Rao Luckput, the grandfather of the present sovereign of Kutch, had a daughter by a rackelee, whom he preserved, and afterwards married to Damajee Guicawar.

The name of this lady, who has since returned to Booj, where she resides, is Mata Bhye; but from her alliance with Damajee she is commonly styled Byhe Maharaj.

150. It may be observed, however, that this marriage among the Marhattas is reckoned of an inferior kind, called Khanda Luggun, or a marriage celebrated by the proxy of a sword, and the children would be considered illegitimate, or incapable of inheriting the Guicawar Gadee.

Khanda, a scimetar. Luggun, connection.

151. Political reasons induced Rao Luckput to form his connexion with Damajee.

The country of Kutch was at that period threatened with an invasion from Scind, and Rao was desirous of protecting himself by the powerful alliance of Damajee.

152. The marriage was celebrated at Putten with great pomp and expense.

Damajee survived this transaction but two years, and at his death his widow returned to her relations.

153. This lady derives her support from her own family, and lives on the produce of a Jaghire from the Rajah of Kutch.

154. The uncle of Rao Luckput had a daughter by a rackelee of the Khomarin caste, who was famous for her beauty. The daughter was affianced to the king of Scind, a Mahometan.

155. The present chief of Kutch has, likewise, a daughter by a rackelee, who was betrothed to a son of the Joonaghar nabob, but Futteh Mahomed prevented the celebration of the marriage, and it is now considered to be dissolved.

156. These instances may be sufficient to show the treatment by the Jahrejas of their illegitimate offspring, and they appear to spare them rather from a contemptuous opinion of their inferiority, than from humanity. These children are not considered to belong to the caste, and their future situation in life is of little consequence, but the pride and prejudices of a Jahreja make him occasionally, also, destroy his spurious offspring.

157. It is remarkable that it is the practice of these rackelees or mistresses to perform suttee with deceased Jahrejas, which is but rarely done by their wives.

158. When Rao Lacka, the grandfather of Rao Raydim, the present chief of Kutch, died, fifteen rackelees burnt at his funeral pile, two of these women were Mahometans of the country, and another a Seedeen; the rest were Hindus of different castes, but not one of Rao Lacka's wives sacrificed herself on this occasion.

159. This deviation from the general Hindu practice is merely the effect of another habit or custom, as there is no law against a Jahreja wife burning with her husband, and they sometimes voluntarily devote themselves to the flames.

160. This ceremony, however, is less expected from the wife than the rackelee, and these unfortunate females conceive it a point of honour to consume themselves with their lords, often being inspired with a dreadful emulation to become the first victim.

161. It may be necessary to correct an opinion which many Europeans have entertained, that these sacrifices are compulsory.

162. The Jahrejas wives and rackelees are at liberty to follow this custom, or to abstain from it, and neither disgrace nor opprobrium is attached to those who may choose to survive.

163. It may be mentioned as another extraordinary deviation from the general custom of Hindus, that in the district of Hulwud, the wives of the lowest castes invariably burn with their husbands, and this may be the reason that the Jahreja women excuse themselves; and as it is only people of rank who keep rakelees, instances of this nature are not frequent.

164. The influence of example and communication are capable of procuring converts to the most criminal and flagitious courses.

 165. The

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165. The Jaitwa Rajputes, who rule over the division of Burrudda, known at present under the name of Poorbunder, have been accused of adopting the barbarous practice of the Jahrejas in destroying their daughters.

166. The Jaitwas may have thought it no disgrace to follow a custom cherished by their conquerors; and, having lost the greater part of their possessions, they may have been desirous, like the Jahrejas, of relieving themselves from the burden of portioning their daughters.

167. The Jaitwas, however, do not pretend to deny the sin of Infanticide, and avoid an open avowal of the practice.

168. They observe a silence on the subject, and the deed is performed in secrecy; but the singular fact, that the ranas of Poorbunder have had no grown up daughters for more than a hundred years would be sufficient evidence against them.

169. The ministers of the Rana did not deny the circumstance to me when I communicated the information I had received respecting this practice of the Jaitwas; and their chief executed the same instrument as the Jahrejas did for renouncing the custom; an unequivocal proof that it existed.

170. The doctrines of the Hindu religion have been singularly careful to protect the female sex and infants from violence, and it is unlawful to put a woman to death for any offence whatever.

171. In support of this opinion they quote the following sloke or verse:

Shut gao wudhe vepra
Shut vepra wudhe istreea
Shut istreea wudhe bala
Shut bala wudhe muresha.

"To kill one Bramin is equal to one hundred cows:
"To kill one woman is equal to one hundred Bramins:
"To kill one child is equal to one hundred women:
"To kill one hundred children is an offence too heinous for comparison."

The crime, therefore, of killing a woman is considered as great a sin as killing a hundred Bramins; and the sin of killing a young child of either sex is equal to killing a hundred women.

172. As the Jahrejas, and many other tribes now calling themselves Hindus, are but very imperfectly instructed in the doctrines of their faith, and entertain many opinions in opposition to it, I imagined at first that the Jahrejas might possess precepts favouring Infanticide.

173. Although my inquiries into the religion of the Jahrejas did not support this conjecture, it may not be superfluous to notice some of their religious opinions and practices.

174. The Jahrejas are comprehended without the Hindu name and pale, but we are ignorant of the origin of the term Hindu, which is not of an ancient date, and it is in many instances so loosely, irregularly, and indiscriminately applied, as to embrace religions professing tenets in direct opposition to the braminical system.

175. The Shravuck Banians, for instance, deny the existence of the Trimurte, the divinity of the Auctars, and the authority of the Vedas. They have no Bramins, and worship different gods; but they are nevertheless comprised under the general denomination of Hindus.

176. The Jahrejas, and the Katties especially, have also a very doubtful claim to this title. It is to be observed, that both these people came from beyond the Hindus, and derive their descent from a country where it has always been supposed a genuine Hindu could not exist. The sun is the real object of their worship, and it is not, perhaps, too extravagant to conclude that they originally followed the religion of the ancient Persians, nor that these religions might have been formerly connected.

177. The religion of the Jahrejas is far from being strict, either in its precepts or practice.

The sun, and the matha assapooree, are the objects of their worship.

178. Her tenets are reported to hold forth, that it is not improper to eat with people of a different faith. In Hallaur the Jarejas observe some scruples on this point, but in Kutch and Wagur scarcely any distinction is observed.

179. The

179. The Jahrejas worship the devee, or the goddess of nature, under the appellation of hinglas, who, according to their legendary accounts, saved and nourished their common ancestor, one of the four Jadoons who were saved from the universal destruction that befel their race.

180. When the goddess hinglass bhowanee bestowed on the Jahrejas the kingdom of Kutch, and thereby fulfilled their hopes, they built a temple to her, which they called Assapooree.

By this term the Jahrejas expressed their gratitude, and their confidence in the favour of the goddess; assa, in the Sanscrit, signifying "hope," and pooree, "fulfilled," accomplished.

181. To their devee assaporee the Jahrejas offer up in sacrifice the buffalo at the yearly festival of the dussura, and afterwards feast on the victim.

182. The Jahrejas drink wine and spirits in public, and are in general, especially in particular situations, indifferent about the mode of preparing their food, and seem to be excluded only from eating of the flesh of the cow.

183. The Jahrejas hold their rajgors or domestic priests in little estimation or respect.

By the rest of the Bramins the rajgors are despised; but this seems to arise from their performing the kria, or the ceremonies at the funeral pile, as the karteea bramins do in Guzerat, and other parts of India.

184. Like the karteea, the rajgors receive the alms, which are distributed on the twelfth day, or dowadusha, which finishes the period of mourning.

185. On the twelfth day, the rajgor of the family is placed on the cot of the deceased Jahreja, and stretched out like a corpse, on which is placed several articles of food and raiment.

186. This is taken up and carried to the spot where the Jahreja was burnt, like a funeral procession, provided the crowd allows it to proceed.

The relations of the deceased, and the inhabitants, follow the procession as if it were a real funeral, but the multitude exert themselves to interrupt its progress, and for this purpose throw dust, fire, stones, and every thing missile within their reach. As all these injuries are aimed at the rajgor, he is generally obliged to abandon the cot precipitately, and to fly.

187. The intention of this violence and clamour is to frighten away the evil genius, and to prevent its injuring or molesting the survivors; and the cause of placing food and raiment on the cot is to supply the spirit of the deceased with such articles in the next world.

188. This ceremony is termed seja, from the cot; but it is not peculiar to the Jahrejas, as it is practised by some other tribes.

189. The Jahrejas will sometimes remark, that their gors are poor and despised, which they made no scruple of attributing to the sin of Infanticide, and from the wrath of God for having the weight of that crime on their heads.

190. This singular opinion, which I have expressed nearly in their own words, instead of producing any abhorrence in the Jahrejas against the act, has served to confirm their idea that they have nothing to do with its responsibility and punishment.

191. The Jahrejas respect the Charons and Bhats more than they do Bramins.

192. The dissendee*, or people who receive their support from the charity of the Jahrejas, are called caggar; they are a tribe of Charon, of the Tambel, or, as pronounced by the inhabitants of Kutch, Toomber, and emigrated with the Jahrejas into this country.

193. Although the Jahrejas are not pure Hindus, and know little of the ordinances of the Bramins, yet they believe in all their legends. Although the religion of the Jahrejas may have but a feeble operation in preventing Infanticide, it certainly presents nothing to authorize the practice; on the contrary, the expedient of making the rajgor answerable for the act is a plain proof that they view it to be a crime against religion.

* The dissendee are literally those who receive the tenth, or tithe; but this amount has long since been diminished to a mere voluntary donation.

194. I have

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194. I have now related such facts and circumstances as have come to my knowledge, concerning the practice of female Infanticide among the Jahreja Rajputes.

195. But, however singular and extraordinary this practice may appear, it is not confined to the Jahrejas.

196. That it prevails among the Jaitwa Rajputes I have already noticed, and it also prevails amongst a people still more numerous; and there are not wanting appearances which would lead us to think that it is connected with the manners and institutions of some of the ancient nations.

197. The practice of female Infanticide prevails with the Rajkoomars and other tribes in Bengal, where it has been happily abolished.

The custom of putting their infant daughters to death has also been discovered to exist with the Rhatore Rajputes of Jeypore and Jhoodpoor, but this fact, when reported to Europe, was doubted, and denied to be possible.

198. It is confirmed, however, by every intelligent and well informed native of that country; nor does there appear any grounds whatever for questioning its existence.

199. The existence of the custom is traced to other tribes of Hindostan, and in particular to the Jauts and Mewats, which latter are a sect of Mussulmans.

200. I am indebted for this information to Nizameddein Hussain: and the following is the translation of a memorandum which he gave me on the subject.

"The Jaut chiefs at Bhurtpore are styled 'Sensuiwal'; those people, or the Sensuiwals, are in the habit of putting to death their daughters at the moment of their birth, by opium, or by strangling.

"The cause of their doing so proceeds from a supposition which they entertain that it is a great disgrace to give their daughters even in marriage to any person.

"And many Mewats, who are Mehomedans, but who are known under the appellation of Mewatee, whose country is near that of the Jauts, kill their daughters from the same cause.

Hatras, east of Agra about 30 miles.

"I suppose the governors of Hatras and Mursan follow the same practice.

"These people are all of the Jaut caste."

201. I have learnt from other sources of information on which I rely, that some of the Rhatore, the Harree of Boondee Kata, the Waish in the Poorub, the Jauts in Hindostan, and some of the Kutchwas of Jeypore, and other Rajpute tribes, kill their daughters.

202. The Jahrejas are aware that the custom of Infanticide is practised by many other tribes besides their own; but although it is probable that they have a common origin, I could not discover the traditionary motive that had led to the introduction of Infanticide amongst so many people of Hindostan.

203. The practice, however, appears to be maintained among them by the same causes which operated with the Jahrejas.

Pride, avarice, the cares of a family, the disgrace that would attend the misconduct of their women, the difficulty of establishing them in life, and an apprehension of exposing their daughters to ill treatment, were assigned invariably, by every person acquainted with this subject, as the causes that induced these tribes to commit Infanticide.

204. I have ventured to suppose that the practice of Infanticide may have some analogy with the customs and institutions of some of the ancient nations.

It would be interesting to trace and develop the laws and customs of the most distinguished people of antiquity which sanctioned Infanticide.

205. If we except the fabulous history of the Amazons, I am not aware that we have any account of a positive law or custom for the regular and invariable destruction of children of either sex.

206. The Amazons are said to have formed a state from which they excluded men. They held a commerce only with strangers, and for the purpose merely of begetting daughters.

They killed their male children, and cut off the right breast of their females, to render them more fit for war.

207. The method of the ancients of exposing their children was a very general practice, and they do not appear to have considered it as either cruel or barbarous.

208. Romulus

208. Romulus is said to have laid the citizens under an obligation to educate all their male children, and the eldest of their daughters.

209. The requiring of this obligation from the citizens must have been suggested by the necessity of restraining the practice of Infanticide; and Romulus probably trusted in procuring wives for his males from the other tribes in his neighbourhood with as little difficulty as the Jahrejas do at present.

210. Montesquieu has the following observations on this subject, which makes the resemblance still more complete, and proves that the same motives prevailed with the Roman fathers for exposing their children as with the nations of India, who commit infanticide.

"We find not any Roman law that permitted the exposing of children. This was, without doubt, an abuse introduced towards the decline of the Republic, when luxury robbed them of their freedom; when wealth divided was called poverty; when the father believed that all was lost which he gave to his family, and when the family was distinct from his property."

211. It appears that infants newly born were placed on the ground: those who were agreeable to the father he took up, or educated (for these were synonymous terms); but those who were displeasing to him he neglected and exposed.

212. In Greece, Infanticide, or the exposure of children, appears to have formed a part of the policy of those states.

Solon gave permission by the law to parents to kill their children.

213. Aristotle appears an advocate for the exposing of children, and conceives, where this is not the case, that the number of those brought forth ought to be limited. He proposes expedients for this purpose more barbarous than any usage of the Jahrejas.

214. The Greeks appear to have been led to expose their offspring from the sterility of their territory, and the apprehension of want, excited by a redundant population.

215. The same motive, arising from a fear of famine, has induced the government of China, if not to permit, at least to tolerate, parents to sell and expose their children.

216. The Carthagenians are reported to have frequently sacrificed their children; but this appears to have originated in motives of religion and patriotism: the first taught them that the sacrifice of children was acceptable to their gods; and the love of their country inspired the noblest of the Carthagenians to offer up their offspring as victims, to avert or remove any public calamity.

A similar custom was also practised by the Phœnicians and Syrians, the founders of Carthage, and which also extended to the Greeks, the Gauls, and the German nations. Among the Canaanites also, previous to the invasion of the Israelites, similar sacrifices prevailed, and which are termed in Scripture, "passing their seed through the fire to Moloch."

217. In Robertson's history of America we are informed, that the difficulty of training up an infant to maturity amidst the hardships of savage life, often stifles the voice of nature among the Americans, and suppresses the strong emotions of parental tenderness. Some of these women are stated, in particular, to destroy their female children in their infancy.

"But, though necessity compels the inhabitants of America thus to set bounds to the increase of their families, they are not deficient in affection and attachment to their offspring: they feel the powers of this instinct in its full force."

At Otaheite, and other islands of the Pacific, a peculiar society exists who destroy their children; and other nations in a rude state have been found, who do not suffer those to live who are born with any natural defect or deformity.

A more attentive and extensive research would multiply these examples, and illustrate this subject.

218. However disgusting it may be to human nature, we find that many nations have tolerated or permitted parents to destroy their own offspring, and we are certain that parents have deprived their children of life by availing themselves of this privilege; but the custom of exclusively murdering females (although the regulations of Romulus evidently point to their destruction in preference to that of the males,) and a systematical Infanticide, seem to be confined to the Rajputes of India.

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219. IT will now be necessary to relate, with precision and briefness, the proceedings and expedients which finally led the Jahrejas of the Peninsula to relinquish Infanticide.

220. I entered on this undertaking with sanguine expectations of success, but which were for a long time disappointed; and I must own that the natives had formed much more just opinions on the subject, when they foretold the difficulties that would attend the attempt, which few of them thought could be overcome but by the Company making a conquest of the country.

221. I conceived that reason and feeling would effect the relinquishment of a barbarous custom, unconnected with the principles of society, and which all the passions of the human mind, and all the forms and maxims of religion, were combined to destroy.

222. As it was evident also that the most disinterested humanity had led the Honourable Company to interfere for the abolition of female infanticide, I conceived that this reflection, and the respect due to their mediation, would have disposed the Jahrejas to comply with a request which it was scarcely to be supposed could be at variance with their own sentiments.

223. But sentiments of nature and humanity have no influence with the Jahrejas; and I was soon, however, reluctantly obliged to relinquish the favourable expectations I had formed of success.

224. The difficulties were many and formidable.

225. I had been for several years in habits of friendly correspondence with Jehajee, the chief of Moorbee, and he had continually expressed a strong desire to cultivate the favour of the English Government. The artifices of this chief and his vakeel, who resided in camp, deceived and amused me for some time with promises which proved fallacious.

226. I availed myself of the agency and influence of Soonderjee Sewjee, after his arrival in camp, but with no better success.

At last Jehajee transmitted a paper, in which he offered to accede to my wishes, by preserving his daughters provided I would reduce Mallia, and restore the village of Kurralla, of which he had been deprived by the Guicawar government.

Vide Appendix, N° 5.

227. The possession of this paper I conceived of importance, as it discovered the selfish and mercenary motives that attached the Jahrejas to Infanticide.

I preserved it as a testimony which reflected on their pretences of the inviolability of the practice as a custom of the caste, and destroyed every argument which they had attempted to found on principle.

228. When Jehajee perceived the disadvantage which attended the possession of this paper, he made several applications to induce me to restore it, with which I did not comply.

229. As my intercourse and knowledge of the Jahrejas increased, every circumstance tended to show that they followed Infanticide from mean and interested motives only.

It was also evident that it would be very difficult to awaken their natural feelings; and that the same motives of conveniency and interest would have more influence in inducing them to relinquish the practice than any arguments derived from humanity, morality, or religion.

230. It appeared likewise, from the communications of Jehajee and others, that the reproach and odium of being the first to renounce an ancient practice operated as a considerable motive.

The weight and authority of this example could not be complete unless it were set by a chief of acknowledged rank and superiority.

231. The Rao of Kutch seemed to possess these qualifications from his family, and extent of territory.

Vide Appendix, N° 18.

232. I was induced, therefore, to select this chieftain; but addressed myself principally to Futteh Mahomed, whose authority is paramount in that country, and from whom, as a zealous Mahomedan, I was led to expect the exertion of his influence for suppressing a crime against nature and religion.

Vide Appendix, N° 18.

233. The answer, however, of Futteh Mahomed destroyed every hope of success from that quarter.

This

This jemadar, who rose from the humble station of a goatherd, and is extremely illiterate, had the sentiments of his letter probably dictated to him, and by the hand of his writer transmitted, in an inflated and ostentatious style, an elaborate defence of the practice of Infanticide, such as could be expected to proceed only from an infuriated and bigoted Jahreja.

234. It may not be unworthy of remark, that this defence of Infanticide was written and composed by a Nagur bramin, and promulgated in the name of a Mahomedan, whose religion inspires them with horror against these murders.

235. In the meanwhile every effort and endeavour was continued to prevail on the Moorbee chief to abandon Infanticide, which the long detention of the detachment in the vicinity of that city afforded.

It was the daily subject of letters, messages, and conferences.

236. The humanity and tenderness congenial to the sex induced me to expect the assistance of the women of Jehajee's family.

The preservation of their offspring appeared naturally and peculiarly their business.

237. I conceived that my appeal to wives and mothers, and to women who came from tribes that rejected Infanticide, would be attended with every advantage.

I was further led to entertain great hopes from this plan, on account of the high character of the mother of the chief of Moorbee for prudence, propriety of conduct, and a benevolent disposition.

238. As this lady possessed considerable influence over her son I expected that she would exert it in favour of a measure agreeable to her own feelings. Vide Appendix, N° 10.

239. The embarrassed state of Jehajee's affairs, and the countenance which he stood in need of from me for retrieving them, were circumstances which I conceived would occur to the discretion of his mother, and urge her to obtain from her son a concession which might give the family a claim to my support.

240. My overtures to this lady were, at first, received with the feelings natural to her sex, and she seemed disposed, with the rest of the women, who held several consultations together on the subject, to unite their influence for the abolition of Infanticide.

241. But these ebullitions were of short duration; the Jahrejas were alarmed, and the women contended for the ancient privilege of the caste: they were led away from the path of nature and humanity by the example and influence of their husbands.

242. The mother of the chief of Moorbee requested that she might be excused soliciting her son on this head, and referred me for any further information to Jehajee.

243. At this period my prospect of success was very obscure and distant. Vide Appendix, N° 13.

Although these efforts, however, had failed of their effect, they were useful, and paved the way for success, by turning the attention of the country to a subject which had never appeared before to engage notice.

244. By discussing the subject frequently in the public Cutcherry, and exposing the enormity of the practice, as contrary to the precepts of religion, and the dictates of nature, every caste came to express an abhorrence of Infanticide, and the inveterate prejudices of the Jahrejas began to be shaken.

245. The maxims and passions which favoured Infanticide were, probably for the first time, canvassed and censured with freedom.

246. The progress of this system was slow, but it was insensibly spreading its influence, and became a subject of universal conversation.

The novelty of the attempt, and the extraordinary nature of the subject, also attracted general attention.

247. But whatever influence these circumstances might produce, as Jehajee was the first chief that I had addressed on the subject, it was of the utmost importance to make some impression on him.

I bent every exertion therefore, and tried various expedients to reclaim this chief, who had already destroyed two of his daughters from the practice of Infanticide.

248. At last I obtained from Jehajee a conditional writing to the following effect:

"From motives of friendship, the Honourable Company have urged me to preserve my daughters: to this I consent, if the chief of Nowanugger and Gondul agree."

249. This was the first considerable step towards the attainment of this great object, and the writing appeared to reduce the question to a kind of point of honour, or respect for antiquity, in setting the example of sanctioning an innovation on a general habit.

250. From the character and behaviour of Jam I could have no hopes that he would set this example; but, as the family of Dewajee of Gondul had already preserved several of their daughters, I was led to entertain the most favourable expectations from the general disposition of this chief, and his reputation for humanity.

251. It may be proper to mention that Jehajee first proposed to insert the names of the Rao of Kutch, and Jam of Nowanugger in his writing; but I positively refused to receive the paper unless it comprised Dewajee of Gondul.

252. The compliance of Jehajee with this request it may be but fair to consider as a favourable indication of his sentiments; and that he was secretly, though not extremely, averse to agree to the abolishing of Infanticide.

It may be presumed that he was acquainted with the disposition of Dewajee, and of the general opinion that this chief, when pressed, would renounce the practice of killing his daughters.

253. From Dessajee of Mallia I obtained a similar writing to that received from the chief of Moorbee.

254. I had conceived great expectations from Dessajee, who had preserved a daughter, and had by his Vakeel afforded repeated assurances that he was ready to renounce Infanticide; but it is remarkable that this chief used every evasion and delay to avoid executing a formal deed in renunciation of the practice.

255. It is necessary to notice here, that there were several petty Jahreja chiefs in camp, whose distressed and dependent circumstances rendered them obsequious to any measure proposed by Government, and they were ready to bind themselves by any engagement to renounce Infanticide; but I conceived that their acquiescence would not have the force of example with any of the superior chiefs, and would rather prejudice the cause.

256. Under these ideas I declined for the present entering into engagements with the petty chiefs who followed the camp.

257. The narrative must now accompany the operations of the detachment which traversed the country of Jam and arrived at Kundorera.

I employed this time, as often as circumstances and opportunity permitted, in favour of the design for abolishing Infanticide.

258. Wassonjee Esmurjee, the vakeel of the Gondul chief, residing in camp, enabled me frequently to converse with him on the subject; and this sensible and respectable Bramin was easily prevailed on to unite his influence with mine, in order to prevail on his master to enter into a formal obligation for abolishing Infanticide.

259. During these events Wassangee had occasion to proceed to Gondul on some revenue affairs, and before his departure he privately gave me such assurances as I conceived might be confided in, that he would obtain from Dewajee authority on his return to enter into any engagements which might be required for preserving the daughters of the Jahrejas residing in that part of the country.

260. In this and every endeavour for suppressing Infanticide it is with great pleasure that I mention the cordial and zealous assistance of Wittol Row Dewarjee, the commander of the Guicawar army.

This officer, with the peculiar ardour of his character, embraced every occasion of exposing the enormity of the crime, and of promoting, by his arguments and influence, a detestation of the practice.

261. The mission of Wassongee Esmurjee was entirely successful; and on his return to camp, after expressing the reluctance of his master to set an example which might bring on him the reproach of his caste, a deed of the most solemn, effectual and binding nature was executed, renouncing for ever the practice of Infanticide.

262. The following is a translation of this instrument:

"Whereas the Honourable English Company, and Anund Row Guicawar, Sena Khaskel Shamsher Bahadur, having set forth to us the dictates of the Shasters, and the true faith of the Hindus, as well as that the Brimhaway Wurtuck Pooran declares

declares the killing of children to be a heinous sin, it being written that it is as great an offence to kill an embryo as a Bramin; that to kill one woman is as great a sin as killing a hundred Bramins; that to put one child to death is as great a transgression against the divine laws as to kill a hundred women; and that the pepetrators of this sin shall be damned to the hell, Kule Sootheeta, where he shall be infested with as many maggots as he may have hairs on his body; be born again a leper, and debilitated in all his members. We, Jahreja Dewajee, and Coer Nuthoo, Zemindars of Gondul (the custom of female Infanticide having long prevailed in our caste), do hereby agree for ourselves and for our offspring, as also we bind ourselves in behalf of our relations and their offspring for ever, for the sake of our own prosperity, and for the credit of the Hindu faith, that we shall from this day renounce this practice, and, in doubt of this, that we acknowledge ourselves offenders against the sircars. Moreover, should any one in future commit this offence we shall expel him from our caste, and he shall be punished according to the pleasure of the two Governments, and the rule of the Shasters."

The above writing is duly executed.

263. With the exception of Jam, every Jahreja chief readily and without offering a single objection, subscribed to a counterpart of this instrument.

264. Jam continued to oppose that measure as long as he was able, and made use of every subterfuge and artifice to avoid making the same declaration that his brethren had done.

His first attempt to make the plan miscarry was to persuade Dewajee of Gondul not to sign the engagement. For this purpose Jam used the influence of letters and messengers, but fortunately ineffectually.

265. When Jam Jussajee found, notwithstanding his opposition and remonstrances, that Dewajee had executed the agreement for renouncing the Infanticide, and that the rest of the Jahreja chiefs would follow this example, he probably foresaw that he would also be obliged to comply; but even at this moment he was instigated by his pride and arrogance to offer an exception, by which he expected to save his honour, and to circumscribe the extent of his obligation.

266. Jam proposed that neither himself nor his own offspring should be included in the engagement, but that he should bind himself for his relations and their offspring only to renounce Infanticide.

267. On the grounds, however, that an unqualified abolition was become the Mooluck Shereshta, custom of the country, or the Raejul Mooluck, order of the government, Jam was informed that his request could not be complied with, and he finally, like the rest of the Jahrejas, concluded and executed a corresponding instrument.

268. It is sufficient, to expose the unworthy motives of this chief, to mention, that after he had agreed to the engagement for renouncing Infanticide, he had the effrontery and meanness to solicit an abatement of his revenue, in order to reimburse the expense, which, as he alleged, he would in future be liable to in consequence of bringing up his daughters.

269. The character of this chief exhibits an extraordinary contrast, of great arrogance and extreme submission, of insolence and timidity: and the treachery and cruelty of Jam are only restrained by the cowardice of his disposition.

270. The originals of these instruments are in my possession, and will be deposited in the Honourable Company's treasury at Baroda, where they may, perhaps, be better preserved than in the Guicawar Dufter, and can readily be produced on any occasion of appeal or reference.

271. Copies of the original instruments remain with the commander of the Guicawar army in Kattywar; and in the appendix to his letter a list will be found of the names of every chief who has subscribed to the deeds for renouncing Infanticide. Vide Appendix, N° 20.

272. The list contains not only every chieftain of note, but every inferior Jahreja chief who enjoys the least share of independence, and comprises within its obligations every Jahreja family inhabiting the Peninsula of Guzerat.

273. Having accomplished the renunciation of Infanticide in this part of the country, I was willing to think that the example might produce a favourable effect on Vide Appendix, N° 18.

PART II. Rajpoots, 1800—1808.

on the Jahrejas of Kutch, and in this expectation I addressed myself again to Futteh Mahomed.

274. The Jemadar's answer contained a second defence of Infanticide, but in more moderate terms; and it disclosed a circumstance which is probably true, that his situation rendered it improper for him to say anything on the subject of the Jahrejas.

275. It appears that the Jahreja Byaud of Kutch could easily overturn the usurped authority of Futteh Mahomed; and that they only sanction, or submit to it, in consideration that they have acquired thereby an extension of their own authority, and many illegal possessions; but it is generally understood that if this Jemadar attempts to deprive them of any of their privileges, or to circumscribe their unjust acquisition, they could, without much difficulty, deprive him of his own power.

276. Under these circumstances we cannot probably indulge any strong hope that the suppression of Infanticide will soon be attained in Kutch; and in the actual state of affairs in that country, they may afford some apology for Futteh Mahomed appearing as a constrained advocate, perhaps, for the unnatural crime of Infanticide.

Vide Appendix, N° 1 to 20.

277. I have annexed, as an appendix to this letter, my correspondence with the native chiefs concerning Infanticide, and several other documents connected with the subject. I have occasionally alluded to these papers, and they will be found noticed where a reference occurred in the margin of the present letter.

278. I shall now proceed to offer some remarks on the nature and efficacy of the engagements for the renunciations of Infanticide.

279. The ease and readiness, after the example of the chief of Gondul, with which the Jahrejas relinquished the practice of killing their daughters, is difficult to account for on any satisfactory motives of human conduct.

280. This sudden change in the sentiments and dereliction in their manners and prejudices, was not, probably, entirely the effect of example.

The Jahrejas were prepared for the event from the perseverance with which the measure had been pressed on their attention, and they were probably apprehensive that they might expose themselves to some inconvenience and punishment if they continued an opposition, which they had been accustomed in every case to see ending to their disadvantage.

281. However this may be, the difficulty with which these people relinquished the absurd and wicked custom of destroying their daughters may be viewed as no unequivocal proof of the stability of the arrangement, and that it was entered into with more sincerity than if it had been the result of an instant compliance with an arbitrary mandate.

282. But to estimate correctly the determination of the Jahrejas to respect their engagements, it is necessary to refer to the terms of the engagements, the extent of their obligations, and the unquestionable power of the Honourable Company and of the Guicawar, to maintain these contracts in force.

283. The instruments ascertain with precision what the parties have stipulated to perform; and, besides inflicting the penalties derived from caste and religion those deeds confer on the Company and Guicawar a clear and legal right of punishing the offenders.

284. It seems to be incontrovertible that the Jahrejas continued Infanticide from motives of interest or convenience; and the same motives are now brought forward to counterbalance their former prejudice; for if they were to relapse and kill their daughters they would be liable to the disgrace of expulsion from their families, and to an arbitrary punishment, exposing themselves evidently to much greater disadvantages and vexations than can possibly arise from preserving their children.

285. The illiterate condition of the Jahrejas, the confined state of their information, and the acquiescence of successive generations, had shut their eyes to the atrocity of Infanticide; but it is not too much to expect that the instruction and lights they have lately received may produce a beneficial change in their sentiments.

286. The crime of Infanticide has been exposed to the community, and many men who never reflected upon it before, will now, under the impression of its enormity,

enormity, insensibly impart their sentiments to the Jahrejas who live amongst them.

287. The intercourse of life, and the equal state of this society, afford abundance of opportunity for this communication; and it will produce that influence which is generally the consequence of a free exchange of correct opinion.

288. Among the causes also which are likely to maintain the observance of these engagements, superstition may be mentioned, which was before employed to favour Infanticide.

289. The Jahrejas now understand the punishment denounced by the Shasters for the crime; and the same spirit of religion which transferred the sin to the Rajgors will be equally disposed of by a kind of retributive justice, in consequence of their own voluntary deed, to make them in future answerable for every violation of their contract.

290. Even a temporary disuse of Infanticide would assist towards its entire abolition, by allowing reason and natural feelings to recover their ascendancy.

The great satisfaction of the country, and the general contentment of the Jahrejas themselves, after they had signed the instruments for abolishing Infanticide, whatever repugnance they had before expressed to the measure, appeared to me to afford strong grounds for believing that the engagements would be permanent.

291. The efficacy, however, of these engagements, and the entire suppression of this vice, must be maintained by the vigilance and vigour of the Company's and the Guicawar governments.

Their power or influence must be exerted to punish the first instance of transgression.

292. It might have been desirable, but it was not easily practicable, to have defined the nature of the punishment to be inflicted on future offenders.

293. The great inequality in the power and rank of the Jahrejas rendered it impossible to fix on a common standard of punishment.

There may also be some advantage in leaving this matter uncertain and unlimited.

294. I have now, Honourable Sir, brought to a conclusion the several observations which have from time to time occurred to me on the very extraordinary subject of Female Infanticide, as existing among the tribe of Jahreja Rajputes, and which I have committed to paper as they arose, with little attention to order.

295. The extent to which this horrid practice has been carried affords a melancholy picture of human manners and depravity. The fact which would scarcely obtain credit among the more civilized nations of Europe is now established to demonstration; and the Honourable Company's government have the merit of directing their philanthropic attention to the abolishment of a custom as singular as barbarous, and as contrary to the general feelings of parents and humanity, as ever disgraced the history of man.

296. It is remarkable, that none of the governments who have acquired an ascendancy in India have ever been induced to attempt the abolition of Infanticide; and that a custom so repugnant to every principle of reason and natural affection should have been permitted to exist and be tolerated, even at the very walls of the capitals of the Mahomedan sovereigns of Delhi and Guzerat, without an attempt to abolish it, while the harmless * rites of the Hindu religion should have excited the most bigoted and intolerant persecution.

297. It is satisfactory, however, to reflect that this honour has been reserved for our nation. I trust the engagements which have been executed will be perpetual; and I see, at present, no reason to doubt but they will be observed. The abolition of Infanticide was one of the most popular acts of the Honourable Company's government in Kattywar; and even the Jahrejas themselves seemed to conceive it to be a benefit to be relieved from the performance of an act, which, for the honour of human nature, it must be hoped, could not always be practised without some pity and compunction.

* Mr. Duncan observes, in a note on this passage, "Major Walker here adverts to those rites of the Hindu religion that are really innocent, or at least unhurtful to the public."

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298. The same motives which directed the Honourable Company to obtain engagements for the abolition of Infanticide will also induce them to superintend, with anxious care, the advantage thus gained to the cause of humanity, until natural feeling shall have gained an ascendancy sufficient to prevent any infraction of the present agreement.

I have, &c.

Baroda, 15th March, 1808. (signed) *A. Walker*, Resident.

P. S. 1. Since the conclusion of my letter of this date a dissertation upon the horrid sacrifices which were formerly performed by almost every nation on the Globe has fallen into my hands, and which derives credit and authenticity from being the production of the celebrated Jacob Bryant.

2. The numerous facts which the investigating genius of that learned man has concentrated, gives a most melancholy picture of the enormities which were practised by almost every nation of the Globe, under the impression of a bigoted and gloomy fanaticism.

3. Even the ancestors of our own nation are implicated in those horrid impieties, proving in a most forcible manner the great and manifold advantages which attend the progress of modern civilization.

4. But if these sacrifices were so horrid and numerous, as to induce the Grecian biographer to doubt whether it would have been better for the nations of Scythia to be ignorant of the existence of a Deity, than to propitiate him by such cruel offerings, what would have been his sentiments were he acquainted that a numerous nation, without compunction, doomed to irrevocable death, the whole of their female offspring?

5. Horrid and detestable as the sacrifices related by Mr. Bryant were, they were yet the production of the most noble sentiment that can animate the human mind, although under melancholy and mistaken impressions.

6. To avert calamity from the nation, to gain some common blessing, was the general motive; but among the Jahrejas it originated in the destruction of every manly and humane principle, and was nourished by pride, avarice, and convenience.

7. Mr. Bryant does not appear to be aware of the existence of human sacrifices among the Hindoos; and it is melancholy to add to the list of human infirmity by citing the translation of the Rudheradhyaya from the Calican Puran, by Mr. Blaquiere, as an evidence of this barbarous rite being sanctioned by the Hindu legislature.

8. It was not only enjoined, but in the ancient rites of the Hindus was frequently practised, under the denomination of Mer Med, or Wud, the sacrifice of a man.

9. There is at this day a numerous class of Bramins who are accused of this practice. They are called Kurrada, and are inhabitants of the Conkan.

10. The object of their worship is Maha Leckshinee, to whom human sacrifices are acceptable; and the more so if the victim is a Bramin, learned in the Shasters.

11. The public performance of this sacrifice has long since fallen into disuse; but a sect of the Kurrada Bramins are accused of effecting, by the secret operation of poison, that object which they dare not publicly avow.

12. I know several Kurrada Bramins in respectable public situations, intelligent, charitable, and humane, who would abhor the commission of this detestable crime, and who, though they admit the former existence, most strongly deny its present practice; but the power of prejudice is sometimes stronger than the completest evidence of moral conduct; and many people under the influence of this passion would decline to eat of food prepared by a Bramin of this tribe, of which he himself should not at the same time partake.

There is no N° 13 in original.

14. Since my return to Baroda also, I have met with an account of Infanticide which ascribes its origin to a circumstance more probable than the disappointment felt by the Rajah at not finding a suitable match for his daughter.

15. It is said that some of the early Musselman invaders of the Jahrejas country, who experienced the determination with which they defended their liberties, united policy to their arms, and sought to consolidate their interests in the country by demanding the daughters of the Rajahs in marriage.

16. The

16. The high-spirited Jahrejas would not brook the disgrace, and pretended they did not preserve their daughters; but, fearful of the consequences, and that force would be resorted to in order to obtain what was refused to entreaty, they listened to the advice of their rajgors in this extremity, and deluded by the fictitious responsibility which they accepted, the practice of Infanticide originated, and has since been confirmed.

17. In consistency with this relation is an account which I have heard of one of the Rajahs of Noannuggur, whose daughter was demanded in marriage by the Emperor of Delhi, and which also throws some light upon the doubtful point, whether a grown up daughter is ever put to death? It appears that although much discredit would attach to a Jahreja who killed his daughter, after having preserved her for any time, yet that such occurrences, however unfrequent, are not without precedent. It is probable that the caste or family would resent such a deed, and refuse to eat with the perpetrator.

18. In some period of the history of the Jahrejas it is said that one of the Jams was despoiled of his country by the king of Delhi, who promised to restore it provided Jam gave him a daughter, whom he had preserved, in marriage. This must have been a legitimate daughter, as Jam disdainfully rejected the alliance, and transmitted his refusal through the governor of Ahmedabad, who was the medium of the proposal on the part of his sovereign.

19. After some time however was given to reflection, Jam was counselled by his friends to comply apparently, and to depart for Delhi, accompanied by his daughter, when he might evade the disgrace, save his honour, and recover his country, by putting his daughter to death, and give out that she died of sickness or fatigue during the journey. The plan was accordingly put into execution, and this conduct does not appear to have received the disapprobation of the caste; probably it was applauded.

20. As Mr. Bryant's production is interesting, and generally relates to the subject of the letter, I beg to annex it to this postcript.

Baroda, 15th March 1808. (signed) *A. Walker*, Resident.

An Account of the cruel Sacrifices of the Canaanites, Phenicians and other Nations, from Observations and Inquiries relating to other parts of ancient History, by Jacob Bryant.

[Extracted from the Annual Register (vol. X.) for the year 1767.]

One would think it scarcely possible that so unnatural a custom as that of human sacrifices should have existed in the world; but it is very certain that it did not only exist, but almost universally prevailed. I have before taken notice, that the Egyptians of old brought no victims to their temples, nor shed any blood at their altars. But human victims, and the blood of men, must here be excepted, which at one period they most certainly offered to their gods. The Cretans had the same custom, and adhered to it a much longer time. The nations of Arabia did the same. The people of Duma in particular sacrificed every year a child, and buried it underneath an altar, which they made use of instead of an idol, for they did not admit of images. The Persians buried people alive. Amestris, the wife of Xerxes, entombed twelve persons quick, under ground for the good of her soul. It would be endless to enumerate every city, or every province, where these sad practices obtained. The Cyprians, the Rhodians, the Phœcians, those of Chios, Lesbos, Tenedos, all had human sacrifices. The natives of the Tauric Chersonesus offered up to Diana every stranger whom chance threw upon their coast. Hence arose that just expostulation in Euripides, upon the inconsistency of the proceeding wherein much good reasoning is implied. Iphigenia wonders, as the goddess delighted in the blood of men, that every villain and murderer should be privileged to escape; nay be driven from the threshold of the temple. Whereas, if an honest and virtuous man chanced to stray thither he only was seized upon and put to death. The Pelasgi in a time of scarcity vowed that they would give the tenth of all that should be born to them for a sacrifice, in order to procure plenty. Aristomenes, the Messenian, slew three hundred noble Lacedemonians, among whom was Theopompus, the king of Sparta, at the altar of Jupiter at Ithome; without

without doubt the Lacedemonians did not fail to make ample returns, for they were a severe and revengeful people, and offered the like victims to Mars. Their festival of the Deamastigosis is well known, when the Spartan boys were whipped in the sight of their parents with such severity before the altar of Diana Orthia that they often expired under the torture. Phylarchus affirms, as he is quoted by Porphyry, that of old every Grecian state made it a rule, before they marched towards an enemy, to solicit a blessing on their undertakings by the sacrifice of human victims.

The Romans were accustomed to the like sacrifices. They both devoted themselves to the infernal gods, and constrained others to submit to the same horrid doom. Hence we read in Titus Livius that in the consulate of Omilius Paulus and Terentius Varro, two Gauls, a man and woman, and two in like manner of Greece, were buried alive at Rome, in the ox-market, where was a place under ground walled round to receive them, which had before been made use of for such cruel purposes. He says it was a sacrifice not properly Roman, that is, not originally of Roman institution, yet it was frequently practised there, and that too by public authority. Plutarch makes mention of a like instance a few years before in the consulship of Flaminius and Furius. There is reason to think that all the principal captives who graced the triumphs of the Romans were at the close of that cruel pageantry put to death at the altar of Jupiter Capitolinus. Caius Marius offered up his own daughter for a victim to the Dii Aversunce, to procure success in a battle against the Cimbri, as we are informed by Dorotheus, quoted by Clemens; it is likewise attested by Plutarch, who says that her name was Calpurnia. Marius was a man of a sour and bloody disposition, and had probably heard of such sacrifices being offered in the enemy's camp, amongst whom they were very common. Or he might have beheld them exhibited at a distance, and therefore murdered what was nearest, and should have been dearest, to him, to counteract their fearful spells, and to outdo them in their wicked machinery. Cicero, making mention of this custom being common in Gaul, adds that it prevailed among that people even at the time when he was speaking; from whence we may be led to infer that it was then discontinued among the Romans; and we are told by Pliny, that it had then and not very long been discouraged. For there was a law enacted, when Lentulus and Crassus were consuls, so late as the six hundred and fifty-seventh year of Rome, that there should be no more human sacrifices; for till that time those horrid rites had been celebrated in open day, without any mask or control, which, had we not the best evidence for the fact, would appear scarcely credible. And, however discontinued they may have been for a time, we find that they were again renewed, though they became not so public, nor so general. For not very long after this it is reported of Augustus Cæsar, when Persia surrendered in the time of the second triumvirate, that besides multitudes executed in a military manner, he offered up upon the Ides of March three hundred chosen persons, both of the equestrian and senatorian order, at an altar dedicated to the manes of his uncle Julius. Even at Rome itself this custom was revived; and Porphyry assures us that in his time a man was every year sacrificed at the shrine of Jupiter Latiaris. Heliogabalus offered the like victims to the Syrian deity, which he introduced among the Romans. The same is said of Aurelian.

The Gauls and the Germans were so devoted to this shocking custom that no business of any moment was transacted among them without being prefaced by the blood of men. They were offered up to various gods, but particularly to Hesus, Taranis, and Shautates. These deities are mentioned by Lucan, where he enumerates the various nations who followed the fortunes of Cæsar.

The altars of these gods were far removed from the common resort of men, being generally situated in the depth of woods, that the gloom might add to the horror of the operation, and give a reverence to the place and proceeding. The persons devoted were led thither by the Druids, who presided at the solemnity, and performed the cruel offices of the sacrifice. Tacitus takes notice of the cruelty of the Hermunduri in a war with the Catti, wherein they had greatly the advantage, at the close of which they made one general sacrifice of all that were taken in battle.

The poor remains of the Legions under Varrus suffered in some degree the same fate.

There were many places destined for this purpose all over Gaul and Germany, but especially in the mighty woods of Arduenna, and the greater Hercinian forest, a wild that extended above thirty days journey in length. The places set apart for this solemnity were held in the utmost reverence, and only approached at particular seasons.

seasons. Lucan mentions a grove of this sort near Masselea, which even the Roman soldiers were afraid to violate, though commanded by Cæsar. It was one of those set apart for the sacrifices of the country.

Claudian compliments Stillico, that among other advantages accruing to the Roman armies through his conduct they could now venture into the awful forest of Hercinia, and follow the chase in those so much dreaded woods, and otherwise make use of them.

These practices prevailed among all the people of the North, of whatever denomination. The Massageta, the Scythians, the Getes, the Sarmatians, all the various nations upon the Baltic, particularly the Suevi and Scandinavians, held it as a fixed principle that their happiness and security could not be obtained but at the expense of the lives of others. Their chief gods were Thor and Woden, who they thought they could never sufficiently glut with blood. They had many very celebrated places of worship, especially in the island of Rugen, near the mouth of the Oder, and in Zeeland. Some too, very famous among the Sumnones and Nahanvalli. But the most reverenced of all, and the most frequented, was at Upsal, where there was every year a grand celebrity, which continued for nine days. During this term they sacrificed animals of all sorts, but the most acceptable victims, and the most numerous were men.

Of these sacrifices none were esteemed so auspicious and salutary as a sacrifice of the prince of the country. When the lot fell for the king to die it was received with universal acclamations and every expression of joy, as it once happened in the time of a famine, when they cast lots, and it fell to the king Domalder to be the people's victim, and he was accordingly put to death. Olaus Triliger, another prince, was burnt alive to Woden. They did not spare their own children. Harold, the son of Gunild, the first of that name, slew two of his children to obtain a storm of wind. "He did not let," says Verstegan, "to sacrifice two of his sons unto these idols, to the end he might obtain of them such a tempest at sea as should break and disperse the shipping of Harold king of Denmark." Saxo Grammaticus mentions a like fact; he calls the king Haquin, and speaks of the persons put to death as two very hopeful young princes.

Another king slew nine sons in order to prolong his own life, in hopes, I suppose, that what they were abridged of would, in great measure, be added to himself; such instances, however, occur not often; but the common victims were without end. Adam Bremensis, speaking of the awful grove of Upsal, where these horrid rites were celebrated, says, that there was not a single tree but what was reverenced, as if it were gifted with some portion of divinity. And all this because they were stained with gore, and foul with human putrefaction.

The same is observed by Scheffer, in his account of this place.

The manner in which the victims were slaughtered was diverse in different places. Some of the Gaulish nations chined them with the stroke of an axe. The Celts placed the man who was to be offered for a sacrifice upon a block or an altar, with his breast upwards, and with a sword struck him forcibly across the sternum; then tumbling him to the ground, from his agonies and convulsions, as well as from the effusion of blood, they formed a judgment of future events. The Cimbri ripped open the bowels, and from them they pretended to divine. In Norway they beat mens brains out with an ox-yoke. The same operation was performed in Iceland, by dashing them against an altar of stone. In many places they transfixed them with arrows. After they were dead they suspended them upon the trees, and left them to putrify. One of the writers above quoted mentions that in his time seventy carcases of this sort were found in a wood of the Suevi. Dithmar, of Mursburgh, an author of nearly the same age, speaks of a place called Sedu, in Zeeland, where there were every year ninety and nine persons sacrificed to the god Swantowite. During these bloody festivals a general joy prevailed, and banquets were most royally served. They fed, they caroused, and gave a loose to indulgence, which at other times was not permitted.

They imagined that there was something mysterious in the number nine, for which reason these feasts were in some places celebrated every ninth year, in others every ninth month, and continued for nine days; when all was ended they washed the image of the deity in a pool, on account, I suppose, of its being stained with blood, and then dismissed the assembly. Their servants were numerous, who attended during the term of their feasting, and partook of the banquet. At the close of all they were smothered in the same pool, or otherwise made away with.

On which Tacitus remarks, how great an awe this circumstance must necessarily infuse into those who were not admitted to these mysteries.

These accounts are handed down from a variety of authors, in different ages. Many of whom were natives of the countries which they describe, and to which they seem strongly attached. They would not, therefore, have brought so foul an imputation on the part of the world in favour of which they were each writing; nor could there be that concurrence of testimony were not the history in general true.

The like custom prevailed to a great degree at Mexico, and even under the mild government of the Peruvians; and in most parts of America. In Africa it is still kept up, where in the inland parts they sacrifice some of the captives taken in war to their fetiches, in order to secure their favour. Snelgrave was in the king of Dahoomi's camp after his inroad into the countries of Ardra and Whidaw, and says, that he was a witness to the cruelty of this prince, whom he saw sacrifice multitudes to the deity of his nation.

The sacrifices of which I have been treating, if we except some few instances, consisted of persons doomed by the chance of war, or assigned by lot to be offered. But among the nations of Canaan, of whom I first spoke, the victims were peculiarly chosen. Their own children, and whatever was nearest and dearest to them, were deemed the most worthy offering to their god.

The Carthagenians, who were a colony from Tyre, carried with them the religion of their mother country, and instituted the same worship in the parts where they settled.

It consisted in the adoration of several deities, but particularly of Kronus; to whom they offered human sacrifices, and especially the blood of children. If the parents were not at hand to make an immediate offer, the magistrates did not fail to make choice of what was most fair and promising, that the god might not be defrauded of his dues. Upon a check being received in Sicily, and some other alarming circumstances happening, Hamilcar, without any hesitation, laid hold of a boy and offered him on the spot to Kronus, and at the same time drowned a number of priests to appease the deity of the sea. The Carthagenians, another time, upon a great defeat of their army by Agathocles, imputed the miscarriage to the anger of this god, whose services had been neglected. Touched with this, and seeing the enemy at their gates, they seized at once two hundred children of the prime nobility, and offered them in public for a sacrifice. Three hundred more persons, who were somehow obnoxious, yielded themselves voluntarily, and were put to death with the others. The neglect of which they accused themselves consisted in sacrificing children purchased of parents among the poorer sort, who reared them for that purpose, and not selecting the most promising and the most honourable, as had been the custom of old. In short, there were particular children brought up for the altar, as sheep are fattened for the shambles; and they were brought and butchered in the same manner; but this indiscriminate way of proceeding was thought to have given offence. It is remarkable that the Egyptians looked out for the most specious and handsome person to be sacrificed. The Albanians pitched upon the best man of the community, and made him pay for the wickedness of the rest. The Carthagenians chose what they thought the most excellent, and at the same time most dear to them, which made the lot fall heavy upon their children. This is taken notice of by Silius Italius in his fourth book.

Kronus, to whom these sacrifices were exhibited, was an oriental deity, the god of light and fire; and therefore always worshipped with some reference to that element. The Carthagenians, as I have observed, first introduced him into Africa: he was the same as the Orus of the Egyptians, and the Alorus of the eastern nations. That the name given him originally by the Greeks was Koranus is manifest from a place in Crete which is sacred to him, and is mentioned by the name Coronis. It is said that both the chief city and the adjacent country were thus denominated, and that these sacrifices were there offered which we know were peculiar to Kronus.

If this place, as consecrated to him, (as is apparent by these offerings) was called Koronis, it is plain that his name must have been rendered by the Greek, Koronus, and both are a transposition for "Kon-Orus," or "Chon-Orus," the lord Orus.

He was universally adored in Cyprus, but particularly in this part, which Porphyry supposes to have been Salamis. This is evident from Diodorus Siculus, who mentions a city Auranie here. He makes it, indeed, distinct from Salamis, but places

it

it hard by, between that city and Carpasia, where the river Chour (the Aucaur of the Phenicians, and the Courium of the Greeks,) runs at this day. The Greeks thought Kronus was the same, but it was an oriental name, and the etymology was to be looked for among the people of those parts.

The Greeks, we find, called the deity to whom these offerings were made Agraulos, and feigned that she was a woman, and the daughter of Cecrops. But how came Cecrops to have any connexion with Cyprus? Agraulos is a corruption and transposition of the original name, which should have been rendered *, but has, like many other oriental titles and names, been strangely sophisticated, and is here changed to Agraulos. It was in reality the god of light, the Orus and Alorus of whom I have said so much, who was always worshipped with fire. This deity was the Moloch of the Tyrians and Canaanites, and the Melech of the east; that is, the great and principal god, the god of light, of whom fire was esteemed a symbol; and at whose shrine, instead of viler victims, they offered the blood of men.

* Original.

Such was the Kronus of the Greeks, and the Moloch of the Phenicians, and nothing can appear more shocking than the sacrifices of the Tyrians and Carthaginians which they performed to the idol. In all emergencies of state, and times of general calamity, they devoted that which was most necessary and valuable to them for an offering to the gods, and particularly to Moloch. But besides these undetermined times of bloodshed they had particular and prescribed seasons every year, when children were chosen out of the most noble and reputable families, as I have before mentioned. If a person had an only child, it was the more liable to be put to death, as being esteemed more acceptable to the deity, and more efficacious of the general good. Those who were sacrificed to Kronus were thrown into the arms of a molten idol which stood in the midst of a large fire, and was red with heat. The arms of it were stretched out with the hands turned upwards as it were to receive them, yet sloping downwards, so that they dropt from thence into a glowing furnace below. To other gods they were otherwise slaughtered, and as it is implied by the very hands of their parents, what can be more horrid to the imagination than to suppose a father leading the dearest of all his sons to such an infernal shrine? Or mother, the most engaging and affectionate of her daughters? just rising to maturity, to be slaughtered at the altar of Ashtaroth, or Baal. Justin describes this unnatural custom very pathetically. Such was their blind zeal, that this was continually practised, and so much of natural affection still left unextinguished as to render the scene ten times more shocking from the tenderness which they seemed to express. They embraced their children with great fondness, and encouraged them in the gentlest terms that they might not be appalled at the sight of the hellish process; begging of them to submit with cheerfulness to this fearful operation. If there was any appearance of a tear rising, or a cry unawares escaping, the mother smothered it with her kisses, that there might not be any show of backwardness or constraint, but the whole be the free-will offering.

These cruel endearments over, they stabbed them to the heart, or otherwise opened the sluices of life, and with the blood, warm as it ran, besmeared the altar and the grim visage of the idol. These were the customs which the Israelites learned of the people of Canaan, and for which they are upbraided by the Psalmist: "They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen, and learned their works; yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan, and the land was polluted with blood: thus were they defiled with their own works, and went a whoring with their own inventions."

These cruel rites, practised in so many nations, made Plutarch debate with himself, "Whether it would not have been better for the Galato, or for the Scythians, to have had no tradition or conception of any superior beings, than to have formed to themselves notions of gods who delighted in the blood of men;—of gods who esteemed human victims the most acceptable and perfect sacrifice? Would it not," says he, "have been more eligible for the Carthaginians to have had the atheist Critias, or Diagoras, their lawgiver at the commencement of their polity, and to have been taught that there was neither God nor demon, than to have sacrificed in the manner they were wont to the god which they adored? Wherein they acted not as the person did whom Empedocles describes in some poetry, where he exposes this unnatural custom. The father, with many idle vows, offers up unwillingly his son for a sacrifice, but the youth was so changed in feature and figure that his father did not know him. These people used knowingly and wilfully to go through this

bloody work, and slaughter their own offspring. Even they who were childless would not be exempted from this cursed tribute, but purchased children at a price, of the poorer sort, and put them to death with as little remorse as one would kill a lamb or a chicken. The mother who sacrificed her child stood by without any seeming sense of what she was losing, and without uttering a groan. If a sigh did by chance escape she lost all the honour which she proposed to herself in the offering, and the child was notwithstanding slain. All the time of this celebrity, while the children were murdering, there was a noise of clarions and tambors sounding before the idol, that the cries and shrieks of the victims might not be heard." "Tell me, now," said Plutarch, "if the monsters of old, the Typhons and the Giants, were to expel the gods, and to rule the world in their stead, could they require a service more horrid than these infernal rites and sacrifices."

(True copy.) (signed) *J. R. Carnac,*
Lieu[t] Ass[t].

N. B.—The accompanying extract from Sale's Koran contains further evidence of the practice of Infanticide, assimilating more than in any other case with the custom of the Jahrejas of Kutch and Kattywar.

This barbarity seems confined to the female infants, as is the case with the Jahreja Rajputes, and it is remarkable that the difficulty of providing for them in marriage, or the apprehension of their conduct disgracing their parents, is assigned in both cases as the cause of this inhuman custom.

The existence of the custom of Infanticide has now been traced to almost every nation, scarcely any appearing to have been exempt from the reproach; and one benefit which has resulted to mankind from the success of Mahomed's imposture, has been the relinquishment of so inhuman a practice amongst his numerous followers.

Baroda, 15th March, 1808. (signed) *A. Walker,* Res[t]

Extract from SALE'S KORAN, Preliminary discourse, Page 174, Edition 1801: by T. Maiden, Sherborne Lane.

THE law of Mahomed also put a stop to the inhuman custom which had been long practised by Pagan Arabs of burying their daughters alive, lest they should be reduced to poverty, of providing for them, or else to avoid the displeasure and disgrace which would follow if they should happen to be made captives, or to become scandalous by their behaviour; the birth of a daughter being for these reasons reckoned a great misfortune, and the death of one as great a happiness. The manner of their doing this is differently related; some say, that when an Arab had a daughter born, if he intended to bring her up he sent her clothed in a garment of wool or hair, to keep camels or sheep in the desert; but, if he designed to put her to death he let her live till she became six years old, and then said to her mother, Perfume, her and adorn her, that I may carry her to her mothers; which being done the father led her to a well, or a pit dug for that purpose, and having bid her to look down into it, pushed her in headlong as he stood behind; and then filling up the pit, levelled it with the rest of the ground; but others say, that when a woman was ready to fall in labour, they dug a pit, on the brink whereof she was to be delivered; and if the child happened to be a daughter they threw it into the pit, but if a son, they saved it alive. This custom, though not observed by all the Arabs in general, was yet very common among several of their tribes; and particularly those of Koreith and Kendeh; the former using to bury their daughters alive in Mount Abu Dalama, near Mecca. In the time of ignorance, while they used this method to get rid of their daughters, Sasaa, grandfather to the celebrated poet Al Farazdak, frequently redeemed female children from death, giving for every one two she camels big with young, and a he-camel; and hereto Al Farazdak alluded when vaunting himself before one of the Kalifs of the family of Meya, he said, I am the son of the giver of life to the dead; for which expression being censured, he excused himself by alleging the following words of the Koran, "He who saved a soul alive shall be as if he had saved the lives of all mankind." The Arabs in the murdering of their children were far from being singular, the practice of exposing infants and putting them to death being so common among the ancients, that it is remarked

remarked as a thing very extraordinary in the Egyptians that they brought up all their children; and by the laws of Lycurgus no child was allowed to be brought up without the approbation of public officers. At this day, it is said, in China the poorer sort of people frequently put their children, the females especially, to death with impunity.

This wicked practice is condemned by the Koran in several passages, one of which, as some commentators judge, may also condemn another custom of the Arabians, altogether as wicked, and as common among other nations of old, viz. the sacrificing of their children to their idols, as was frequently done, in particular in satisfaction of a vow they used to make, that if they had a certain number of sons born they would offer one of them in sacrifice.

List of Packet accompanying Letter to the Honourable Jonathan Duncan, Governor, &c.; dated 15th March 1808.

N° 1.—Copy Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated Camp at Gootoo, 13th September 1807.

N° 2.—Copy Extract of a Letter from Sunderjee Sewjee to Major Walker; dated 20th September 1807.

N° 3.—Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated 20th September 1807.

N° 4.—Translation of a Letter from Sunderjee Sewjee to Major A. Walker; dated 20th September 1807.

N° 5.—Translated Extract of a Letter from Jahreja Jehajee, of Moorbee, to Major A. Walker; dated 4th Bhaderpud Vud (21st September) 1807.

N° 6.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 22d September 1807.

N° 7.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 23d September 1807.

N° 8.—Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated 23d September 1807.

N° 9.—Extract of a Letter to the Rajah of Moorbee; dated 23d September 1807.

N° 10.—Copy of a Letter from Major Walker to the Mother of Jahreja Jehajee, of Moorbee; dated 23d September 1807.

N° 11.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 24th September 1807.

N° 12.—Copy of a Letter from Major A. Walker to Sunderjee Sewjee; dated 24th September 1807.

N° 13.—Translation of a Letter from Jahreja Jehajee, of Moorbee, to Major Walker; dated 8th Bhaderpud Vud (24th September) 1807.

N° 14.—Extract of a Letter from Major Walker to Sunderjee Sewjee; dated 25th September 1807.

N° 15.—Extract of a Letter from Major A. Walker to Sunderjee Sewjee; dated 25th September 1807.

N° 16.—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 26th September 1807.

N° 17.—Extract of a Letter from Jahreja Jehajee; dated Assoo Sood 3d (21st October) 1807.

N° 18.—Correspondence of Major Walker with Futteh Mahomed and Rao Sahib, Rajah of Kutch.

N° 19.—Communication from Jahreja Dadajee, Chief of Rajcote.

N° 20.—List of Jahrejas, including Byaud, not especially mentioned, who have renounced Infanticide.

(signed) *A. Walker.*

(1.)—Copy Extract of a Letter from Major A. Walker, to Sunderjee Sewjee, dated camp at Gootoo, 13th September 1807.

Another indispensable article is the relinquishment of the custom of female Infanticide.

This is a concession to the Company: It is necessary to ensure their regard, and will render the character of Jehajee illustrious for abolishing a practice which all civilized people so strongly condemn.

(A true Copy)

(signed) *S. A. Greenwood*, Asst.

(2.)—Copy Extract of a Letter from Sunderjee Sewjee, to Major Walker, dated 20th September 1807.

The state of affairs here is, that having had an interview with Jehajee Thakoor, some time elapsed in making him acquainted with my message: by his answer it appeared that the relinquishment of Infanticide will not compose an article of the File Zaminee, but he will give a separate writing to this effect into my hand: "provided you will cause the village which Babajee has taken to be restored, when you leave the country to go to Baroda; then my consent to the relinquishment of Infanticide is given."

(A true Copy)

(signed) *S. A. Greenwood*, Asst.

(3.)—Extract of a Letter from Major A. Walker, to Sunderjee Sewjee, dated 20th September 1807.

In respect to the Thakoor Jehajee, I am very sorry to observe that the full assurances which I gave you and Bhangee Mehta have been lost. I did not expect the objections which have been made; and all the trouble I have taken may now prove fruitless.

The relinquishment of the custom of Infanticide must be unconditional: it must be clear, and from the heart, and without any reservation. The advantages to the Rajah would be many, besides those arising from humanity, from religion, and from the natural affection of parents to children. It will ensure him the friendship and favour of the Company's Government.

The Thakoor must not expect the friendship of the Company if he continues this practice; and nothing will be ceded on this point to induce him. It must be relinquished as the only terms on which the Honourable Company's favour and friendship can be obtained; but there is no objection to the engagement to relinquish it being expressed in a separate paper.

Since writing the above I have received your second note, but its contents cause no alteration in the sentiments I have above written, further than you may tell the Rajah that I do not know how the Honourable Company can become Bhanderry for any civil obligation of men who appear to disregard the most sacred of all obligations, that of protection to offspring.

(A true Copy)

(signed) *S. A. Greenwood*, Asst.

(4.)—Translation of a Letter from Sunderjee Sewjee, to Major A. Walker; dated 20th September 1807.

A. C.

I RELATED this morning the conversation I had yesterday with the Thakoor Jehajee, with which you will have become acquainted. At present, the mother of the Thakoor, with the brethren of the Rajah, having assembled, they represented, "that the relinquishment of female Infanticide will be agreed to by us according to the conditions to which Rao Sahib Kutch, and Jam Sahib, may agree to; before then, nothing will be concluded by us.

"If Major Walker should cause the village taken by Babajee to be restored, it is well; otherwise he is a free agent: but according to the adjustment which Rao and Jam may make not to commit Infanticide, we will agree."

(A true Translate)

(signed) *S. A. Greenwood*, Asst.

(5.)—Translated Extract of a Letter from Jahreja Jehajee of Moorbee to Major A. Walker; dated 4th Bhaderpud Vud, 21st September 1807.

YOU have often urged me to adopt some course to preserve my daughters, and I am convinced you look upon me as your own when you desire me to do this: but the Jahrejas have from ancient times killed their daughters, and I cannot set a new example first.

I am much annoyed by Mallia: if, therefore, you reduce Mallia and keep it subject to the Company, or give it to me, as well as restore Karralla,—if you should favour me so much, my present distress will be removed, and I will meet your wishes in preserving my daughters: this is my petition.

(True Copy of Extract)

(signed) *F. D. Ballantine*, Transr.

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(6).—Extract of a Letter from Sunderjee Sewjee, to Major A. Walker; dated 22d September 1807.

HAVING arrived at Moorbee, and had an interview with the Rajah until I saw that no clear answer could be obtained without threats, notwithstanding that, according to the best of my ability, I used both soothing and warm language, yet I grasped the wine, and nothing but dregs remained in the cup. The arrangement respecting the children, in particular, appeared hopeless.

(A true Translate)

(signed) *Sam. A. Greenwood*, Asst.

(7.)—Extract of a Letter from Sunderjee Sewjee, to Major A. Walker; dated 23d September 1807.

I YESTERDAY wrote the particulars of my interview with the Thakoor, and his refusal to relinquish Infanticide.

Affairs are thus: that what I yesterday wrote is still the language of to-day, therefore favour me with an answer to yesterday's and the present communication, for to wait longer without effect would be discreditable; but I am subject to orders.

(A true Copy)

(signed) *S. A. Greenwood*, Asst.

(8.)—Extract from a Letter from Major A. Walker, to Sunderjee Sewjee; dated 23d September 1807.

YOUR notes of yesterday and to-day are both received and understood. I delayed to answer the first in expectation of the second. I have now the honour of sending you two letters, one to the Rajah, and one to the mother; that to the Rajah being delivered first; observe what effect it has: and then, if you think it will prove of any use, deliver the other to his mother.

If this should induce any alteration in the Rajah's mind you will of course make the most of it; but if it does not we can only regret that our efforts should be unattended with the effect we wished.

It will, however, be still proper to keep open the gate, so that this business may be hereafter effected; and you may therefore suggest to the Rajah the propriety of answering my letter in terms of friendship with this view.

(A true Copy.)

(signed) *S. A. Greenwood*, Ass^{t}.

(9.)—Extract of a Letter to the Rajah of Moorbee; dated 23d September 1807.

I HAVE learnt with much dissatisfaction, from the respectable Sunderjee Sewjee, that notwithstanding the assurances which I have given him and Bhangee Mehta, that you still continue to persist in refusing to contract an engagement to relinquish female Infanticide.

If the custom is a bad one it cannot require any person's example to leave it off: if it is a good one, no person's example ought to be sufficient to cause its abolishment.

But it is universally allowed to be unnatural, and against your religion; and the objections you urge against it are unbecoming your rank and situation. The friendship and favour of the Company can only be procured by leaving off a practice so contrary to the usage of mankind.

I am well disposed to serve you, but my support to you must depend on yours to the cause of humanity.

On this subject, and on the adjustment of your future jumma, hear the advice of Sunderjee, to whom I have communicated my sentiments.

(A true Copy.) (signed) *S. A. Greenwood*, Assis^{t}.

10.—Copy of a Letter from Major Walker to the Mother of Jahreja Jehajee of Moorbee; dated 23d September 1807.

A. C.

THE army being in the neighbourhood of Moorbee I have unavoidably learnt a number of circumstances, and I have heard of your wisdom and prudence with great pleasure.

The Sircar is very anxious that the very cruel custom of female Infanticide should be abolished by your advice and assistance. Do you, therefore, by every means in your power, endeavour to persuade your son to desist from this practice. I hope you will labour in this affair, for it is very unnatural for a mother to allow her own offspring to be put to death. Your father and your mother have nursed and brought you up; wherefore then should it hurt you to rear up your daughters? Should you not do as I request what answer can you return to your God?

Should you fully consider this business you will perfectly observe the impropriety of it.

Should other castes do as the Jahrejas how could the Jahreja race exist?

What more can I write?

(signed) *A. Walker*, Res^{t}.

(11.)—Extract of a Letter from Sunderjee Sewjee, to Major A. Walker; dated 24th September 1807.

YOUR kind letter with its two enclosures, with which you favoured me, arrived in proper time: they were both delivered. After four hours had elapsed the Thakoor came to my quarters and appeared very submissive; but although I pushed the point as far as possible he never consented to abandon the practice of Infanticide, but he said thus much, "that whatever Jam may conclude in this business, it has also my consent. Before that, I cannot engage for anything: therefore, let this subject be dropt; but the Company are powerful."

True Extract of the Translate,

(signed) *S. A. Greenwood*, Assist.

(12.)—Copy of a Letter from Major A. Walker to Sunderjee Sewjee; dated 24th September 1807.

I HAVE received your letter, and I understand its contents; but to day being Wittipad, which is an unlucky day, I therefore am unable to write a particular answer until to-morrow; I beg you to wait. Still I request you will not slacken your endeavour until you have accomplished the point of obtaining a renunciation of Infanticide.

This object is for the good of the Thakoor Jehajee, and your reputation will be increased in the opinion of Mr. Duncan by gaining it.

(signed) *A. Walker*, Res.

(13.)—Translation of a Letter from Jahreja Jehajee, of Moorbee, to Major Walker; dated 8th Bhadurpud Vud, 24th September 1807.

A. C.

YOUR letter, Sir, I have received, in which is written, to rear up and protect our daughters, but the circumstances of this case are, that from time immemorial the Jahrejas have never reared their daughters, nor can it now be the case: this is my petition.

My situation and circumstances are all known to you, Sir, and I now with folded arms make my petition; that, if Sir, you will continue to observe the same course of favour towards me as you have hitherto done, I may then hope to secure my ends, and to meet the demands upon me. I have agreed to a sum of Jummabundy even beyond my actual means, and let your protection so extend that I may be able still to walk with rectitude, and be able to pay my dues.

From the Mother of Jehajee to Major Walker.

YOUR letter has been received, and its contents understood. You have called upon Coer Jehajee to rear up his daughters; but it is so, that for many years past none of the Jahreja tribes have ever reared their female offspring. Further particulars of this concern you will learn from Coer Jehajee's writing, and you must excuse him on this score, as Coer Jehajee has attached himself to you. Let his Jummabundy be so settled that his credit will be preserved.

True Copy of Translation.

(signed) *F. D. Ballantine*, Trans.

(14.)—Extract of a Letter from Major Walker to Soonderjee Sewjee; dated 25th September 1807.

A. C.

SHOULD anything wear a favourable appearance, I request you will let me know: the former and strong aversion to renounce Infanticide appears now to be less. Do you on this account keep Thakoor Jehajee assured of my friendship.

(A true Extract.)

(signed) *S. A. Greenwood*, Assis[t].

(15.)—Extract of a Letter from Major A. Walker to Soonderjee Sewjee; dated 25th September, 1807.

I HAVE now received your note, and understood its contents; but I request you will again take the trouble to explain to the Rajah Jehajee my concern at the difficulty which appears to exist to persuade him, and the obduracy with which he resists every argument to relinquish the practice of female Infanticide.

What can induce the Honourable Company to make such efforts? and what can induce me to request from you the utmost exertion of your abilities in this respect, except the cause of humanity, and the desire of the Honourable Company to put a stop to a practice, which will redound to the advantage and credit of the Rajah Jehajee?

(True Extract.) (signed) *S. A. Greenwood*, Assis[t].

(16.)—Extract of a Letter from Sunderjee Sewjee to Major A. Walker; dated 26th September 1807.

YOUR letters of the third and second days past have been received; the second at about eight o'clock at night, when the Thakoor was with me, who saw the Peon. Before I received this letter I had been engaged in strong conversation with the Thakoor, but without effect. The difficulty still remains, and this practice will not be relinquished by the Thakoor Jehajee. "Whatever Jam agrees to I will;" and which I before reported, the same is still dwelt upon. What was communicated by you, saying, that should the Thakoor agree to relinquish the practice of Infanticide, it would be a source of advantage to him, and the cause of increase of reputation to me, in the opinion of Mr. Duncan; but, Sir, your servant has come to Moorbee solely on the Honourable Company's account, and in whatever he may attempt, he is not that person who will not exert his best ability. Other business has arrived at a point of conclusion; but to the Infanticide Relinquishment consent is not procurable, and my further detention here is unnecessary; but, as you say, that owing to the rain the Dewanjee had not arrived, but that I should receive an answer to day, I accordingly await its arrival; pray favour me with it before the close of the day.

If the relinquishment of Infanticide is a question assuredly to be effected by the Company, its accomplishment must be effected by force, which would be but advisable and proper; but, in future, whatever is your pleasure, I am your servant, and your orders, whatever they may be, will be conformed to.

(True Extract of Translate.)

(signed) *S. A. Greenwood*, Ass[t].

(17.)—Translate of a Letter from Jahreja Jehajee, Assoe Sood 3d, 21st October.

A. C.

FROM motives of friendship the Honourable Company are urging me to preserve my daughters, to this I agree, if the Nowanuggur and Gondul chiefs agree; if they do not preserve theirs, I will not do it.

(True Copy of Translate.)

(signed) *F. D. Ballantine*, Translator.

(18.)—Copy of a Letter from Major Walker to Futteh Mahomed; dated 28th September 1807.

A. C.

It is now a long time since I had the pleasure of hearing from you; it is proper that in contradiction to the past you should favour me with friendly letters.

The object of my present letter to you is to disclose a plan which the Honourable Company are very desirous of seeing adopted, and which would redound to your credit and honour.

It is known to you that the tribe of Jahreja Rajputes, who are very numerous in the country of Kutch, do not rear their female offspring; but under the blind influence of prejudice suffer their female infants to be destroyed in their childhood.

This practice is no less contrary to the laws of the Gospel than it is to the precepts of the Koran; and it is also equally and fully prohibited in the Shasters and Ordinances of the Hindoos, which the Jahrejas ought to respect.

Then you will observe, that no motive of ambition, interest or advantage, can prompt the Honourable Company to wish to see a practice so contrary to every law abolished.

Their desire in this respect can arise solely from humanity, and a wish to inspire the tribe of Jahrejas with that affection for their female offspring which parents ought to possess.

But what argument can be necessary to prove to you the advantage and credit which will attend your co-operating in this useful and humane attempt, to which you are invited by every consideration of humanity and religion.

Your effectual aid and assistance in this respect will secure the respect and consideration of all persons, and I feel a confidence that you will exert your best endeavours.

Accordingly, as his highness Rao Sahib is the senior of all the tribes of Jahrejas, it is highly probable that all the tribes of Jahrejas will not hesitate to follow an example that is set them by the head of the family, especially as they do not appear averse to it in other respects, and some of them have laudably broke through the custom.

To make this custom, however, universal, it requires that it should be formally renounced, and that the separate independent heads of the Jahreja family should give some public document of its abolition.

I have therefore written upon this occasion a letter to his highness Rao Sahib, and trust that his answer may be in conformity to the above, and be productive of the very desirable result of terminating the practice of Infanticide.

Copy of a Letter from Major Walker to Rao Sahib, Rajah of Kutch; dated 3d October 1807.

A. C.

In these parts it is represented that all is well; gratify me by writing me accounts of your welfare, and in the terms of friendship that subsist between you and the Honourable Company.

Just now, whatever is most profitable to your interest, and to the welfare of your family and race, in the opinion of the Honourable Company, has been written to Futteh Mahomed, and that respectable and worthy person will disclose the whole to you for your consideration. I am satisfied that you will reply conformably to the wishes of the Honourable Company's Government; and friendship will from this cause be much increased.

(True Copies.)

(signed) *S. A. Greenwood*, Ass^{t}.

Translate of a Letter from Futteh Mahomed, Jemadar, to Major Walker, without date, received 21st October 1807.

A. C.

After recapitulating the contents of Major Walker's letter to him, which he states having received at a fortunate moment, and that it afforded him much pleasure; it proceeds. . . . . It is notorious, that since the Aoutar of Sreekrishen, these people, (the Jahrejas) who are descended from the Jadoons, have during a period of four thousand nine hundred years been in the habit of killing their daughters, and it has no doubt reached your knowledge that all of God's creation, even the mighty emperors of Hindostan, Shah Jehan, Aurungzebe, and Ackbar, who have successively reigned in Hindostan; those of Khorastan and Iran, and the Rajahs of the four quarters of Hindostan, besides all others, the conductors of the affairs of this world, who have existed from time to time, have always preserved friendship with this court, and never acted in this respect (female Infanticide) unreasonably.

Even the king of the world, who is protected by God—the king of Rum, descended from a long line of illustrious ancestors, who have reigned over that country from the earliest times, and in whose dominions is situated the inestimable and glorious Mecca, never once thought of putting a stop to the custom which prevails among the Jahrejas of killing their daughters; but on the contrary has preserved friendship at all times with this Durbar, and merchants possessing lacks of wealth, belonging to his country, reside here; and people of equal wealth of this country are there, but he never once uttered anything on this subject.

But you, who follow the paths of the king, and who are an Ameer of the great Sirkar, the Honourable Company, having written me on this subject, I have derived much uneasiness, for it does not accord with your good character.

You should reflect that though the authority of many kings and rajahs, the king of Rum excepted, has decayed or passed into the hands of others, still the government of this country has remained unmoved from the period of the Aoutar of Krishen till this day; and this country contains so many brothers of one heart, descended from a common parent, as is not to be found in any other quarter, but they have not to this day departed from the habits of female Infanticide; they have, however, approved of two good customs: 1st. In this country neither birds or animals are killed, goats excepted, and but few even eat them: and charitable places for Fackiers, going and coming from Mecca, and Hindoos performing pilgrimages, are so strongly planted that they suffer no annoyance.

This Durbar has always maintained friendship beyond bounds with the Sirkar of the Honourable Company; and notwithstanding this, since you have acted so unreasonably in this respect, I am much distressed.

God is the giver, and God is the taker away: if any one's affairs go to ruin he must attribute his fortune to God. No one has until this day wantonly quarrelled with this Durbar who has not in the end suffered loss. This Durbar wishes no one ill, nor has ever wantonly quarrelled with any one; every thing that may happen is from God. I bow obedient. Do not again address me on this subject.

Extract of a Letter from Major Walker to Futteh Mahomed, dated 9th Jan. 1808.

The Honourable Company's Government impressed with horror at the inhuman practice of female Infanticide in existence among the Jahreja tribe was induced to take measures to put a stop to it.

The designs of great men are always in accordance with the secret will of the Divinity, and that secret assistance of the Omnipotent, which, praise be to his name, always attends the victorious standard of the army of the Honourable Company, has in this instance, in a short period, crowned the wishes of their Government with success, and extended and confirmed their reputation for humanity.

The

The fame of the great character which you bear in the country of Kutch for humanity, and your love of justice, has not remained a secret to me. Do you, my friend, put a stop to the custom of Infanticide in Kutch, and you will perpetuate that name by an act which will ever be remembered with delight, and be assured the reward of so good an action will await you in the other world. I am fully satisfied that you will exert your utmost influence to do away this horrid practice, and thereby entitle yourself to the gratitude of your fellow mortals, and the most perfect bliss in the next world, for the Almighty has bestowed on you the power to do this.

I have heard that all the Jahrejas who have become converts to Islamism have renounced this practice; true it is that it is contrary to the dictates of Mahomed and the religion of Jesus Christ, as well as the sayings of the Poorans and Shasters of the Hindoos, indeed it is according to all these the most heinous crime and sin.

I feel a strong desire to write you much at length on this subject, but to the wise a hint is enough.

My friendship requires me to desire you always to write me accounts of your welfare, and of the advancement you may make in the attainment of the object of my present letter.

Extract of a Letter from Futteh Mahomed, Jemadar, to Major Walker, without date. Translated 13th February 1808.

Your other letter is expressive of the grief of the Honourable Company on account of the horrid practice of female Infanticide among the Jahrejas, and stating that you would derive much pleasure from the abolition of this custom, which you have urged on account of the friendship which subsists between this Sirkar and the Company, and supported by several arguments well composed, from the perusal of all which I have derived much pleasure.

The reputation of your Government and of mine are now long established, and this is known to the whole world, and God be praised it will daily increase.

Previous to this I wrote you on the subject of female Infanticide, and from that you must have learned every thing: what can I now say on this subject, for this custom has prevailed for five thousand years, since the incarnation of Kristna, and thus it has been and is now practised. This is not a practice confined to a few that it can be dispensed with. Every one also who wishes to nourish his daughter is at full liberty, and he who wishes to kill them at their birth has full power to do so. In this world none of the kings of the seven countries, occupying the four quarters of the world, or the kings of Arabia and Azim, who have reigned in this world, have ever written on this subject, but on the contrary have always preserved the connections of friendship, and this Government has with these kings and rulers always maintained amity, which I also preserve; and it is not fit with true friends, such as we are constantly on this subject, to create any ground of uneasiness.

It is the decree of heaven, God the merciful, the King of the two worlds be praised! one is pleased with his own faith. On this account, and as the Jahrejas are the relations and brothers of Maha Rao Sahib, and Jam an adherent at his Durbar, it is not proper for me to say any thing on the subject to the Jahrejas, and it would not have effect, nor ever will.

Therefore, this business excepted, I beg you will write me on any other, that I may, from performing it, show to you my regard, from which we will derive mutual advantages; and to say more than this to a person of your wisdom, would be as foolish as to teach knowledge to Lokman*.

(True Copies.)

(signed) *S. A. Greenwood*, Ass^{t}.

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* A celebrated Persian physician, famous for his knowledge.

(19.)—Communication from *Jahreja Dadajee*, Chief of Rajcote, who states,

That many of the Jahrejas of Kutch preserve their daughters, and that previous to the birth of a child, the father, if he wishes to preserve the child, signifies such a wish, and his will is invariably obeyed: if the mother wishes, and the father is averse to preserve his daughter, it is killed. Exceptions to this take place now and then, when the mother has great influence over the father.

When the daughters are killed, they are almost invariably put to death immediately after their birth.

On the birth of a daughter, the mothers generally never apprize the father, but put it to death at once.

Daughters, when put to death, are always buried in the state in which they were born, without any purification, or being wrapped in any clothes.

Dadajee has a daughter alive. He states, however, that he expressed a wish to preserve it previous to its birth.

Some Jahrejahs preserve their daughters that may be born within the space of six months after the death of a chief: though this is little observed, it is still reckoned proper; but he says the avarice or other passions of the parent makes them disregard this practice.

Dadajee says there is no uniform mode of killing the infants. Sometimes they terminate their short life by opium, sometimes by placing the navel-string on their mouth and suffocating them. Dadajee, on being interrogated as to any other mode, asks, in reply, "what difficulty is there in blasting of a flower?"

Dadajee observes, there is no impropriety in Jahrejas preserving their daughters. Sometimes the mothers, if there are no female attendants, kill their infants themseves; but, in general, women of station never perform this unnatural office.

Dadajee, in allusion to this subject, and as descriptive of the motives for Infanticide, states, that in Kattywar and Hallaur the rubbaries or goatherds allow their male kids to die when there are many of them brought forth; and the charons follow the same practice with their male buffaloes, both being reckoned unproductive in a country where little flesh is consumed, and the only profit that arises from these animals is from their milk.

In regard to the origin of the custom of Infanticide, Jahreja Dadajee related the story of the Rajah and his beautiful daughter; but, although he did not appear to put much confidence in the truth of this story, Dadajee could give no other account of the origin of the practice. He says that his race at one time occupied a country on the other side of Scind, and that being suddenly surrounded with Mahomedans they were necessitated to kill their daughters, not being able to provide them with husbands; and that the custom, which had its origin in a desire to preserve their caste, has been maintained in consequence of its favouring the avaricious motives of some, but in general without any motive at all, further than that of following a custom of the tribe.

Dadajee further states Persia to be the country which tradition assigned the Jahrejas as their residence; and that the word Jam is derived from Jamshed, the name of a famous Persian monarch.

Sunderjee Sewjee states, that all the Jahrejas in Kutch kill their daughters, but he is not acquainted with the particular mode in which they do it. Others have reported that they place the navel-string on their mouth, or give them opium.

He thinks that it is not customary to report the birth and death of a daughter to the father.

The Jahrejas of Kutch marry into all the Rajpute families of Guzerat, of Thur, and Panthur. He states that they never marry their slaves; and that when they keep them as rackelas or mistresses, they allow them a separate house, even though the Jahrejas be not married.

Sunderjee's Moonshee, who is a native of Scind, states, that in this country the custom of female Infanticide has been relinquished by all, except a tribe of Mahomedans named Kulora. This is not a very numerous tribe. The sovereigns of Cutch formerly belonged to it.

(A true Copy.)

(signed) *S. A. Greenwood*, Ass^{t}.

PART II.
Rajpoots,
1800—1808.

List of JAHREJAS, including Byaud, not specifically mentioned, who have renounced Infanticide.

N°	NAMES.	Talookas of Villages.
1.	Jahreja Hotijee	Kotara Sanganee.
2.	D° - Dossajee and Coer Suttajee	Mallia.
3.	D° - Jeeajee	Morbee.
4.	D° - Rummuljee and Coer Luckajee	Rajcote.
5.	Jam Jussajee	Nowanuggur.
6.	Jahreja Rummuljee by Coer Verajee	Sirdhar.
7.	D° - Dewajee and Coer Nathoojee	Goudul.
8.	D° - Bopul Sing, Hotigee and Sullajee	Dehnol, Kersora and Jallia.
9.	D° - Khengarjee and Seeajee	Hurumteea and Kotaree.
10.	D° - Ramsingee	Amba.
	D° - Kheemajee	Lodeka.
	D° - Dewajee	Pall.
	D° - Moorjee	Gaurydur.
	D° - Dossajee	Kotaria.
	D° - Khanjee	Wuddalee.
	D° - Tezmuljee	Vierwa.
	D° - Khanjee and Bhanjee	Gudka.
	D° - Ray Sing	Shapoor.
	D° - Banjee and Hudoojee	Kangseeallee.
11.	D° - Phuljee	Drapa.
	D° - Sallerjuljee	
	D° - Raebjee	
	D° - Jeejee Rasaugee	
	D° - Ramsingjee	
12.	D° - Maynajee and Coer Osajee	Rajpoora; the Byaud of Kotara Sanganee.
13.	D° - Benajee	Barwa.
14.	D° - Samutjee	Mengree.
15.	D° - Phullajee	Seesang.
	D° - Dadajee	
	D° - Soosajee	
	D° - Mukunjee	
16.	D° - Penyee and Wagjee	Dedee Moolee.
17.	D° - Soarajee	Kururee and Veerpoor.
	D° - Kana Mooloo	
	D° - Kana Mota	
18.	D° - Kana Huckajee	Salodur Wawree.
	D° - Kana Rokajee	
	D° - Kana Puchanjee	
	D° - Kana Nuthoojee	
19.	Coer Sattajee	The brother of Jam.
	Rana Sertaumjee and Coer Hallajee Jackwas	Poorbunder

(signed) *F. D. Ballantine,*
Transr Ir.

MINUTE OF THE GOVERNOR IN COUNCIL.

IN acknowledgment of the letter above recorded from Major Walker, and of its several accompaniments, he is to be advised, in addition to the approbation already expressed under date the 8th of March, on the success of his exertions in putting, (it is hoped) an effectual end to the horrid practice of Infanticide in and throughout the Peninsula of Guzerat, that Government have perused, with the interest arising out of the extraordinary nature and great importance of the subject, the more particular details furnished by his present address, of the probable rise and progress, and the too certain prevalence of this nefarious system amongst the Jarejas; and, in one instance at least, among Jaitwa Rajputes; and whilst we cannot sufficiently commend that solicitude, perseverance and ability, to which is to be ascribed the procuring of the obligations entered into by all the chieftains to abandon it, we are sensible that it must require the vigilant and concurrent attention of both the government of the Guicawar, and of the Honourable Company to ensure, especially during the first years, the faithful adherence of the several parties to the salutary stipulations to which they have thus been brought to subscribe: but we rely on the zeal of the Resident, who will not fail to stimulate the native administration of Baroda, and through it, their officers in Kattywar, to attend to and make periodical reports of the effects of the new system thus happily introduced; which, if allowed to operate, must soon become manifest in the number of female children which every Jahreja house may soon be known to contain; whilst, on the other hand, the want of such indication will constitute proof sufficient of the influence of the old prejudice, and of that disregard to engagements, which, in the present instance, ought not to be treated with much indulgence, but rather punished by a moderate fine, to be always imposed with the privity of the British Government, through the Resident; and the amount of which to be applied to the relief of those among the more indigent classes of the Jahrejas who shall be known to fulfil and adhere to the letter and spirit of their engagements; or otherwise, by the infliction of such other penalty as the local authorities may deem the most impressive, and likely to ensure the attainment of an object so highly salutary and indispensable in all respects, as is the extirpation of the baneful practice of Infanticide from all the districts of Kattywar, with an ultimate view to the same humane object in Kutch.

It is accordingly desired that the Resident will concert with the Guicawar government the best means for obtaining periodical notices of the operation of the obligations; making it also a rule to submit (exclusive of such intermediate reports as may become necessary) one general statement on the last day of each year, how far the amended system has been acted on and observed, what deviations are known or suspected to have been made from its rules, and what measures pursued for their enforcement; the whole to be accompanied with an estimate of the number of lives that may, under the blessing of Divine Providence, be thus ultimately saved to the community.

[*A letter was addressed to Major Walker in the terms of the foregoing minute, under date the* 31*st of March*, 1808.]

PART III.

Papers relative to INFANTICIDE practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guickwar: 1808 to 1820.

CONTENTS.

Extract BOMBAY POLITICAL CONSULTATIONS, the 24th December 1808; containing, Copy of a Letter from Major Walker, with three Enclosures, giving an account of the lives of 20 children having been preserved, in consequence of the agreements entered into by the Jahrejah Chiefs, and of three persons having subjected themselves to punishment by destroying their Children - - - - - - - - - - p. 75

Extract (para. 6) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 30th August 1809, approving the agreements concluded by Major Walker with the Jahrejah Chiefs - p. 77

Extract (para. 10) of a LETTER in the POLITICAL DEPARTMENT, from the Governor in Council of Bombay to the Court of Directors, dated 14th April 1810, referring to Major Walker's Report of the success of his measures in Kattywar for the eradication of female Infanticide, and stating their intention to persevere in endeavours to accomplish that object - - - - - - - - - - - - - - - p. 78

Extract BOMBAY POLITICAL CONSULTATIONS, the 6th January 1810, containing Major Walker's Report above referred to, with a list of 32 Jahrejah Chiefs who had saved their daughters, and of enams and presents to the amount of 1,400 rupees, which had been given to the daughters of Jahrejahs - - - - - - - - - ibid.

Extract (para. 26) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors, to the Governor in Council of Bombay, dated the 29th of August 1810, containing an expression of the Court's highest satisfaction at the measures adopted for the suppression of female Infanticide, and commendation of Major Walker's exertions - - - - - - - - - - - - - - - p. 80

Extract (paras. 4, 5 and 6) of a LETTER in the PUBLIC DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 26th October 1810, containing commendations of the conduct of Lieutenant-Colonel Walker in Kattywar, and particularly in his exertions to obtain the suppression of female Infanticide - - ibid.

Extract (para. 33) of a LETTER in the POLITICAL DEPARTMENT, from the Governor in Council of Bombay to the Court of Directors, dated the 29th October 1811, referring to a correspondence with Futteh Mahomed, respecting female Infanticide, and promising their utmost exertions to effect the extirpation of it throughout Kattywar - - ibid.

Extract of BOMBAY POLITICAL CONSULTATIONS, the 27th March 1811, containing Governor Duncan's correspondence with Futteh Mahomed, and the orders sent to the Resident at Baroda in consequence - - - - - - - - - - 81

Extract (para. 18) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 4th November 1814, containing an expression of the Court's wish to hear of the success of the measures in progress for the suppression of female Infanticide - - - - - - p. 82

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2d January 1812.
16th January 1812.
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9th March 1812.

Containing a correspondence with the Resident at Baroda, relative to the expedition into the country of Jam Jessajee, the Rajah of Noanuggur, for the purpose of obtaining

satisfaction from that Chief for violations of Treaty; and the enforcement upon him of a fine of 5,000 rupees, in consequence of his not having adhered to his stipulation to abandon Infanticide - - - - - - - - - - - pp. 82—93

Extract (paras. 43 and 44) of a LETTER in the POLITICAL DEPARTMENT, from the Governor in Council of Bombay to the Court of Directors, dated the 22d August 1815, advising that the interruption of their communications with Kutch had deprived them of the means of promoting the abandonment of female Infanticide there - p. 94

Extract (para. 2) of a LETTER in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 15th March 1816; expressing regret that the state of affairs in Kutch appeared unfavourable to the extinction of Infanticide there - - - - - - - - - - - - ibid.

Copy LETTER from the Governor in Council of Bombay, in the POLITICAL DEPARTMENT, to the Court of Directors, dated the 16th August 1816; detailing the means which had been employed in consequence of the revival of intercourse with Kutch, with a view to the suppression of Infanticide, which was considered to be still very prevalent; only 15 females having been preserved: also, submitting to the Court a suggestion of Captain Carnac, that marriage portions should be granted at the public expense to two daughters who had been reared by the Rajah of Moorvie, which might be eventfully reimbursed from fines imposed for infraction of the Infanticide engagements; and a proposition of Captain Ballantine, to allow a monthly expenditure of 250 rupees, with a view to the detection of Infanticide; and stating that these proposals had been rejected on account of the expense; but submitting the former to the Court's liberal consideration - - - - - - - - - - - - - - ibid.

Extract of BOMBAY POLITICAL CONSULTATIONS, the 26th July 1815; containing orders on the Court's Letter of the 4th November 1814 - - - - - - p. 96

Extract of BOMBAY SECRET CONSULTATIONS, the 13th November 1815; containing instructions to Captain Carnac to continue his endeavours for the suppression of female Infanticide - - - - - - - - - - - - - - - ibid.

Extract of BOMBAY POLITICAL CONSULTATIONS, the 16th August 1816; containing a Letter from Captain Carnac, reporting that Infanticide was not abolished in Kutch, nor even in Kattywar; stating the difficulties which attended its detection and suppression; recommending the case of the Rajah of Moorvie as one entitled to distinguishing notice, for his having preserved two daughters, the expense of whose nuptials Captain Carnac recommended should be defrayed by the British Government; and enclosing a proposal of Captain Ballantyne for the employment of Metahs (writers), with a view to the detection of female Infanticide, and stating objections thereto - - - - - ibid.

A RESOLUTION of the Governor in Council of Bombay not to incur the expenses above recommended, but to submit Captain Carnac's proposal to the Court's favourable consideration; and Letters to Captain Carnac and Lieutenant M'Murdo, written in consequence of the above resolution - - - - - - - - - p. 98

Extract of BOMBAY POLITICAL CONSULTATIONS, the 9th October 1816, containing a Letter from Captain Carnac, dated the 16th September, in which he details the measures adopted by him with reference to Infanticide, and suggests the establishment of rewards to informers against Jahrejas who violate their Infanticide agreements, regulated by the rank of the delinquents, and amount of the fines to be imposed upon them for such violations; with other measures for the prevention of Infanticide. Also a minute of the Government, stating their reasons for not immediately adopting the suggestions contained in the foregoing Letter - - - - - - - - - - - p. 102

Extract of BOMBAY POLITICAL CONSULTATIONS, the 30th of October 1816, containing a Letter from Captain Carnac, dated the 22d October, stating that every means in his power will be employed for the suppression of Infanticide, but that no measure can, in his opinion, be devised which will not be opposed to the wishes and feelings of the Jahrejahs - - - - - - - - - - - - - - - p. 105

Extract (paras. 75 a' 80,) of a Letter in the POLITICAL DEPARTMENT, from the Court of Directors to the Governor in Council of Bombay, dated the 1st of April 1818, in reply to the foregoing communications, conveying the Court's approbation of the measures pursued with respect to Infanticide, and regret at their inefficiency; their views of the obstacles which are found to impede its suppression; their satisfaction, nevertheless, that it was not considered a religious observance, and that the preservation of female children did not entail disgrace on Jahrejah families; and directing that the Rajah of Moorvie should receive some suitable ornament to his dress, to be presented in the name of the Company, in consideration of his having been the first to save the lives of his female offspring - - - - - - - - - - - - - - p. 105

Extract (paras. 140 a' 148,) of a Letter from the Governor in Council of Bombay, to the Court of Directors in the POLITICAL DEPARTMENT, dated 20th December 1817, enclosing the further reports of Captain Carnac and Captain Ballantyne, of the result of the endeavours of the latter to secure the suppression of Infanticide in Kattywar; and that they had been effective to the preservation of sixty-three children, with a minute of the Government thereon. - - - - - - - - - - p. 106

Extract of BOMBAY POLITICAL CONSULTATIONS, the 24th September 1817, containing Captains Carnac and Ballantyne's reports, the latter dated 20th June 1817, detailing his endeavours to promote this object in Kattywar, and the obstacles which had impeded it: also submitting a List of Jahrejah families in Kattywar, and of sixty-three female children who had been saved by them, together with their respective ages: also a minute of the Government, postponing a final decision on the suggestions of Captain Ballantyne - - - - - - - - - - - - - - p. 107

Extract BOMBAY POLITICAL CONSULTATIONS, 22d October 1817 - - p. 112

Extract (para. 48) of a Letter from the Governor in Council of Bombay, to the Court of Directors in the POLITICAL DEPARTMENT, dated the 7th January 1819, acknowledging receipt of the Court's orders - - - - - - - - - p. 114

Extract (paras. 74 a' 77,) of a Letter from the Court of Directors to the Governor in Council of Bombay, in the POLITICAL DEPARTMENT, dated 1st March 1820. Expressing regret at the prevalence of the inveterate practice of female Infanticide among the Jahrejahs, and a hope that means may yet be found for its suppression - - - - ibid.

Extract (paras. 444, 445,) of a LETTER from the Governor in Council of Bombay to the Court of Directors, dated the 9th of August 1820, advising the conclusion of a Treaty with the Rao of Kutch, by the 17th and 18th Articles of which the abolition of female Infanticide is stipulated - - - - - - - - - - ibid.

Articles 10, 17, and 18 of the Treaty concluded with the Rao of Kutch - - p. 115

Extract BOMBAY POLITICAL CONSULTATIONS, the 2d February 1820, containing the ratification of the Treaty with Kutch - - - - - - - - - ibid.

Extract (para. 49.) of a Letter from the Court of Directors to the Governor-General in Council of Bengal, in the POLITICAL DEPARTMENT, dated the 13th November 1822. Approving the stipulations for the abolition of female Infanticide, but stating reasons for doubting their efficiency - - - - - - - - - - ibid.

Extract (paras. 50, 51,) of a Letter from the Governor in Council of Bombay to the Court of Directors in the POLITICAL DEPARTMENT, dated the 29th of August 1821, stating the difficulties which impede the suppression of female Infanticide, and the reasons which appear to justify much caution in attempts to effect that object; and that from the best information Major Ballantyne could obtain there were not living more than 100 females who had been preserved after having been born in Kattywar since the agreement which was concluded by the Jahrejas with Major Walker - - - - ibid.

Extract BOMBAY POLITICAL CONSULTATIONS, the 6th June 1821, containing Extracts from two Minutes of Governor Elphinstone, relative to female Infanticide, dated the 9th and 26th January 1821 - - - - - - - - - - - p. 116

MINUTE of the Court of Directors, the 7th July 1819, recording a Letter from Lieutenant Colonel Walker, requesting to be permitted to peruse the proceedings relative to female Infanticide which had taken place since his departure from India - - p. 117

LETTER referred to in the foregoing Minute - - - - - - - p. 117

MINUTE of the Committee of Correspondence, the 7th July 1819, recommending compliance with the foregoing request - - - - - - - - - - ibid.

LETTER sent to Lieutenant Colonel Walker conformably with the foregoing Minute - - - - - - - - - - - - - - - p. 118

MINUTES of the Court of Directors 21st July 1819, and Committee of Correspondence 1st September 1819, recording a Letter and Memorandum on the subject of female Infanticide received from Lieutenant Colonel Walker - - - - - - - ibid.

COPY of Letter from Lieutenant Colonel Alexander Walker to Mr. Secretary Dart, dated the 19th July 1819, enclosing a Memorandum on the subject of female Infanticide, and offering some additional observations on that subject - - - - - - ibid.

COPY Memorandum enclosed in the foregoing Letter - - - - - - p. 119

MINUTE of the Court of Directors 15th September 1819, recording a Letter dated 27th August 1819, containing some further observations by Lieutenant Colonel Walker on the subject of female Infanticide - - - - - - - - - p. 121

COPY Letter referred to in the foregoing Minute - - - - - - - - ibid.

Extract (para. 21,) of a Letter in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay, dated 30th July 1823, postponing the further consideration of the subject of female Infanticide - - - - - - - p. 128

PART III.

Papers relative to INFANTICIDE, practised by the Rajpoots in the Districts of Kutch and Kattywar, within the Dominions of the Guickwar: 1808 to 1820.

Extract BOMBAY POLITICAL CONSULTATIONS, 24th December 1808.

READ the following Letter from the Resident at Baroda, with Enclosures.

Hon^ble Sir,

1. ADVERTING to the chief Secretary's letter of the 31st of March 1808, I have great satisfaction in submitting for your information the accompanying copy and translate of a letter from Sewram Sadasheo, the native agent in Kattywar, with its enclosure. N° 1. 2.

2. It is little more than a month ago since I directed Sewram Sadasheo to direct his inquiries to ascertain the number of females which he might learn had been preserved in the Jahreja families, in consequence of the engagements for refraining from Infanticide; and the satisfactory nature of the information which he communicates, from a very limited proportion of the Jahreja territory, seems to promise that the humane expectations of the Honourable Company's Government will not be disappointed in the result.

3. I have also the honour to transmit another memorandum, verbally communicated from a Jahreja who came to Baroda from Moorbee, some time since, and I have no doubt that subsequent inquiries will greatly extend the list of those lives which the interference of the Honourable Company's Government have saved from the early death to which a barbarous superstition had doomed them.

4. When it is recollected, that with a strict inquiry during my progress in Kattywar not more than four or five instances of daughters being preserved could be traced for years past, the importance of this reform will be estimated by the number which have been saved in the few months that have elapsed since the engagements were executed.

5. The number of lives which are ascertained to have been preserved under a very limited inquiry is a decisive proof of the beneficial nature of those engagements, but the effect which they have had on the minds of the Jahrejas is probably shown in a prominent light by the circumstance of one of the Jahrejas mentioned in the enclosure, under the Bhyad of Dherole, being the same Jahreja Jessajee of Jallea, noticed in the 92d paragraph of my report of the 15th March last, who had already destroyed three daughters.

6. It is, probably, difficult to prove the fact of any female children being put to death; but in a country where this act has never been considered criminal, or disgraceful, and where every person avowed it without scruple or compunction, the circumstance of three Infanticides only being ascertained, and one of those resting on report, deserves notice, as tending to prove that the practice is decreasing, or that public opinion now views it in a different light than formerly.

7. For those that have been ascertained I have suggested to the Guicowar Government the mode of punishment which Mr. Warden's letter recommends.

8. I trust the information I have now the honour to forward will prove satisfactory, and afford you, Honourable Sir, the pleasing hope that the horrid practice of female Infanticide may be eradicated from Kattywar.

Baroda, 16th Dec. 1808. } I have, &c.
(signed) *Alex^r Walker*, Resident.

Enclosure, N° 1.

Translated Letter from Sadasheo to Lieutenant Colonel Walker, dated Camp at Sunnoosurra, 19th Shavane, 8th December.

A. C.

IT is certain that the Gondul man has put his daughter to death, though no one will come forward to prove it against him; I am however using my endeavours on this point, and we shall actually detect him; the Dewanjee will, according to his orders, take measures to fine him; I shall have the honour hereafter to send you a particular list of those persons who have respectively preserved, and sacrificed their female offspring.

Enclosure, N° 2.

Memorandum from Wittoba Dewanjee of those Jahrejah Rajepoots, who, according to their agreement, have preserved their daughters, and of those who it has been ascertained from inquiry have put them to death.

Saor San Teetor Meyaten wo alif, 1223, (1818—19).

Talooka Rajecote and Bhyaad.

1. Jahrejah Dadajee has preserved his daughter, and had done so previous to the agreement on this account, she is now two years old.

2. Dessajee, Kotarea village, has had a daughter since the agreement, who has been preserved, and is now nine months old. He has given her the name of Jeejeeba.

3. Jahrejah, Moorjee, of Gowreedur village. This man's wife had a female child prematurely born, which died in its birth. The mother was in imminent danger, but she recovered.

Keerserra.

1. Jahrejah Rahdoorjee had a daughter four months ago, which he has preserved.

2. Jahrejah Bapoojee also had a daughter six months since, that is now living.

3. Jahrejah Dessuljee, of Radhur village, has preserved his female infant born three months ago.

Dherole and the Bhyaad.

1. Jahrejah Jeesajee, of Jallia village, had a daughter, which died a natural death one month after its birth.

2. Jahrejah Wuetajee, of Dherole, had a daughter two and a half months since, which is living.

3. Jahrejah Mackjee, and his brother, of Sunnoosura village, have each had a daughter, who are now nine months and twelve months old.

5. Jahrejah Bharrajee had a daughter of four months old.

6. Jahrejah Nuthoojee, of Sea village, has preserved his daughter, who has now arrived at eight months of age.

7. Jahrejah Kunterjee, of the same village, has a daughter of seven months old.

8. Jahrejah Kursonjee, of Rajepoot, has preserved his daughter of ten months old.

9. Jahrejah Dhajee, of the same village, also a female infant of nine months of age.

10. Jahrejah Dessagee, of Jahbooroo, has a daughter of seven months.

11. Jahrejah Jettajee, of Janvoojarra, his daughter is ten months old.

12. Jahrejah Puttabhoy, of Rodea, has a daughter of six months.

14. Jahrejah Togagee, of Dangur, has a daughter of six months.

15. Jahrejah Vuzoobhoy, of the same place, has a daughter of three months.

Village of Worally.

1. Jahrejah Khangee. His son has put his female infant to death.

2. Jahrejah Nuttoojee, of Goondul, who is the legitimate son of Dewajee, the Rajah of Goondul, has also sacrificed the life of his daughter.

This is affirmed by a number of people, but no one has yet come forward to substantiate it.

3. It is also said that another Rajepoot has put his daughter to death; but this is only a report.

Female children who have been preserved - - -	20
Died a natural death - - - - - - -	2
Put to death - - - - - - - - -	3
Total - -	25

By an inquiry of one month the afore-mentioned information has been acquired; but these people are great vagabonds, and it is with great difficulty that they can be discovered in putting their female issue to death.

I have, however, taken proper measures to ascertain all particulars on this interesting subject.

(True Translates.)

Baroda, 10th August 1808. *J. R. Carnac*, First Ass^{t}.

Enclosure, N° 3.

According to the information of the Jahrejah Jeytajee, of Moorbee, the following families have saved their daughters since the agreements for abolishing Infanticide.

Jahrejah Moorjee, of Dherole, Janajee, of Nagrawar, Ramaloy, of Rajkote, and Shuthany, of Dherole.

These four, Jeytajee observes, have reared their daughters, who are of his acquaintance, but that many others have followed the same practice, and that it has become universal.

(A true Copy.)

(signed) *J. R. Carnac*, First Ass^{t}.

Minute of Government.

In acknowledging the above recorded letter, Lieut. Col. Walker is to be advised, that the Governor in Council experiences a sensible satisfaction at the prospect thereby afforded of extirpating from the Peninsula of Guzerat the horrid practice so long prevalent therein of female Infanticide, such as a vigilant attention in encouraging an adherence to the engagements lately entered into for renouncing it; and an enforcement of the recommended mode of punishment against those who may still be detected in its commission, cannot fail, under the blessing of Divine Providence, to achieve, and thereby, as is trusted, to stamp, an era in the history of Guzerat lastingly creditable to the English name and influence.

[*A Letter was addressed to Lieutenant-Colonel Walker, in the terms of the foregoing Minute, on the* 24th December 1808.]

Extract from a Letter in the Political Department from the Court of Directors to the Governor in Council of Bombay; dated 30th August 1809.

Para. 6. We cannot quit the subject of the Kattywar expedition without expressing our entire approbation of your having instructed Major Walker to prevail upon the several chieftains in that district to renounce the horrid practice of destroying their female infants. We have the consolation to observe, that in consequence of Major Walker's interference several of these chieftains have, by the execution of a most solemn deed, renounced this shocking custom in future.

PART III.
Rajpoots,
1808—1820.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay to the Court of Directors; dated 14th April 1810.

Letter to the Court, dated 30th August 1809.
(6.) Satisfaction expressed at the abolition of the practice of female Infanticide in Kattywar.

Pol^l Consultations, 6th January 1810, fol. 73.

Para. 10. IT will afford your Honourable Court increased satisfaction to observe by the Report from Colonel Walker, under date the 25th of December last, that the measures pursued by that officer under our instructions on his first circuit of Kattywar, have had all the effect that could perhaps be reasonably expected from them in so short a period; but as long as this horrid practice is allowed, and even cherished and extolled, in the adjoining and independent country of Kutch, we fear it may prove the more difficult to eradicate it entirely from Kattywar; to which effect, however, no efforts on our part shall be wanting.

Extract BOMBAY POLITICAL CONSULTATIONS; 6th January 1810.

READ the following Letter from the Resident at Baroda, with Enclosures:

Hon^ble Sir,

1. DURING the recent expedition into Kattywar I was not unmindful of inquiring into the success of the humane arrangements introduced under the influence of the Honourable Company's Government, for the abolishment of female Infanticide among the Jahrejah Rajpoots; and I am happy to report that this reform has completely taken root.

2. I have the honour to enclose a list of those Jahrejahs who have preserved their female children, which fell under my own direct observance; on my halt at Dherole, I had all those in the immediate neighbourhood who were capable of attending brought to my tent, and many were too young to be brought from any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection, over prejudice and a horrid superstition; and that those who, but a short period before, would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness.

3. The whole of the instances submitted in the accompanying list have occurred since the execution of the engagements renouncing the practice of Infanticide; among these the Honourable the Governor in Council will observe the name of the Rajah of Moorbee, Kooer Dadajee, of Rajcote, and Kooer Wuckagee of Dherole, and of several other men of rank and influence, whose example must have a most beneficial effect.

4. The list of lives which have been saved to the community by the humane interference of the Company's Government might be very considerably increased by extending the inquiry into the Jahrejah villages; but this will be sufficient to show that the preservation of female children has now become general; there is no reason to doubt of the final abolishment of this inhuman practice; when once the natural emotions of parental affection have resumed their sway it may reasonably be expected that this cruel and barbarous prejudice will be condemned by those who formerly most strongly supported it.

5. As every anecdote relative to Infanticide is deserving of notice, it may be worthy of remark, that in Kutch there is a village inhabited by Jahrejahs who have for many generations abstained from the universal custom of the caste, and preserved their female offspring.

This reformation has been produced in their manners by the influence of religion, and the presence of a temple of Vishnu in their neighbourhood; it is unnecessary to notice that the tenets of this sect inculcate a regard to animal life, and which have in this case extended their influence to the support of humanity.

7. I respectfully beg leave to submit to the consideration of the Honourable the Governor in Council, a memorandum of a disbursement made in presents to those Jahrejahs who had preserved their daughters, and who visited me at Dherole. The fund whence this disbursement is to be defrayed is from the Nuzzeranah, exacted from the Chieftain of Goondul, and which the Honourable the Governor

in

in Council is already apprized, included an amercement for the destruction of the female infant of that chieftain's son.

8. This arrangement is in conformity to the instruction of the Honourable the Governor in Council, and I respectfully trust it will be honoured with their approval and sanction.

Baroda, 25th December, 1809. } I have, &c.
(signed) *A. Walker*, Res[t].

Translation of MEMORANDUM, specifying those Jahrejahs who have preserved their female Children.

TALOOKA DEHROLE.

1. Kooer Wucktajee.
2. Dodah Abogee.
3. Dadah Jetagee, of Dherole Byaad.
4. Jarajah Jetagee, of Jywah.
5. D° - Poonzajee, of Lealah.
6. D° - Muckindjee, of Sonsoora.
7. D° - Marlajee, of D°
8. D° - Mootajee, of Roofee Anna.
9. D° - Holajee, of Dangur.
10. D° - Maroojee, of Waagoodur.
11. D° - Bangee of Gooletaan.
12. D° - Puchanjee, of Lealla.
13. D° - Dosojee, of D°
14. D° - Jaymulgee, of Razpoora.
15. D° - Ingoojee, of Maigpoor.
16. D° - Byjee, of Veperdee.
17. D° - Bharajee, D°
18. Jarajah Ajobjee, of Anondpoor.
19. D° - Hallajee, of Ajamchera.
20. D° - Dosahjee, of Bajorka.
21. D° - Khaandajee, of Babarah.
22. D° - Dhooljee, of Tulone.
23. D° - Jatajee, of Dagarah.
24. D° - Moolajee, of Sunosooza.
25. D° - Jagajee, of Dungra.
26. D° - Huldore, Marejee.
27. D° - Imtajee.
28. D° - Jehajee, of Rajcote.
29. Kooer Dadajee, of Rajcote Byaad.
30. Jahrejah Jehajee, the Rajah of Moorvee, a daughter just born.
31. Jalerajeh Jessagee, of Jallia.
32. Kooer Dosajee, of Kotaana Moorvee.

(signed) *A. Walker*, Res

List of Enams and Presents to the daughters of the Jahrejas.

TALOOKA DHEROLE and BYAAD:

Jarajah Wuctajee - - - - -	Rupees -	300
D° - Bowajee's brother's daughter	—	250
Dada Walojee - - - - -	—	150
D° - Jetagee - - - - -	—	150
Jarajah Mailajee - - - - -	—	150
D° - Ponzajee - - - - -	—	200
D° - Jettajee - - - - -	—	200
	R[s] ——	1,400

(signed) *A. Walker*, Res[t].

MINUTES, 6th January.—We have read with interest and sympathy the preceding report of the successful progress in the abolition of female Infanticide, and we entirely approve of the measures which Colonel Walker has adopted with a view to the advancement of that salutary and desirable object.

The acting Resident at Baroda to be also advised of these sentiments for his future guidance in respect to the measures to be hereafter adopted, with reference to the future depression and ultimate extinction of this horrid practice among the Jahrejah tribe in Kattywar.

PART III. Rajpoots, 1808—1820.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 29th August 1810.

Letter from the Government, dated 14th October 1808. (88–89.) Relative to the success which has attended the endeavours to effect the abolition of female Infanticide in the Peninsula of Guzerat.

Para. 26. IN the 6th paragraph of our despatch in this department of the 30th August 1809, we noticed with the highest satisfaction the measures which were in progress for putting an end to the horrid practice among the chieftains in the Kattywar districts, of destroying their female infants. We have the additional satisfaction to observe from Lieutenant Colonel Walker's report of the 15th March 1808, containing the origin and history of this barbarous practice; and by his letter of the 16th December, referred to in the 46th paragraph of your subsequent despatch of the 30th January 1809, that he has been so far happily successful towards the accomplishment of this humane object, as to afford a prospect of completely extirpating from the Peninsula of Guzerat a custom that has been so long prevalent to the disgrace of humanity. Lieutenant Colonel Walker's perseverance herein is entitled to our highest commendation.

Extract of a LETTER in the PUBLIC DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 26th October 1810.

Para. 4. WE perfectly accord with you, that Lieutenant Colonel Walker, during his residence at the court of Anund Row, has rendered eminent services to the state by the restoration of order and regularity into the affairs of the Guikawar government, and the establishment of the Company's influence in that country.

5. Your instructions to Lieutenant Colonel Walker to endeavour to prevail upon the several chieftains of Kattywar to renounce the horrid practice of Infanticide have already had our entire approbation, as expressed in the 6th paragraph of our political letter to you of the 30th August 1809; and it is with the deepest interest that we have perused Lieutenant Colonel Walker's report of the 25th December 1809, referred to in the 40th paragraph of your political letter of the 31st January 1810, wherein we find that the arrangements adopted by Lieutenant Colonel Walker for the prevention of this barbarous custom have been attended with success; and that the reform in the habits of the people among whom the practice obtained had completely taken root; and that natural affection and parental feelings had so far begun to take place of prejudice and superstition as to leave no doubt of the abolition of this inhuman practice being finally effected; and we cheerfully acknowledge Lieutenant Colonel Walker's merits in having so successfully exerted himself in the general interests of humanity.

6. We are also ready to admit, that the successful result of Lieutenant Colonel Walker's political negotiations at the Guikawar Durbar, and with the chiefs of the states bordering upon the Guikawar dominions, and of the expeditions under his command, is to be attributed to the wisdom and prudence that suggested them, and to the ability and zeal with which they have been executed.

Extract of a LETTER from the GOVERNOR in COUNCIL of BOMBAY to the Court of Directors in the Political Department; dated 29th October 1811.

Letter from the Court, dated 29th August 1810. (26.) Satisfaction expressed at the prospect of extirpating the practice of female Infanticide from the Peninsula of Guzerat.

Pol[l] Consultations, 27th March 1811, fol. 1255. 1259.

Para. 33. YOUR Honourable Court may depend on our constant and anxious endeavours, to effect the extirpation of female Infanticide throughout Kattywar; and as that unnatural and barbarous custom is still more prevalent in the adjoining province of Kutch, we beg leave to refer your Honourable Court to the continuance of the correspondence between our late President and Futteh Mahomed, in the view of engaging the Jahrejah chieftains of this last-mentioned country to renounce in like manner a practice so inhuman; his ultimate success, in which, after its having been his lot to discover and put a stop to its existence in the eastern part of your possessions in the district of Benares, our late President ever contemplated as one of the happiest incidents of his life.

Extract Bombay Political Consultations, 27th March 1811.

Read the following Letter from Futteh Mahomed, received the 15th January last:

Extract Translation of a Letter from Futteh Mahomed, Jemadar, to the Honourable Jonathan Duncan, Esq. Governor of Bombay, without date, and received the 15th January 1811.

With regard to what you have urged, founded not only upon the doctrines of Islamism and Christianity, but also upon the religious institutes of the Hindoos against the custom of the destruction of females, as in practice among the Jareja Thakoors, I have read what you have stated on the subject of this horrid cruelty. Truly, the mediations of those whom God has exalted are derived from supernatural inspiration; the truth is, that among the Jarejahs descended from the Jaroo tribe the practice of female destruction has been handed down from generation to generation for the last five thousand years. It constitutes, in fact, nothing new. Some do not practise it, whilst others do, at the birth. Every person is vain of his own faith, as the Almighty has declared. Every tribe is gratified with its own tenets, and in the chapter of the "Bukrut," is the following divine saying: "When you shall have witnessed the good as well as the evil of any particular religion, there will be found to exist nothing disgusting therein;" and hitherto no attempt has been made, since the world has been divided into four quarters, and subdivided into seven distinct religions, by any Persian or Arabian sovereign who has flourished on earth, to interdict the custom among the chieftains in question; and it cannot be unknown to you that this class of people are either connected by the ties of brotherhood or by relationship with his highness the Muha Row, my master (may his shadow be extended;) and it must be accordingly inexpedient and improper in me, who have been cherished by his highness, to discuss this question with the Jareja people: in concurring with the following Divine command, "It will not be competent to you to bring into the right path every person to whom you may be attached, though the Almighty be able to direct in the way of truth whomsoever he wishes." This point therefore excepted, I request you will unreservedly command my services in this quarter, on all suitable occasions; and I shall discharge the duties of a good wisher in the accomplishment thereof; not doubting at the same time, that you will always consider me as one of those who desire you well, and afford me the pleasure of your correspondence, such as I shall esteem the height of human felicity.

The following answer is written to Futteh Mahomed.

Extract of a Letter from the Honourable Jonathan Duncan, Esq. Governor of Bombay, to Futteh Mahomed, Jumadar, dated 25th March 1811.

I have of late had the pleasure of receiving a letter from you, on the subject of the fortunate consequences that attended the deputation of the late most worthy character, Captain Greenwood, to Mundavy, and respecting your reluctance to interpose for the prevention of the nefarious observance of female Infanticide, as being a long established custom that has prevailed among the Jahrejas of your quarter, and of which, although you cannot yourself but disapprove, you wish to decline interfering in for fear of giving offence to your superiors. You should however consider what a high religious merit you must acquire in the sight of the Almighty by proving the happy means of putting an end to so immoral and detested a practice, as must by all the world be acknowledged to be the one here alluded to, and which might gradually be repressed, and in time entirely rooted out, by pursuing the same conciliatory means for that purpose as was followed three years ago in Kattywar, by the respectable Colonel Walker, who after some amicable discussion, obtained, under the instructions of this Government, written engagements and obligations from all the Jahreja chieftains in that region to abandon so abominable a custom, in like manner as I had previously done two-and-twenty years ago from the Rajpoot tribe of Rajkoomars in the Zillah of Joanpore, in the province of Benares; since which, the acts of these Rajkoomars have remained unsullied with such barbarous and unnatural deeds as the murder of their own offspring. I enclose a translation of the

engagement which these Rajkoomars on that account entered into, under date the 17th of December 1789, and the respectable Captain Carnac, Resident at Baroda, will forward a transcript of the engagement to the same effect entered into with Colonel Walker by the Jahrejas of Kattywar, both which writings I recommend your confidentially imparting, together with copies of my former and present letters to you on this important subject, to some of the most discreet of the head men of that tribe in Kutch, and on whom I cannot doubt the perusal and consideration thereof will produce a salutary effect, and awake their feelings to a sense of the murderous habitudes to which they and their ancestors have been thus long inured; such as I cannot suppose they will desire to persevere in after knowing that it has been relinquished by so many of their brethren both in the west and in the east, when they can, I trust, no longer desire to continue the solitary instance of such attrocity; in which case the Almighty will no doubt forgive the past, as being founded in their ignorance, and in those prejudices of education which it is so difficult in all countries to get the better of; whereas if they wilfully persist thus to put their own infants systematically to death, in defiance of the salutary example set to them by their brethren, it is to be dreaded that the Divine vengeance may one day overtake them and their country, in like manner as the history of other nations contains marked manifestations of, such as I hope they will avert in time, and seasonably shield themselves from, by the renunciation thus solicitously desired of them; nor can you in particular perform a service so agreeable to me as by contributing, by all the weight of your own influence, to the attainment of an object so highly interesting to humanity, respecting which I shall therefore wait your further report, with an anxiety proportionate to the importance of the reformation thus in view.

Extract of a Letter from the Chief Secretary to Government to the Resident at Baroda.

The accompanying letter from the Honourable the Governor to Futteh Mahomed is transmitted to you to be forwarded to its address, accompanied as it is by an English version of its contents, and of the single enclosure therein referred to, whilst you yourself will be careful to furnish that chieftain with the draft of the obligations entered into with Colonel Walker by the Jahrejas of Kattywar, to abstain from murdering their infants in future.

Extract from a Letter in the Political Department from the Court of Directors to the Governor in Council of Bombay; dated 4th Nov^{r} 1814.

Letter from the Government, dated 29th October 1811. (33.) Measures in progress for extirpating the practice of female Infanticide in the province of Cutch.

Para. 18. The tenor of our letters in this department of the 30th August 1809, and 26th August 1810, and in the public department of the 26th October 1810, would lead you to anticipate our warm approbation of the exertions of your influence for prevailing upon the native chiefs to follow the example of those of Kattywar, in abandoning the barbarous practice of female Infanticide. It is unnecessary to say that we are most anxious to hear that your endeavours have been crowned with success.

Extract Bombay Political Consultations; 7th December 1811.

Extract Letter from J. R. Carnac, Esq. Resident at Baroda, to Mr. Chief Secretary Warden; dated 24th November 1811.

Enclosure, N° 5.

4. Desirous that no endeavour should prove wanting to accomplish the instructions of Government by amicable communication with the chief of Noanuggur, I have addressed him to the full effect of the enclosure, and the consequences of this letter will probably place it in my power to submit to the Honourable Board more satisfactorily than I yet feel authorized to do, the course which circumstances may appear to warrant.

5. With a view of receiving a reply to my letter I have halted at this place, conveniently situated within the limits of the possessions of Jam Jessajee, and that my advance to Neckwa on the direct route to the fort of Morepoor should not prematurely give birth to unfavourable impressions.

Enclosure, N° 5.

Extract Letter from Captain Carnac, Resident at Baroda, to Jam Jessajee, the Chief of Noanuggur; dated 21st November 1811.

A. C.

1. Previous to my departure from Baroda I communicated with you on some particular points, to which I received no satisfactory answer; and though your conduct on this occasion has not been becoming your situation, I shall at present dispense with your oversight, and apprize you of the reasons which have made me come to this quarter.

2. The first is to require from you the discharge of the just demands of the government of Rao Raidhun; and on this head I suppose you will conform to what justice may dictate.

3. The second object of my journey is to require from you the persons who committed the barbarous act of wantonly wounding an English gentleman, convinced that if reason guides your conduct, and you regard your character, no difficulty will be experienced on this score.

4. Lastly, the infringement of your engagement respecting Infanticide will be fully investigated. It was the hope of the British Government that your rank and situation in this country would have impelled you to be foremost in showing a good example, as well in the strict performance of your public obligations as in renouncing a practice hostile to humanity, and contrary to the tenets of the sacred Shaster.

5. On this point I shall expect particular satisfaction from you; and the instances of misconduct to the Guicowar government will be made known to you by the orders of the Maharajah, Futteh Singh.

6. In order to discuss these several points I beg you will send with despatch Mookhtiar Vakeels to this camp.

(True Copy.)

(signed) *J. Williams.*

The President lays before the Board the following Translation of a Paper of Information from Walla Kesrea, which he has received from the Resident at Baroda in a private letter:

Translation of a Paper of Information from Walla Kesrea, dated last night. Camp at Surrufddur, 25th November 1811.

(Extract.)

After my arrival in Nuggur, Ragoonath Mehta and myself had a meeting with Jam Jessajee, when the latter asked me the news of the camp, adding, what did the Dewanee formerly tell me?

I replied, that at the time the Dewanee went to Baroda he sent me with a particular request that you would consider on relinquishing bad customs; but then you would not hear me, and discovered strong symptoms of indifference. Now the reward of such conduct is about to appear; for what reason, therefore, can you expect any act of friendship from the Dewanee.

Jam Jessajee then answered, that for a small offence on that account was a severe punishment awarded; that he was a Zemindar, and sometimes committed faults. Ragoonath interposed, by observing to Jam Jessajee that he had been guilty of a great mistake in paying no attention to the Dewanee's friendly remonstrances.

Jam Jessajee, with great depression, declared that his death was at hand, and that his destiny, or a sincere friend, could only preserve him. "What course," also added Jam, "can I pursue, as every man that I require to go for the purpose of negotiation refuses to do so." In this manner he spoke a great deal. The substance of all Jam's observations are that he may be saved in this adversity.

Extract Letter to Captain J. R. Carnac, Resident at Baroda; 7th Dec. 1811.

1. I am directed by the Honourable the Governor in Council to acknowledge the receipt of your despatch, dated the 24th of last month; and the Honourable the Resident has laid before the Board the translation of the paper of information from Walla Kesrea, as received from you in a private letter of a subsequent date.

4. The Governor in Council regrets that you should have urged, at so early a period, the objects specified in the 4th and 5th Paragraphs of your letter to Jam Jessajee, the tenor of which is not calculated to conciliate his disposition; and that you did not limit your communication in respect to the primary motives of your mission, to the 2d and 3d Paragraphs, which contain strong and just grounds for our interposition.

Extract Bombay Political Consultations; 2d January 1812.

Extract Letter from Captain J. R. Carnac, Resident at Baroda; dated Camp at Porebunder, 22d December 1811.

Para. 3. I TAKE this occasion also to state to the Honourable the Governor in Council the reasons which prompted me to make the infringement of the engagements for abolishing Infanticide a component part of my letter to the Nugger chief, under date the 21st of November.

4. The abolishment of this inhuman practice in this country could not be accomplished until Lieutenant Colonel Walker became enabled to obtain the assent of Jam Jessajee, whose example was declared indispensable by the other Jahreja chiefs, for their concurrence.

5. On these grounds it appeared to me of some importance that the earliest notice should be taken of the acts of the Nugger chief in violation of his engagement; it was consistent with the prompt measures adopted by Lieutenant Colonel Walker with the Gondul chief in 1809; but the recognition of this deviation in the instance of Jam was not required, exclusively, as it affected the act itself, but principally to deter others from imitating it, either from the belief that we had deserted an object so strongly supported by every consideration of common humanity, or that we were unwilling to insist on the fulfilment of the stipulations with the most powerful chief in the country.

6. It also occurred to me that the introduction of any subjects for discussion at a more advanced period of my negotiation might create distrust in the mind of Jam Jessajee, (notoriously suspicious in his disposition) as to the limits of our demands. In submitting however this explanation, I am aware that the subsequent exposition of the hostility of Jam Jessajee to each of the demands contained in my address to him of the 21st November renders it superfluous, except in justification of my measures.

MINUTE.—The preceding letter being entirely explanatory does not seem to require any particular observations from Government additional to those which the subjects referred to have already drawn from them.

Extract Bombay Political Consultations, 16th January 1812.

Read the following Letter from the Resident at Baroda:

To Francis Warden, Esq. Chief Secretary to Government.

Sir,

I HAD the honour to communicate, in my letter bearing date the 22d ultimo, the deputation of Vakeels, by the chief of Noanugger, and the causes which prevented me from meeting them in the Guicawar camp. Having understood that I had taken my departure for Porebunder, these Vakeels no longer hesitated in coming forward, and actually reached this place on the evening of the day on which I arrived.

2. The intervention of inauspicious days was given in excuse for avoiding a meeting with me, until the 27th following; in the interim, however, their communications to my principal native agent betrayed an alteration in the sentiments of Jam Jessajee, effected, no doubt, by the determined course which it was now evident the Honourable Board would pursue.

3. On paying their visit, it was the wish of the parties that it should be considered complimentary; but, finding that they were charged with no letter from Jam, or provided with any powers beyond passive discussions of the litigated points, with ultimate reference to him, I was at a loss to devise any reasonable grounds for delay;

delay; nor did I feel disposed to show any extraordinary consideration to the agents of a chief whose misconduct has been so notoriously unbecoming. The real object was, perhaps, to await the arrival of the troops from the Presidency, and according to the extent of our means of coercion Jam Jessajee would prove himself submissive.

4. Under such impressions, therefore, I declined a visit for the purpose they had stated, and demanded the nature and objects of their mission. In reply, it was only in my power to obtain general assurances of the attachment and respect of their master to the Governments of the Guicawar and Honourable Company, and his desire to concede to any demand commensurate with his ability. In recapitulating to these Vakeels the just and moderate claims which had been preferred, forming a striking contrast to the madness and folly of their master, I required to be informed whether they were vested with powers to admit of immediate accession to the demands I had through various channels made known to their chief; adding to this pointed interrogation the resolution of my Government to enforce obedience by the troops assembling in the field, provided their chief persisted in his unjustifiable resistance.

5. I discovered that no definitive power had been granted to these persons. They made known to me the embarrassment of their situation, and the peril which attended their employment, if the result was not conformable to Jam's expectations: their desire was expressed to see the present misunderstanding brought to an amicable termination, with which view they solicited that two of the three deputed as Vakeels might be allowed to return to Noanugger, in which case no exertion of influence should be wanting to induce their master to follow a course more consistent with his interests, and fealty to the Guicawar government.

6. To this proposal I felt myself unable to make any objection, without an imputation of having abandoned the temperate course which I had professed throughout my intercourse with Jam Jessajee; the two persons therefore proceeded to Noanuggur the same evening.

7. It may be useful in this place to offer a few observations on the motives which could have induced the deputation of these Vakeels, possessed of no authority, and even incapacitated from giving a satisfactory explanation on any subject which called for our interference.

8. It may appear questionable whether any sincerity existed of coming to an accommodation until called for by necessity, and that this necessity would be measured by the force which might arrive to support my negotiations.

9. The intention of sending Vakeels is asserted in the enclosure to my despatch of the 19th ultimo; and taking into consideration the avowed incapacity of these persons to enter into any adjustment, the evasive view imputed to Jam seems confirmed, and that their appearance at Porebunder was directed to the object, exclusively, of ascertaining the extent of equipment now going forward. If such a conclusion, therefore, can be fairly admitted by inference from appearances, the conduct in this instance of Jam Jessajee adds to the catalogue of his offences, and establishes the necessity of reducing him to a condition of more respect and obedience.

10. The return yesterday of the two persons above mentioned from Noanuggur has enabled me to ascertain, through the medium of my native agent, that the natural timidity of the character of Jam has already began to operate; that instead of the determined and boasting demeanour which he has exhibited for some time past we must be prepared to witness his concurrence to our demands, dictated by no returning principle of rectitude, but from apprehension of the consequences of further opposition.

11. These indications may justly lead me to hold out some expectations to the Honourable Board that the objects of my mission to this country will now probably be obtained short of hostility, although the well-known want of faith, and systematic prevarication of Jam Jessajee, will urge me to place no confidence in his asseverations until the troops have reached a position in his neighbourhood, which will enable me promptly to chastise the remotest inclination to depart from his word.

12. Impressed, however, with the importance attending the complete humiliation of the chief of Noanuggur, from the experience which the Honourable Board has recently received of his defiance of the power of his superior Government, and judging, after a calm and deliberate reflection, that omitting to render a proper example on the present favourable opportunity may tend to increase the arrogance

and presumption of Jam Jessajee, I deem it a principle of my public duty respectfully to offer my suggestions, leaving it to the wisdom of the Honourable the Governor in Council to decide on the expediency and justice of their adoption. It would almost be superfluous to advert to the conduct which this chief has testified since my mission to this country, unless it was to prove that his respect for the power of the Company's Government has been denied in the most unequivocal language; without dwelling on particular instances, it may only be necessary to point out his disavowal of all the engagements contracted with the Company's Government by the agency of Lieutenant Colonel Walker; his unjustifiable cruelty and persecution to those persons who were a party to these engagements; and his extensive hostile preparations, not only directed to resist our intervention on the most disinterested grounds for the payment of the pecuniary demands of Kutch, but to support his general resistance to authority.

13. Added to these examples of insubordination, it is also proper to notice the false colour given to our interference, (the necessity of which was openly disclaimed) and the means he has taken in the surrounding country to form a regular and methodical opposition, on the plausible foundation that the British Government meditated schemes of conquest and ambition.

14. The insults which have been showered down on the Guicawar are no less influenced from the same causes that have prompted Jam Jessajee to venture on disrespect to the Company's Government.

15. The agents of our ally have been driven out of the Noanuggur country, loaded with obloquy, their servants have been seized by force and carried away, and without the existence of any reasonable cause. Jam laid waste his country with a view of molesting our progress, though conducted without an act of offence or hostility.

16. In relating, in these brief terms, the irregularities of this tributary of the Guicawar government, I have confined myself to those of the greatest enormity, wishing to relieve Government from the trouble of recapitulation in this place of the examples which have been given in my recent despatches.

17. That these evidences of insubordination will constitute strong grounds for reducing the means of Jam Jessajee to a condition becoming his situation as a tributary chief, I trust will appear conclusive to the mind of the Honourable the Governor in Council; but considerations of policy, and the future tranquillity of this country, may imperiously demand the exertion of authority, under the favourable circumstances afforded by the present respectable force commanded by Lieutenant Colonel Smith, which it may not prove in our power at all times to command with convenience.

18. The chief of Noanuggur has compelled the Company's Government to use force for the attainment of objects which are in no proportion to the reputation he will derive in bringing us to that extremity; the example he has shown will induce others to follow a similar course, and no object, however insignificant, will at length be obtained without the intervention of a body of troops. A signal instance of the impunity of resistance, in my humble apprehension, will be displayed, added to the inconveniences above mentioned, if the Honourable Board at this crisis feel satisfied with the accession of Jam Jessajee merely to the demands originally preferred.

19. The power of the Guicawar may be involved in the increased arrogance of the chieftain of Noanuggur, and the general influence among the chieftains in Kattywar, which our secession without any permanent punishment being inflicted for acts of decided disobedience and contumacy, will also become prejudicial to the interests of our ally, and the tranquillity of the country.

20. These important considerations prompt me, therefore, to submit, with every deference to the Honourable Board, whether expediency and justice do not require a limitation to the power of the chief of Noanuggur being now imposed under the commanding force assembled in this country, and the substitution, on the part of the Guicowar government, of a wholesome control and superintendence, to obviate the evils we have experienced in our present intercourse with its tributary state.

21. To what extent this limitation should be carried to ensure the objects in view the Honourable Board will no doubt determine; but it becomes, at the same time, my duty to observe, that the measure, if executed with the certainty of permanent advantage, will not, in every probability, be accomplished without involving hostility,

and

and might eventually lead to the subjugation of Noanuggur; consequences which, perhaps, will ever be inseparable with any attempt to curb a chieftain whose disposition has betrayed too fully that his hostility to his superior government would be renewed on any favourable occasion afforded in times of greater difficulty and moment.

I have, &c.

Camp at Porebunder, 7th January 1812. (signed) *J. R. Carnac,* Resident at Baroda.

MINUTE of the GOVERNMENT.

THE prominent features of our policy in our connection with the Guicowar State, as far as relates to our interference in ameliorating the disordered state of Kattywar, appear to have been to impose restraints upon the tyrannical and unprincipled habits of its chiefs, to protect the weak from being wronged and oppressed by the strong, and to establish such an impression of the disinterestedness and integrity of the intentions of the British Government in these respects, as should supersede the necessity of our having recourse to chargeable military expeditions in the attainment of any reasonable measures that may be deemed indispensable to the general prosperity of the country, to the equipment of which the sovereign authority has been so repeatedly compelled to resort from the false and criminal sense of honour of a contumacious chieftain, whose arrogance, if not seasonably and efficiently curbed, would only tend to perpetuate those evils and disorders of which the late administration has commenced the reformation with such beneficial effect.

We have already afforded to the states of Kattywar the most decisive proofs of the firm determination of the British Government, as the ally of the Guicawar, to establish and maintain the principles of subordination and obedience to legitimate authority; and it is obviously indispensable to the permanency of those salutary impressions which this Government has so successfully introduced, not to tolerate in any chieftain an unprovoked and insulting defiance to our authority, and a threatened resistance to just interposition of our mediation, least of all to that which we were pledged to afford, as having the general prosperity of the country exclusively for its object, and in the prosecution of which we had studiously and anxiously endeavoured to demonstrate the pacific and entirely disinterested nature of our views. The manifestation of a passive or temporizing line of conduct under such provocations would not only confirm the arrogant in insubordination, but also encourage the more moderate and obedient to similar acts of disloyalty.

At the earliest period of our entering upon the amelioration of Kattywar it was a predetermined course of the policy of the Government to enforce the final object of the introduction of a permanent system of good order and government in that distracted country, by carrying on hostilities against the chieftain whose conduct might provoke a resort to so extreme an alternative.

In reviewing the former course of this Government's proceedings, the chief of Noanuggur will be found to have proved the only material obstacle to the success of these arrangements which the Honourable Company, in conjunction with the Guicawar, had undertaken to introduce into the Peninsula of Guzerat; and Colonel Walker's despatches, dated the 20th and 28th of November 1807, and 25th January and 15th March 1808, developed, in a forcible point of view, the unprincipled character of this chieftain, possessed of no right or title whatever to the territories over which he tyrannizes, to which he had been advanced contrary to every principle that regulates the line of succession among the Jahreja chiefs. He has yet, notwithstanding the illegitimacy of his dynasty, which ought to have induced some degree of moderation in his acts, been distinguished by those acts of cruelty and oppression, by a spirit of encroachment on his neighbours, that have kept the country in a state of inquietude and alarm, and rendered them all inimical to his authority. He would appear to be at enmity and at open hostility with almost the whole of his Byad, who are fugitives from the country, including his brother, who has been long indebted to the liberality of the Guicawar government for his maintenance and support, all of whom preferred repeated and earnest applications to Colonel Walker, when in Kattywar in 1807, for permission to join his detachment with a numerous body of armed men, for the purpose of being led against Noanuggur, which they proposed to reduce. These offers were, however, declined by Colonel Walker,

Walker, whose policy seems to have been dictated by the wise precaution of introducing reforms gradually at the commencement of our interposition, leaving it to a fitter opportunity to accomplish objects connected with the restraint or chastisement of any chieftain whose character or conduct might challenge any exemplary mark of our displeasure: with these preliminary observations the Board proceed to review the recent conduct of Jam Jessajee, of Noanuggur.

The objects with which the Resident at Baroda, in conjunction with the Guicawar authority, have recently entered Kattywar, are fully described in our despatch to the Supreme Government, dated the 6th November, as having principally in view the consolidation of the interests of Jam Jessajee, by the equitable adjustment of claims, on the plea of which Futteh Mahomed of Kutch had so repeatedly invaded the territory of Kattywar. These disinterested intentions have been opposed by Jam Jessajee by an unjustifiable resort to measures of hostility that has compelled this Government to equip a force for the purpose of coercing the chieftain in question into a just sense of his duty and allegiance.

Independently of these offensive preparations, and of the instances of culpable irregularity and contumacy chargeable to Jam Jessajee, the hostile attitude of opposition in which he now stands, and the language of defiance which he has on every late occasion used, render it, in the deliberate opinion of this Government, obligatory upon it to depart from the limited concessions which constituted the original objects of our interposition for the purpose of requiring, in addition to his acquiescence, in such an arrangement as shall deprive him of the means of disturbing in future the general tranquillity of Kattywar, and afford, at the same time, to the other chieftains of the Peninsula, an impressive and salutary proof of our determination to uphold those principles of subordination and obedience which have constituted the sole and legitimate objects of our connection with the Guicawar state. We have advanced too far and too successfully in the great, the salutary, and beneficent work of reform, to justify the manifestation, at the present crisis, of any relaxation in that vigorous system of control which has heretofore characterized our interposition in organizing that rude and uncivilized country.

It is justly observed by Lieutenant Colonel Walker, "that the stability of the arrangements which the Honourable Company and the Guicawar government are desirous of establishing in Kattywar, must at all times, in a great measure, depend on the care taken to afford protection against violence and oppression, and especially to oblige the chiefs to respect the customs and laws which are in favour of public order or private security. If this is neglected at any time, the country must be expected to relapse into a state of anarchy, and to exhibit a scene of devastation.

Under the fullest conviction of the truth of that remark, and under the influence of an equally firm persuasion, that the adoption of any temporizing measures towards Jam Jessajee, under the disposition which he has evinced, and the disreputable sentiments which he has expressed, and endeavoured to disseminate against the British Government, would inevitably lead to the evils preluded by Lieutenant Colonel Walker, the Government feels itself called upon to avail itself of the efficient and respectable force at its immediate command, and of the general state of tranquillity that pervades the British dominions, to deprive the chieftain in question of all power to gratify his contumacious and insubordinate disposition at any future period, when we may not probably have an opportunity, in all respects so eligible and convenient to interpose our authority for that purpose.

Impressed, therefore, with a persuasion of the policy and expediency of reducing Jam Jessajee to a condition more becoming his situation as a tributary chief, the Governor in Council has no hesitation in authorizing the Resident at Baroda to require from the chief of Nowanugger, under the acquiescence of the Guicowar government, the following concessions: viz.

That he will implicitly abide by the result of the arbitration of the claims of Futteh Mahommed: That he will disband the foreign levies in his service after discharging any arrears of pay that may be due to them, and engage to depend in future upon the Guicowar state for protection and security, the extension of which, on all just occasions, will be guaranteed by the British Government: That he will defray the expense of the force which the British and the Guicowar Governments have been compelled, by his unjustifiable conduct, reluctantly to equip, and whatever other pecuniary demands the Guicowar may possess against him, subject to the arbitration of the Resident at Baroda:

That he will restore to the Dherole family the Talooka of Surruffdar, which he wrested from them about ten years ago:

That

That he relieve the Guicowar Government from the future charge of maintaining his brother Suttojee, by making an adequate provision for that purpose; and, lastly, that he inflict a signal and exemplary punishment on the authors of the cruel attack on Lieutenant Knight, and assistant surgeon James Orton.

There may be some minor arrangements which Captain Carnac's local experience may probably suggest as advisable to be adopted, and it would, however, be gratifying to Government to be informed of the protection and maintenance enjoyed by the principal Byauds, who were Burwatties against Jam when Colonel Walker's detachment entered the division of Hallaur in the year 1808, namely, the chiefs of Jallia, of Mokana, of Kersera, of Kerone, of Amrun, and of others of less importance, and of the Charons whom Jam had deprived of the villages granted for their support by his forefathers. Among these Jallia merits primary consideration for the services he rendered as a guide to the British detachment on its marches in that country. For those services it is not improbable but that the chief of Jallia may have continued to experience the resentment of Jam; should he be on that account labouring under the oppression of Jam, or a fugitive from his country, it is but an act of common justice that he in particular should be restored to his rights, and his security guaranteed for the future: a similar protection should be required for Nanjee, Jemahdaur, whose exemplary conduct is described in your despatch, dated the 15th of December, against the cruel resentment of Jam Jessajee.

In preferring the pecuniary demands prescribed in these instructions the Governor in Council is not aware that they will exceed the ability of Jam Jessajee to comply with them: his parsimonious habits have enabled him to accumulate treasure sufficient, probably, for the purpose, particularly when a reasonable period of time is allowed for the discharge of these expenses by periodical instalments, which, as should be pressed upon his consideration, will increase, the longer he withholds his acquiescence.

The protection to be required in favour of the Berwattia chieftains who are obnoxious to Jam alone, and who, as far as the Governor in Council is informed, are not chargeable with any act that can justify the exercise of a tyranny so oppressive; and who would therefore seem to be just objects of consideration with the sovereign state, must exhibit an undoubted proof of the dependence that may be placed on the guardianship of the British influence; at the same time that their reinstatement in their rights will establish a powerful confederacy in the Peninsula, upon whose support we may at all times reasonably rely; whilst, in respect to the cession of Surruffdar, it may be remarked that the family of Dherole is next in rank and priority of establishment to Nowanugger; but it has lost more of its possessions by the encroachment of Jam, and the remainder has only been secured by the interference of the Guicowar government. The restoration of this unjust usurpation, therefore, to its legitimate ruler, cannot fail to be universally recognized as an act of common justice to the Dherole family.

The Governor in Council is extremely solicitous to persevere in the efforts already made for the attainment of the humane and beneficial object of extirpating the horrid practice of female Infanticide from Kattywar. The disavowal of Jam Jessajee of his engagements for that, and for the other purposes for which he had afforded security, is an indisputable indication of the unprincipled character of that chieftain, as described in the following emphatic terms by Colonel Walker: "The character of this chief exhibits an extraordinary contrast of great arrogance and extreme submission, of insolence and timidity; and the treachery and cruelty of Jam are only restrained by the cowardice of his disposition."

It should also be borne in mind that the prejudices and sentiments of the country have stamped the efficacy of the Fael Zamine security in a very remarkable degree, by attaching to it the necessity of the most scrupulous observance; and any flagrant breach of that obligation is calculated to deprive the party so transgressing of every confidence, and to *justify a resort to every measure of severity.* Captain Carnac's remonstrances against Jam's disregard of the obligations of such a security cannot therefore be too strongly nor too publicly urged, nor his breach of faith in that respect too widely promulgated. It is fortunate that this degree of veneration for the Fael Zamine should obtain among so uncivilized and untractable a race of men as inhabit Kattywar, and the adjoining territory of Kamandel. The suppression of piracy, and the subjugation of the insubordinate and disorderly habits of the chieftains of Kattywar have all been maintained by the force of that simple obligation; and it is therefore most essential that the sacred regard with which it is viewed should be upheld by the British Government; since, if it tolerate the breach

PART III. Rajpoots, 1808—1820.

of an engagement so universally esteemed in a chief of such rank and power as Jam Jessajee, the whole claim of the security that has been established will be dissolved, and an opinion created of the invalidity of an instrument that happily operates so powerfully upon the minds of those rude classes of men, the evil consequences of which cannot be anticipated. Faithful to its own engagements, it is peculiarly incumbent on the British Government to maintain the validity of an obligation of this description.

For the attainment of these several objects the Resident at Baroda is fully empowered to apply the force at his command. He will not however resort to hostility until every effort at negotiation shall have entirely failed; when he shall have made known these demands to Jam Jessajee, Captain Carnac will explain in the most candid and explicit manner, to the chieftains or their vakeels who may be in his camp, the extent of our expectations, and the motives by which they have been dictated. Should any of them be deemed unreasonable, and of a nature utterly beyond the power of Jam Jessajee to concede, by any chieftain whose opinion may be entitled to respect and deference, the Resident at Baroda will modify their purport or extent. Such an appeal to the sentiments of the leading chiefs of the country cannot fail to prove gratifying to themselves, and to promote a conviction of the sincerity and integrity of our views.

[*Captain Carnac written to accordingly, the* 16*th of January* 1812.]

Extract Bombay Political Consultations, 12th February 1812.

Extracts from a Letter from J. R. Carnac, Esq. Resident at Baroda; dated Camp at Gope, 31st January 1812.

Para. 1. In continuation of the subject of my communication with the Vakeels from Noanuggur, reported in my despatches of the 27th December and 7th instant, I have now the honour to acquaint you, for the information of the Honourable the Governor in Council, that immediately on the arrival of the principal part of the detachment commanded by Lieutenant Colonel Smith, the agents of Jam Jessajee, expressed an earnest desire of conferring with me, to which I did not at that time deem it advisable to consent, but concurred in their meeting Lieutenant Macmurdo, attached to the Residency, and my principal native agent, Gungather Shastry, for the purpose of receiving their proposals under the additional stipulation to those previously made by me, that the expenses to which the British and Guicowar Governments had been exposed by the equipment of their respective forces, should be defrayed by the chieftain of Noanuggur, on whose account they had taken place.

Enclosure, N° 1.

2. The result of Lieutenant Macmurdo's interview with the Vakeels will be found in the accompanying paper drawn out by that gentleman, and it did not surprize me that every concession was offered on the part of Jam Jessajee to the demands which had now been presented, although I was fully prepared for the observation of the Vakeels that their consent could not be considered definitive without further appeal to their master.

3. My distrust of Jam Jessajee, founded on experience during my present mission, and a previous acquaintance with his character, by no means encouraged me to hope for sincerity until the approach of the detachment to the neighbourhood of Noanuggur exacted it.

p. 295. N° 6.

Para. 12. Conformably with the instructions of the Honourable Board I have presented to the Vakeels, with the sanction of the Guicowar Government, a translate of the accompanying articles, which contain the stipulations authorized in your letter of the 16th instant, and other demands of minor importance.

p. 299.

Para. 20. Sufficient evidence has already been given that no common engagements can possibly restrain a chief whose moral character has been corrupt in every relation of life, his public faith notoriously implicated; and his infidelity has even extended to the individual (Najee, Jemadar) who was the direct instrument of his accession to his power and possessions; to recur therefore to the former usage is adopting a system hitherto replete with disappointment, while it leaves Jam Jessajee restrained only by those forms which he has treated with neglect and contempt.

Enclosure,

Enclosure N° 1, in Captain Carnac's Letter.

Memorandum of a Conversation with the Vakeels of Noanuggur, in the presence of Lieutenant Macmurdo and Ghungadher Shastry Putverdshun. p. 301.

(Extract.) p. 303.

The Vakeels were then asked respecting the Infanticide, and replied that neither Jam, nor any of his respectable Rajpoots, had had daughters, but that they would give good security in future.

Enclosure N° 6, in Captain Carnac's Letter. p. 317.

Memorandum delivered to Gujoo Jhallo, on the part of Jam Jessajee, by Captain J. R. Carnac, Resident, dated Camp at Gope, 30th January 1812.

(Extract.) - 318.

3. You entered into certain engagements with Colonel Walker not to commit Infanticide, but when a mehta of the Guicawar government went for the purpose of making inquiries on the subject, you did not permit him even to enter your city, and insulted the letter of Government; satisfaction will be required by both Governments, that such conduct will never occur in future, and a fine will be required for the past.

Extract Bombay Political Consultations, 9th March 1812.

Extracts of a Letter from J. R. Carnac, Resident at Baroda, to Mr. Chief Secretary Warden, 27th February 1812.

1. I have the honour to detail my proceedings with the Chieftain of Noanuggur, antecedent to the measure of advancing against that Fort with this detachment, as reported in my address of *yesterday*'s date, and in the sequel of the despatch to specify the terms on which I have been induced to consent to a settlement with Jam Jessajee, without resorting to the last extremity of an assault on his capital.

2. Conformably with the notification stated in the 12th paragraph of my letter of the 31st ultimo, of the period granted to the Vakeel of Noanuggur to return with the answers of his master to the demands of Government, I received from this person a letter, with a separate paper, styled the replies of Jam to the proposals in question.

3. In transmitting copies and translates of these papers, I have only to remark, that the equivocation of Jam Jessagee in his answers to many of the demands preferred against him, and his total evasion of those of greater moment, determined me to lose no time in requesting Lieutenant Colonel Smith to advance; previously desiring the Vakeel Gurjoo Jhalla to return and apprize his chief of my resolution to coerce the objects of the British and Guicawar Governments, provided every other course failed of success.

17. After ground had been occupied for the batteries, I received a verbal message from Jam through a Gossain, requesting that Sunderjee Sewjee might be immediately sent to him. It is needless to say that the manner of making this request determined me to deny compliance, adding, that if he (Jam) felt interested in communicating with Sunderjee, or other persons belonging to my service, I should have no objection, on a proper application in writing, to admit of his attending him for that purpose. 456. 9.

18. The answer produced in a few hours, a letter from him to the effect of his message, and Sunderjee accordingly proceeded with a draft of the articles, which were considered by the Guicowar Government and myself indispensable from the extreme contumacy of Jam. A translate of these conditions is herewith enclosed, and it will be perceived that four additional concessions, to those formerly required, were included: viz. an augmentation of tribute to his Highness the Guicowar; the cession of Surryah Bunder to the same power; a pecuniary payment for the commencement of hostility; and the destruction of the fort of Moorpoor. The forward state of preparation for an assault of the town was made known to me by Lieutenant Colonel Smith on the evening of the 23d; and wishing in every stage to conform 5/

to the spirit of moderation which had pervaded under the orders of Government, the whole course of my communications, I addressed Jam for the last time to apprize him of his danger. This measure, and the information which I caused to be sent to Sunderjee, of my resolution to proceed to the last extremity, unless Jam Jussajee gave an unqualified assent to all the demands preferred by his agency, I have every reason to believe produced the most desirable effects.

19. The articles were subscribed to without any reservation, and Sunderjee attended at my tents at one in the morning of the 24th, with Ragoonathjee, mehta, and Susrajee. These persons having given themselves as security for the performance of all stipulations, the arrangements for assault in the morning were countermanded; and in the course of the day our batteries were withdrawn.

462. 26. I now beg leave to submit, for the information of the Honourable the Governor in Council, copies and translates of the several deeds which have fol-
7/ lowed a settlement of Noanuggur, and to proceed to offer such remarks as may tend to elucidate the motives which influenced me in affording my acquiescence to the demands preferred against the chieftain of Noanuggur, beyond those detailed in my instructions from Government of the 31st ultimo.

466. 33. Before I conclude I feel it necessary to offer a few observations in explana-
8. tion of the protracted negotiation which has taken place since the advance of the detachment from Porebunder.

34. It was an object of great utility that the country at large should be persuaded that the British Government, in the measure it was adopting, were actuated only by the desire of fulfilling a public engagement To this desirable end, next to the moderation and justice of our claims, nothing appeared better calculated than that our progress should give abundant time for reflection.

35. I was solicitous, on other considerations, to avoid precipitation when supported by no existing emergency; a state of hostility at an early stage might have led to the assault of Noanuggur, and the reduction of the power of its chieftain; the former would not have been necessary for our views, and the effects would have been dreadful to humanity, from the multitude of inhabitants who had resorted to the place, and the custom of the Rajpoots, in such an issue, to massacre and exterminate their women, children and servants.

36. The consequences also which might attend such an event were worthy of serious consideration; a country desolated and liable to be disturbed with the partizans of its chief; the probable task of reducing afterwards other strong holds, and being drawn into operations extensive and inconvenient; the absence of all revenue, or present means of satisfying the claims now obtained for the British and Kutch Governments; and, lastly, the impolicy of the measure, powerfully stamped on my mind the necessity of not overlooking any opportunity, whether favourable in a remote or immediate degree, to escape events of such magnitude. I cannot refrain under such impression from congratulating the Honourable Board on the issue which has now been attained, presuming on its having combined both the honour and interests of the coalesced Governments.

Enclosure N° 2, in Captain Carnac's Letter.

470. Extract Memorandum brought by Gujgoo Jhalla, from Jam Jessajee, in reply to the Kulumbundy sent for his acceptance from Ghope, dated Maugwud 9th, 5th February 1812.

471. 3. You wrote respecting the Infanticide, no person has stepped beyond the agreement made formerly with Colonel Walker, nor will there be any difference.

Enclosure N° 5, in Captain Carnac's Letter.

478. Extract Memorandum of Articles sent with Soonderjee Sewjee, of Noanuggur, on the 23d February 1812, at noon, for the acceptance of Jam Jessajee.

479. 9. A fine of 5,000 Rupees to be paid for a breach of the Infanticide engagements, and Bhat Charon security given to prevent Infanticide in Nuggur and its dependencies.

Enclosure,

Enclosure, N° 7, in Captain Carnac's Letter.

Translation of a Deed executed by Guduee Walla Khema Kesria, Phalgoon Wud 2d, 29th February 1812.

491.
4.

In the year 1864, 1807, A. D. It was agreed that no Jahrejahs should kill their female infants. I agree to pay 5,000 Sicca Rupees, the amount of fine imposed on Jam Jussajee to this day. Agreeably to the following Kist.

1st Kist, 2,500 Rupees,	2d Kist, 2,500 Rupees,
Wiesach Wud 2d, 1868.	Asarwud 2d, 1868.
May 1812.	July 1812.

1 per cent per month shall be paid if the Kists should be over-run.

(signed) *Gudvee Walla Khema, Muttoo*
y his mark.

Translation of a deed executed by Jam Jessajee of Noanuggur with the Government of Shreemunt Ray Shre Sena Khas Khiel Shumshare, Bahadoor, and the Honourable Company. Phalgoon Sud 13th, 1868, 25th February 1812.

It has been a practice among the Jahrejahs of my caste not to permit any female infants to live. The two Sircars have pointed out to me the true Hindoo religion, and that the Bhremia Wymurt Pooran declared it to be a horrid crime, and that killing an infant is the same as killing a Brahmin, and also that the murder of a woman is equal to that of 100 Brahmins.

In this case both the murder of an infant and woman occur, for which crime the perpetrator will receive as many punishments as there are hairs on the woman's body, and will be born a decrepit leper in the next transmigration. The Sircar in the year 1864, 1807, having explained this to me, I agreed not to commit this crime, or to allow it in my Byaud, and passed a writing to that effect.

I did not give proper information to the Sircar's mehta, who came to inquire into the business, on which account I again engage to Government that neither myself, descendants, or Byaud, will commit this act, and if we should we are guilty before the Sircar. If I know of any of my caste having committed this act, I will turn him out of the caste, and answer to Government as they may choose.

I also give Bharoot Merroo, metah, of Veerumgaum, and Bharot Ramdass, nuttoo, of Julsun, as securities for the above.

(signed) *Jam Jussajee Muttoo.*

We, Murroo, metta, Bharot, of Veerumgaum, and Ramdass, nuttoo, of Julsun, also engage to answer the above with our persons.

(signed) *Bharot Merroo, metta* } Muttoo.
(signed) *Bharot Ramdass, nuttoo* } Muttoo.

Resolution of Government.

The Governor in Council having already expressed his favourable sentiments of the ability with which the military operations against Noanuggur have been conducted, it is only necessary to add, in reference to the remarks of the Resident, upon the fortunate issue of the expedition, that their important results in every point of view, but above all in the effects that have followed from the moderation of our arms, in the preservation of the lives of so many of its innocent inhabitants, are fully appreciated by the Government, which has contemplated moreover, with a considerable degree of confidence and satisfaction, the prudence, perseverance, and judgment which Captain Carnac has from the first displayed in the immediate control of the measures that have led to so desirable an issue.

501.
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PART III.
Rajpoots,
1808—1820.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Governor in Council of Bombay to the Court of Directors; dated 22d August 1815.

Letter from the Court, dated 4th Nov. 1814.
(18) The Court's anxiety to know whether our endeavours to extirpate the practice of female Infanticide in the province of Cutch have been crowned with success.

Para. 43. THE events which have recently occurred in the province of Kutch, and led to the termination of all intercourse with that government, has deprived us of the means of encouraging the native chiefs in an adherence to their laudable resolution to abandon the inhuman practice of female Infanticide.

44. We have, however, called on the Resident at Baroda to ascertain and report whether the practice has been discontinued wholly or in part in Kutch, and whether it has entirely ceased within the province of Kattywar.

Extract from a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor in Council of Bombay; dated 15th March 1816.

Political Letter, 30th August - 1809, p. 6.
D° - D° 29th D° - - 1810, p. 27.
Public - D° 26th October — p. 5.
Political D° 4th November 1814, p. 18.

Para. 2. HAVING had occasion, in our despatches noted in the margin, to speak in terms of high approbation of the measures which were in progress for putting an end to the horrid practice among the chiefs in the Kattywar districts, of destroying their female infants, and particularly in respect to the measures pursued by Lieutenant Colonel Walker, which had been so far successful towards the accomplishment of this humane object as to afford a prospect of completely extirpating from the Peninsula of Guzerat a custom that has so long prevailed to the disgrace of humanity, we were concerned to observe, by the 43d and 44th Paragraphs of your political despatch of the 22d August 1815, that the events which have recently occurred in the province of Kutch, and which led to the termination of all intercourse with that government, have deprived you of the means of encouraging the native chiefs in an adherence to the laudable resolution of abandoning the inhuman practice of female Infanticide; but that you had called on the Resident at Baroda to ascertain and report whether the practice has been discontinued wholly or in part in Kutch, and whether it has entirely ceased within the province of Kattywar. Most sincerely do we wish that that report may prove satisfactory; and we must again enjoin you, in the most serious and earnest manner, to be unremitting in your endeavours to accomplish this humane object in the countries wherever the British influence can be felt or exerted.

POLITICAL DEPARTMENT.

To the Honourable the Court of Directors for Affairs of the Honourable United Company of Merchants of England trading to the East Indies, London.

Honourable Sirs,

Para. 1. WE had last the honour of addressing your Honourable Court on the 6th of this month; since that date we have received your letter of the 15th of March, noticing the communication made in our despatch of the 22d of August last, wherein we observed that the termination of all intercourse with the government of Kutch had deprived us of the means of encouraging the native chiefs in an adherence to the laudable resolution of abandoning the inhuman practice of female Infanticide; expressing a sincere wish that the report we had called on the Resident at Baroda to make, whether the practice had been discontinued wholly or in part in Kutch, and entirely in the province of Kattywar, would prove satisfactory; and enjoining us at the same time, in the most serious and earnest manner, to be unremitting in our endeavours to accomplish this humane object in the countries wherever the British influence can be felt or exerted.

Dated the 15th November 1815, Para. 23.
See copy sent to the Honourable Court in the 80th Para. of our Despatch, dated the 24th February 1816.

2. IN our instructions to Captain Carnac on the occasion of renewing our negotiations with the state of Kutch, your Honourable Court will observe we apprized that officer, that "the suppression of female Infanticide was, as he was aware, an

an object, for the accomplishment of which the British Government was extremely solicitous; and that the late Futteh Mahomed having pledged himself to promote the entire suppression of that horrid practice, we trusted that Lieutenant Mac Murdo would feel no difficulty in obtaining an obligation from the Rao to use his influence in prohibiting so unnatural and so inhuman a practice."

3. Captain Mac Murdo has not yet acted upon that part of his instructions, having, in a private letter to our chief secretary, dated the 22d of January last, explained that " he could not touch on Infanticide just now; it would have needlessly irritated and alarmed the Jahrejas, and we shall have time to go to work slowly and methodically with greater prospect of success."

4. We have only within these few days received Captain Carnac's reply to our reference of the 22d of July 1815, which has been noticed by your Honourable Court, a copy of which, and of our chief secretary's letter in answer thereto, we have the honour of forwarding for your information.

5. The impaired power of the Rao, and the internal revolutions in Kutch, Captain Carnac states, have been made a pretext for paying no attention to the execution of our wishes; and under these untoward circumstances we have not been enabled to carry our views for the abolition of female Infanticide in that province beyond measures of representation; and now that we have obtained a political establishment in Kutch we fear it may require no slight degree of exertions before any sure progress be made in the success of our object. Captain Mac Murdo's attention, however, has been directed to the impressive injunctions of your Honourable Court; and as we have directed periodical reports to be submitted to us of the success of our exertions, we entertain a hope that by the vigilant and persevering efforts which will be bestowed on this interesting subject, this humane object will be ultimately accomplished.

6. Although no evidence has been afforded of any Jahrejah having destroyed his offspring since his engagements to abandon the practice were formed, still as the preservation of only fifteen females can be vouched for, the disparity of the number is very great, according to the ordinary progress of population, and seems to prove that female Infanticide has not been entirely eradicated within the Peninsula of Kattywar.

7. Captain Carnac has brought to our notice the Rajah of Moorvie as a chieftain who has set an example of an adherence to his engagement. He has now two daughters, who will shortly be offered in marriage; and submitted to us, " that nothing would better conduce to the suppression of infanticide in this part of India, or be considered as a more honourable proof of the regard of the British Government to the Rajah than the nuptials of his daughters being conducted at the public expense;" an expense which may be eventually reimbursed from the fines which may be imposed on any infraction of the infanticide engagements.

8. Captain Ballantine has also noticed, that as " the means of detection must of course be by clandestine intercourse with the parties and surrounding inhabitants, and to which ends persons so deputed must remain for some time on the spot, Guzerattee mehtas, or writers, are the proper persons to be employed on this duty; that they were employed by the native government in these duties heretofore, and that the present number to be selected for this important duty should not be less than five, at 50 rupees per month each, or 250 rupees per mensem on the whole."

9. From our instructions to Captain Carnac your Honourable Court will learn the grounds of the objectious we entertain to establish a precedent which may lead to the incurrence of expense on the celebration of the marriage of other daughters of the Jahrejahs of Kattywar. We have, however, called upon Captain Carnac to report what would be the amount of the expenses attending the marriage of persons of this class, and should your Honourable Court be disposed to mark this example on the part of the Rajah of Moorvie of a laudable adherence to his engagement, by the extension of your munificence in the grant of a present in this particular instance, the effect will, we conceive, be more beneficially operative, as emanating from your high authority, than if the measure had been sanctioned by us, a power which we should feel reluctance in exercising at any time under the strict and repeated injunctions which we have received for the observance of every degree of economy in the

public expenditure. Your decision on the proposed establishment, should we be unable to maintain an effective control without it, would also prove acceptable to us.

We have the honour to be, with the greatest respect,
Honourable Sirs,
Your most obedient and faithful humble servants,

(signed) *Evan Nepean,*
M. Nightingall, L. G.
Geo. Brown.
J. Elphinston.

Bombay Castle, 16th August 1816.

Extract Bombay Political Consultations, 26th July 1815.

Resumed consideration of the letter from the Honourable the Court of Directors, dated the 4th of November 1814.

18. The Court's anxiety to know whether our endeavours to extirpate the practice of female Infanticide in the province of Cutch have been crowned with success.

The events which have recently occurred in the province of Cutch, and led to the termination of all intercourse with that government, has deprived us of the means of encouraging the native chiefs in an adherence to their laudable resolutions to abandon the inhuman practice of female Infanticide.

A copy of the 18th paragraph is however to be forwarded to the Resident at Baroda, with directions to ascertain and report whether the practice has been discontinued wholly or in part in Cutch, the Governor in Council concluding that it has entirely ceased within the province of Kattywar.

Extract Bombay Secret Consultations, 15th November 1815.

Extract of a Letter from Mr. Chief Secretary Warden to Captain J. R. Carnac, Resident at Baroda, dated 15th November 1815.

Para. 23. The suppression of female Infanticide is, as you have often been apprized, an object for the accomplishment of which the British Government is extremely solicitous, and the late Futteh Mahomed having pledged himself to promote the entire suppression of that horrid practice, the Governor in Council trusts that Lieutenant Mac Murdo will feel no difficulty in obtaining an obligation from the Rao to use his influence in prohibiting so unnatural and so inhuman a custom.

Extract, Bombay Political Consultations; 16th August 1816.

Read a Despatch from the Honourable the Court of Directors, dated the 15th March.

Read also the following Letter from the Resident at Baroda to Mr. Chief Secretary Warden, dated 18 July with Enclosure.

Sir,

In reference to the third paragraph of your letter, dated 22d July, enclosing copy of the 18th Para. of a despatch from the Honourable the Court of Directors on the subject of female Infanticide, I have the honour to report, in pursuance of the orders of the Right Honourable the Governor in Council, that the abolition of this inhuman practice in Kutch has not been accomplished.

2. The urgent representations to that government during the life of Futteh Mahomed, and our subsequent intercourse with his highness Rao Raidhum and his ministers, were attended by no effect; in the first case, from a declaration, that an interference with the religious prejudices of the country was incompatible with the situation of Futteh Mahomed, and latterly the impaired power of the Rao, and the internal revolutions in Kutch, have been made a pretext for paying no attention to the execution of our wishes.

3. Circumstances

3. Circumstances have not enabled us therefore to carry our views for the abolition of female Infanticide in Kutch beyond the measure of representation; and considering that the prejudice which tolerates this atrocious practice is interwoven with the conceived notions of honour of families of Jahrejah origin, it could not be expected until our influence was established that female Infanticide could be suppressed.

4. It may require also considerable exertions and discretion, now that we have obtained a political establishment in Kutch, before any sure progress is made in the success of our object. In the customs of the natives of India, but especially in their religious feelings, any spirit of reform must be introduced by taking advantage of occasional opportunities to offer advice or gentle remonstrance, and not by inculcating innovations or changes from the imposing appearance of our power. This principle is well understood by Captain Mac Murdo; and under the instructions of Government, that gentleman will doubtless have the happiness of exhibiting the preservation of the lives of female Jahrejah children without offending the prejudices of that tribe, or exciting undue suspicions of the motives of our interference.

5. I should have been happy to announce that female Infanticide was entirely eradicated from the Peninsula of Kattywar. Although there has lately been no evidence afforded to me, either by my assistant, or the Guicawar local authority, of any Jahrejah having destroyed his offspring since the accession to the engagements by the means of Colonel Walker, I have been disappointed in the result of the statement of those children who have been reported as preserved. The accompanying letter from Captain Ballantine seems to vouch only for fifteen, the disparity of which number is very great according to the ordinary progress of population. 1.

6. I am persuaded, however, that there could have been no want of exertion in the public officers in Kattywar for ascertaining those persons who may have departed from their engagements. The difficulty of discovery, by the interspersed state of the Jahrejahs over a considerable tract of country, and the pervading principle among these people not to betray the practice which their own prejudices approved, will account for the continuance of female Infanticide in defiance of any public obligations for its suppression.

7. It is important that our humane endeavours have preserved some victims, and that the act is not now considered disgraceful to the families which have given this laudable example. The general adoption of the practice among the Jahrejahs extenuated the crime, and apologized for this violent perversion of the instinctive feelings of human nature, but as children are now preserved, it is natural to believe that the Jahrejahs must gradually return to the influence of those natural feelings which are the best security for the success of our interference.

8. Among those who have given the example, the Right Honourable the Governor in Council is aware that the Rajah of Moorvee is included. He has now two daughters, who will shortly be offered in marriage; and I submit, with great deference, that nothing would better conduce to the suppression of Infanticide in this part of India, or be considered a more honourable proof of the regard of the British Government to the Rajah, than the nuptials of his daughters being conducted at the public expense.

9. With a view of relieving us from the charge, I would propose that Captain Ballantine should be sedulous in his inquiries after those Jahrejahs who may have sacrificed their female children subsequent to their engagements, and that he exact a pecuniary fine, conformably to the penalty prescribed when those engagements were contracted. I would also propose that the means to be given to the Rajah of Moorvee should not be delayed until we have realized the fines from the delinquent Jahrejahs, but that he is apprized immediately of the intention of the Company's Government to perform at its own expense the nuptials of his daughters, in a manner consistent with the honour of the family.

Baroda,
18th July 1816.

I have, &c.
(signed) *J. R. Carnac*, Resident.

(1.)—Captain J. R. Carnac, Resident, Baroda.

Sir,

1. I HAVE the honour to acknowledge the receipt of your separate letters of the 24th August 1815, and 29th April last, on the subject of Infanticide; your first accompanying an extract from Government, with an annexed paragraph from the Honourable the Court of Directors on this interesting subject, and your second directing, in reference to that letter, the most active attention, such as to interpose an entire abolition of that dreadful practice.

2. When in Bombay with you in April 1814, to the best of my recollection, I had the satisfaction to furnish you with a memorandum which contained a list of fifteen children saved to the community under the humane and benevolent interposition of the Honourable Company's measures, since when it is within your knowledge that the country of Kattywar has been in such a state of general anarchy and confusion as to entirely preclude an uninterrupted search into the domestic concerns of any of the principal Jahrejah chiefs more or less connected with these evils.

3. It may in the mean time be satisfactory to assure you, that during my late sojourn through the principal part of the Peninsula, and in my frequent and continued intercourse with the inhabitants of all descriptions and castes, I had no intimation of the slightest degree showing the prevalence of this inhuman custom, particularly among the higher orders; the secrecy, however, with the prejudice, may still possibly be held since the prohibitory engagements entered into with Colonel Walker, and the increasing interest with which its entire abolition is viewed by the British Government and community in general, suggests to me the propriety of offering for your consideration, and the sanction of the Right Honourable the Governor in Council, a more efficient means of prosecuting, under our own immediate supervision, every possible channel by which to detect any deviation from these solemn engagements.

4. I have not relaxed on any occasion to impress on the minds of the Guicawar officers the common interest with which the entire abolition of the practice is considered; and although my applications have not been successful, it is in justice to them to be observed, that most of the principal Jahrejah chiefs situated in Haleer, &c. have been amenable to the Paishwa's authority, which, combined with the causes above adverted to, is entitled to due consideration. I have therefore to solicit permission to entertain such an establishment as may be considered equal to the full accomplishment of this interesting and humane object. It is known to you that in the detection of any case of delinquency, as in those enumerated by Colonel Walker, a fine proportionate to the case, and the ability of the parties, is imposed; nor may it seem, I would respectfully observe, objectionable that the public expense on this account should (in any case occurring) be reimbursed from the same source.

5. The means for detection must of course be by clandestine intercourse with the parties and surrounding inhabitants, and to which end persons so deputed must remain for some time on the spot. Guzerattee mehtas, or writers, are the proper persons to be employed on this duty; they were employed by the native government in these duties heretofore, and the present number to be selected for this important duty should not be less than five, viz.

Five mehtas at 50 Rupees is, per mensem, Rupees 250.

6. On the receipt therefore of your instructions to this effect the most decided attention shall be given to obtain every possible intelligence of the (to be hoped) entire abolition of this horrid and peculiar practice.

Camp,
8th July 1816. } I have, &c.
(signed) *F. D. Ballantyne*, Assistant.

RESOLUTION.

THE Governor in Council does not approve of Captain Carnac's entertaining an establishment for the purpose of suppressing female Infanticide, which, even admitting its formation to be essential to effecting that desirable object, we are not at liberty to sanction without the authority of the Honourable Court; nor does it appear advisable to adopt the other proposition, of defraying the expenses of the marriage of the children of a Jahrejah.

Captain

Captain Carnac must therefore be informed that neither of his propositions are admissible, especially the last, because, if the Honourable Court should undertake to defray the expense of the nuptials of the female children of one of the Jahrejahs, the rest of the fraternity would expect the same consideration, to which they would be equally entitled with the Rajah of Moorvee; the introduction of such a practice, independently of the great expense attending it, would also be liable to be abused.

The Governor in Council is desirous, however, to be informed what would be the probable amount of the expense attending the marriage of a female of this class, in case the Honourable Court should view the subject in a different light, and should authorize the incurring it on the present, or on any future occasion.

With respect to the retaining the establishment suggested by Lieutenant Ballantine, Captain Carnac is to be instructed to acquaint him that his proposition cannot be sanctioned, and to be called upon to report when the mehtas were employed by the native governments, as alluded to by Lieutenant Ballantine, as also the causes which led to the discontinuance of that establishment. Captain Carnac is at the same time to be required to exert his utmost vigilance in ascertaining how far the engagements entered into by the Jahrejahs with Lieutenant Colonel Walker have been fulfilled; and on discovering any breach of such engagements he should rigorously enforce the penalties. Had the annual reports required by the instructions of Government of the 31st of March 1808, been regularly attended to, the chieftains would have observed a continued anxiety on the part of the British Government to enforce the engagements they had contracted; and the formation of those reports would also have led to a spirit of inquiry, and ensured in a certain degree the fulfilment of those engagements, inasmuch as it would have proved to the chieftains of Kattywar the anxiety felt by the British Government on the subject. The Governor in Council relies on Captain Carnac's attention to the regular transmission of those returns in future; and if, as directed in the last paragraph of the instructions adverted to, no measures have been "concerted with the Guicawar government in respect to the best means for obtaining periodical notices of the operations, making it also a rule to submit (exclusive of such intermediate reports as may become necessary,) one general statement on the last day of each year, how far the amended system has been acted on, and observed; what deviations are known, or suspected to have been made from its rules; and what measures pursued for their enforcement; the whole to be accompanied with an estimate of the number of lives that may under the blessing of Divine Providence be thus ultimately saved to the community." Captain Carnac will immediately enter upon a consideration of this extremely interesting subject with the Guicowar government, and report the result to the Governor in Council.

If penalties to any extent should be recovered, it will then be matter for consideration how far the sum thus raised should be rendered applicable to the affording assistance to any of the Jahrejahs who may stand in need of such assistance, in the manner contemplated by Colonel Walker, in his Report of the 15th of March 1808, nor is the Governor in Council aware that any application of it would be more creditable to the national character.

In respect to the prevalence of Infanticide in Kutch, the attention of Captain Mac Murdo is to be called to it, and his exertions required in endeavouring to put a stop to it, taking care to introduce the subject with that degree of delicacy which may not be offensive to the prejudices of its inhabitants; and if not immediately to be effected, to look to a gradual abolition of a practice which by being so long established may be difficult to be at once relinquished. As the practice in Kattywar is not connected with any religious feelings, "the Governor in Council is desirous of being particularly informed if it be so within the province of Kutch, as, inferrible from an expression made use of in the 4th paragraph of Captain Carnac's letter, the custom in Kattywar was followed" through selfish and mercenary motives; and its abolition was represented by Colonel Walker as one of the most popular acts of the Company's Government in Guzerat, even with the Jahrejahs themselves. The Governor in Council entertains, therefore, every hope that by judicious management Captain Mac Murdo may prevail on the chieftains of Kutch to abandon this abominable practice. No time could be more advantageous for his preferring his application, considering the pecuniary concessions which the British Government have made to the State of Kutch; and he is authorized to inform the Rao that he could not make a more acceptable return than by following the praise-worthy example of the chieftains in Kattywar, in engaging to promote the highly interesting object of abolishing he inhuman custom of female Infanticide.

PART III. Rajpoots, 1808—1820.

Ordered, that copies of the despatch from the Honourable Court, dated the 15th March last, be forwarded to Captains Carnac and Mac Murdo; the impressive injunctions therein contained on the subject of female Infanticide superseding the necessity of any instructions being issued to those officers in addition to the one already in their possession.

[*Signed a Letter to the Honourable the Court of Directors, dated the 16th inst.*]

[*Sent the following Letters.*]

(No. 2.)—Political Department.

Captain J. R. Carnac, Resident at Baroda.

Sir,

I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your despatch, dated the 18th of last month, on the subject of female Infanticide.

2. The Governor in Council does not approve of the proposition submitted by your assistant Captain Ballantine, to entertain an establishment for the purpose of suppressing that practice; which, even admitting that it was essential to the object, could not be sanctioned without the authority of the Honourable Court; nor does it appear advisable to adopt your suggestion to defray the expenses of the marriage of the daughters of the Moorvee Thakore.

3. The precedent that would be established by undertaking to defray the latter charge would lead the rest of the fraternity to expect the same consideration, to which they would be equally entitled with the Rajah of Moorvee; the introduction of such a practice, independently of the great expense attending it, would be liable to be abused.

No reply has yet been received, July 1817.

4. The Governor in Council is desirous, however, to be informed what would be the probable amount of the expense attending the marriage of any female of this class, in case the Honourable Court should view the subject in a different light, and should authorize the incurring it on the present or on any future occasion.

5. With respect to retaining the establishment suggested by Captain Ballantine, you will acquaint that officer that his proposition cannot be sanctioned; and you will call upon him to report when the mehals were employed by the native government, as alluded to by him, as also the causes which led to the discontinuance of that establishment. You are required to exert your utmost vigilance in ascertaining how far the engagements entered into by the Jahrejahs with Lieutenant Colonel Walker have been fulfilled; and on discovering any breach in such engagements you should rigorously enforce the penalties.

No reply has yet been received, July 1817.

6. I am on this occasion instructed to remark, that had the annual reports required by the instructions of Government of the 31st March 1808, been regularly attended to, the chieftains would have observed a continued anxiety on the part of Government to enforce the engagements they had contracted, and the formation of those reports would also have led to a spirit of inquiry, and insured, in a certain degree, the fulfilment of those engagements, inasmuch as it would have proved to the chieftains of Kattywar the anxiety felt by the British Government on the subject; the Governor in Council relies on your attention to the regular transmission of those returns in future; and if, as directed in the last paragraph of instructions adverted to, no measures have been "concerted with the Guicowar government, in respect to the best means for obtaining periodical notices of the operation of the obligations, making it also a rule, to submit (exclusive of such intermediate reports as may become necessary) one general statement on the last day of each year, how far the amended system has been acted on and observed; what deviations are known or suspected to have been made from its rules; and what measures pursued for their enforcement; the whole to be accompanied with an estimate of the number of lives that may, under the blessing of Divine Providence, be thus ultimately saved to the community." You will immediately enter upon a consideration of this extremely interesting subject with the Guicowar government, and report the result to the Governor in Council.

7. If

7. If penalties to any extent should be recovered, it will then be matter for consideration how far the sum thus raised should be rendered applicable to the affording assistance to any of the Jahrejahs who may stand in need of such assistance, in the manner contemplated by Colonel Walker in his report of the 15th March 1808; nor is the Governor in Council aware that any application of it would be more creditable to the national character.

8. In respect to the prevalence of Infanticide in Kutch, the attention of Captain Mac Murdo has been called to it in the terms of the enclosed copy of my letter to him of this date.

9. I have also the honour to enclose the copy of a despatch from the Honourable Court, dated the 15th of March last, on the subject of female Infanticide, the impressive injunctions contained in which supersedes the necessity for any instructions being issued to you in addition to those already in your possession.

I have, &c.

Bombay Castle, 16th August 1816. (signed) *F. Warden,* Chief Secretary.

Political Department.

To Captain James Mac Murdo, Resident at Bhooj.

Sir,

1. Referring you to the 23d para.* of my letter to the Resident at Baroda, dated the 15th November last, in respect to the suppression of the practice of female Infanticide within the province of Kutch, I am directed by the Right Honourable the Governor in Council to transmit to you the copy of a letter from Captain Carnac on the subject, and of my reply under this date.

* Vide Quotations, page 8.

2. I have been instructed on this occasion to call your attention to those instructions, and to require that you will exert your endeavours to put a stop to that practice within the province of Kutch; taking care to introduce the subject with that degree of delicacy which may not be offensive to the prejudices of its inhabitants; and if not immediately to be effected, to look to its gradual abolition, which by being so long established may be difficult to be at once relinquished.

3d. As the practice is not in Kattywar connected with any "religious feelings," the Governor in Council is desirous of being particularly informed if it be so within the province of Kutch, as, inferrible from an expression made use of in the 4th paragraph of Captain Carnac's letter, the custom in Kattywar was followed through selfish and mercenary motives; and its abolition was represented by Colonel Walker as one of the most popular acts of the Company's Government in Guzerat, even with the Jahrejahs themselves, the Governor in Council entertains therefore every hope, that by judicious management you may prevail on the chieftains of Kutch to abandon this abominable practice; no time would be more advantageous for your preferring your application, considering the pecuniary concessions which the British Government has made to the State of Kutch; and you are authorized to inform the Rao that his highness could not make a more acceptable return than by following the praise-worthy example of the chieftains in Kattywar, in engaging to promote the highly interesting object of abolishing the inhuman custom of female Infanticide.

4. I have also the honour to enclose the copy of a despatch from the Honourable Court, dated the 15th of March last, on the subject of female Infanticide, the impressive injunctions contained in which supersedes the necessity for any instructions being issued to you in addition to those already in your possession.

I have the honour to be, &c. &c. &c.

Bombay Castle, 16th August 1816. (signed) *Francis Warden,* Chief Secy to Govt

Extract Bombay Political Consultations; 9th October 1816.

Read the following letter from the Resident at Baroda to Mr. Chief Secretary Warden; dated the 16th ultimo.

Sir,

1. I have the honour to acknowledge the receipt of your despatch dated the 16th ultimo, enclosing the copy of a letter from the Honourable the Court of Directors, dated the 15th of March last, on the subject of female Infanticide, and the copy of a letter addressed by you to Captain Mac Murdo, in regard to the prevalence of that practice in Kutch.

2. The Right Honourable the Governor in Council having called on the Resident at Bhooj to give his attention to the subject of Infanticide in Kutch, I shall confine my observations to Kattywar, and only here remark, in regard to Kutch, that whatever may have been the origin of the destruction of female children by the Jahrejahs, it was considered by the present race, till Colonel Walker promulgated a passage to the contrary from their sacred books, to be permitted by their religion. The ignorance of the Jahrejahs themselves, and the blind obedience which they yielded to the instructions of their spiritual guides, prevented any information being given, or curiosity excited, regarding the practice of their caste. They remained contented that it distinguished them from the rest of their countrymen, and boasted of a custom which among more civilized tribes would have rendered them infamous. Colonel Walker states, that the first instance of Infanticide is said by the Jahrejahs to have been sanctioned by the order of the spiritual teacher, who took the sin on his own head; that the scruples of religion and conscience were lulled and quieted by the ideal security of another race being responsible for the crime.

3. The humanity of the British Government in endeavouring to suppress this horrible practice has been acknowledged by the whole country, and it has formed a constant part of my duty to enjoin the Guicawar commander, and my assistant in Kattywar, to be careful in observing those Jahrejahs who had bound themselves to renounce it. The accounts which I have been able to obtain are neither commensurate with my own expectations, nor with those of Government and the Honourable Court.

4. In 1812, during my employment in the negotiations at Noanuggur, Witul Rao, Dewanjee, in the hopes of satisfying my inquiries, established several mehtahs in the principal Jahrejah towns, with instructions to communicate the birth, preservation, or murder of female children, as soon as they received information of such occurrences. But the jealousy with which these men were regarded rendered their exertions nearly abortive; and while no Jahrejah would himself communicate the condition of his wife, they found it in vain to ask for information from his neighbours. The duties of these mehtas were of that unquestionable nature that gives general dislike, and were likely to produce a feeling of opposition that would defeat all their inquiries. It was to the establishment of these men that Captain Ballantine alluded in his letter to me of the 8th of July last. They were withdrawn when the Paishwa resumed his rights in Guzerat, for the reasons stated in Captain Ballantine's letter. That gentleman probably supposes, that though such officers could gain little information, their presence operated as a check, and made the fear of discovery tend to the abolition of female Infanticide; and it seems reasonable to think that it should have this effect. No better plan having yet been devised, Captain Ballantine has only done his duty in recommending to the adoption of Government that which seemed to him the best fitted for the object in view.

5. Considering the little apparent advantage that has been gained by the Dewanjee's mehtas being stationed where they were, I felt diffident in recommending to Government the adoption of a measure which showed so little prospect of success, or in submitting any new plan which must in a great measure be speculative, and probably when tried little successful. I am sorry also that it has hitherto been entirely out of my power to concert any practical plan with the administration at Baroda, by which I could promise myself the satisfaction of making an annual report on the success of Colonel Walker's measures. But at the same time I hope the Right Honourable the Governor in Council will not consider my exertions in the cause of humanity to have been remiss, merely because the means hitherto used have been inadequate for arriving at a knowledge of the domestic transactions of upwards

of

of 5,000 families, particularly interested in concealing their actions. I also beg leave to assure Government, that the expense attendant on any feasible plan would not have deterred me from proposing it both to the British and Guicawar Governments; sensible that the liberality of the former is equal to its humanity, and that I should have met no reluctance on the part of the latter to come forward in so charitable an affair.

6. Influenced by these sentiments, and convinced that there exists at present no means of rendering Government any satisfactory report on the practice of Infanticide in Kattywar, I submit with deference the following observations on a new method of obtaining information of the destruction of female infants, and shall be happy to gratify my own feelings by carrying that or any better plan which the wisdom of Government may devise, into effect.

7. We may consider that every attempt to arrive by direct means to a knowledge of the practice of Infanticide has been, and will be, unsuccessful. Few men in any country will, without reward, accuse another of an act considered by the ruling power as a crime, but which is looked on by themselves and their companions without horror, or with approbation. If they did inform, it would be probably found that they were actuated by a spirit of revenge, and not of justice. This observation is very applicable to the natives of India generally, and particularly so to those among them who practise those cruel religious observances which demand the appearance of solemnity and mystery, and which impose on the ignorant an impressive notion of the sanctity of their institutions. Any native not inspired by a deep-rooted enmity would therefore most probably hesitate before he would accuse his neighbour of an action deemed criminal by the Government, but wearing an appearance of divine approbation, and said to be practised by the caste from remote antiquity. Though he can have no doubt, if he belonged to another caste, of the humanity of the Government which considered Infanticide a crime, yet, as Colonel Walker justly remarks, "the Hindoos, with a facility proportioned to their credulity, generally ascribe their peculiar institutions to a divine origin; and by connecting their observance with religious duties they have passed inviolate through many ages." It would be difficult to make a Hindoo conscious that in aiding the exertions of Government he was also not opposing the will of the gods. Even if there were no prejudices of this description, the trouble which it would be necessary to impose on an informer, in order to make him prove his assertions, would deter any but an enemy from stating what he knew.

8. The Jahrejahs, though proud, are like, the other native of India, very avaricious. The object which could not be gained by speaking to their feelings might be effected by working on their disposition. The reward of a hundred rupees to him who could satisfactorily establish in another the perpetration of Infanticide might bring to light numerous circumstances of which we now remain in ignorance. Nor would the expense of such remunerations fall on either the Native or British Governments. By the bond to which the Jahrejahs have subscribed they have rendered themselves liable to punishment at the will of the Sircar, and it could not be considered a severe punishment to insist on the payment of a fine which would more than defray the charges attendant on receiving the information of their guilt. It may not be deemed irrelevant to furnish Government with what I conceive an adequate scale of rewards and punishments; an informer against the Jam should receive 1,000 rupees; against the inferior Rajahs 500; against their near relations 250; and against a poor Jahrejah 100. The Jam if proved guilty should be fined 30,000 rupees; an inferior Rajah 10,000; their near relations 2,500, and a poor Jahrejah as much as he could pay without ruin.

9. The difficulty of inducing any one to come forward against so powerful a man as the Jam renders it necessary that his reward should be liberal, which for the sake of example it is desirable that a person in his high station should be detected and severely punished. Whatever are the practices of the chiefs will also be those of the Byaud. The pride of the lower Jahrejahs is to support the customs of their clan, and to follow the steps of their great relations in every act. We can never therefore expect the practice of Infanticide to be fairly laid aside till the principal Jahrejahs are either induced or forced to set the example; I have therefore stated the reward of the informer against the Jam, and the punishment of that chieftain, at a high rate.

10. The very alarm which the promulgation of the plan of rewarding informers would excite might greatly tend to occasion the preservation of many female infants.

Aware that no feelings of kindness, of religion, or of general interest for the caste, could induce a poor Jahrejah to resist the temptation of reward; every man would be afraid of his neighbour and his domestic; while there must be many, not of the Jahrejah tribe, who are informed of the state of their families, and who can therefore gratify their avarice with less dread of censure.

11. The advantages of this plan, however, are opposed by disadvantages; and these would grow into an evil of some magnitude to the whole body of the Jahrejahs unless provided against at the first outset. The hopes of reward might induce many to bring forward false accusations, and also such as might have an appearance of validity, without being grounded on fact. The informer should therefore be bound to give proof for the specific information which he brings, under pain of being severely punished if his information should turn out to be false. The only accounts which it seems probable an informer could bring, appears to be, that he knew of the pregnancy of a certain Rajpootanee, and that the event was never published to the community. Should the issue have been a female child, and it had died, it would require some discrimination on the part of the person investigating information to determine whether the child might not have been still-born, or died shortly after its birth. In either of the last-mentioned cases that informer should receive no more than a third of the reward. But if it should so appear that the Jahrejah's wife against whom the accusation is preferred, had not been pregnant, or had suffered an early abortion of her offspring, the accuser should be punished rigorously, or otherwise, according to the circumstances of the case.

12. The evils of goindas in respect to the Jahrejahs cannot, I presume, be felt in any degree to the same extent as they are in Bengal. The information which they are required to yield admits of circumstantial proof, and is not like that concerning robberies and murders frequently dependent on presumptive proof, and it is consequently not likely to be given but when there exists, or have existed, some undeniable, and in some measure, public, grounds for its being true.

13. I propose this plan with much deference to the wisdom of the Right Honourable the Governor in Council, sensible that it may appear better in theory than it may prove to be good in practice; but I am at the same time hopeful that it may be better than no plan at all, in rendering the exertions of my predecessor a permanent benefit to the country. I beg to assure the Right Honourable the Governor in Council that I require no stimulus to exert myself in this cause of humanity, since nothing would give me greater gratification than to have the self satisfaction of reflecting that I had been instrumental in accomplishing so philanthropic an undertaking. But Government must be aware that my success is entirely dependent on subordinate agents, nearly as far removed from me as I myself am from the seat of Government; and that whatever interest I may take in the subject, my individual exertions can be of no further use than in stimulating them to a zealous attention. I have every reason to believe that neither Captain Ballantine nor the Dewanjee have been less active than the most humane man could wish, but the means in their power were not fitted to enable them to command success.

14. The expense of marrying the daughters of the chiefs of Kattywar would probably be as follows; the marriage of the Jam would amount to 30 or 35,000 rupees; that of the daughter of a minor Rajah, such as the Rajah of Moorbee Goondel, and Rajcote, to 15 or 16,000; the daughter of one of the near relations of the Rajah would require from 5 to 7,000 rupees, and that of a poor Jahrejah's daughter from 1,000 to 1,500 rupees.

15. It would evidently be enormously expensive for any Government to defray the charges of marrying even only one daughter to each family, and it might be impolitic to marry that of one person, and not of another. The Moorvee Rajah, however, might be made an exception, since it was he who first saved his daughter; and since it was by his means that Colonel Walker laid the first foundation of the superstructure he afterwards raised. I conceive the Guicowar Government would willingly share with the British Government the expense and the honour of presenting a dowry to the first female child saved from the barbarity of an unfeeling parent.

Baroda,
16th Sept. 1816.

I have, &c.
(signed) *J. R. Carnac*, Resident.

MINUTES, 4th October.—Ordered, that the Resident at Baroda be informed, that the Right Honourable the Governor in Council objects to adopting a system of the nature he has suggested for ascertaining how far the chieftains of Kattywar adhere to their engagements to abstain from female Infanticide, under a persuasion that it would be extremely offensive to the feelings of the Jahrejahs and must, until further orders, trust to the vigilance which he and his assistant can bestow on that object, on which however an annual report, framed from the best data that can be procured, will be expected. Neither can the Governor in Council approve of the plan of portioning the daughters of the Jahrejahs, the expense of which would be to an extent beyond the amount of the fines which can be expected to be recovered.

Extract BOMBAY POLITICAL CONSULTATIONS, 30th October 1816.

Recorded the following Letter from the Resident at Baroda to Mr. Chief Secretary Warden, dated the 12th instant.

Sir,

INFANTICIDE.

Reply to Mr. Secretary Henderson's Letter, dated the 4th Instant.

I HAVE the honour to acknowledge the receipt of Mr. Secretary Henderson's letter, dated the 4th instant, on the subject of female Infanticide, and beg you will assure the Right Honourable the Governor in Council that every means in my power shall be used as heretofore in ascertaining how far the Jahrejah chieftains of Kattywar adhere to their engagements to abstain from this practice. I beg leave to remark, in reply to the observation that the plan I proposed would be extremely offensive to the feelings of the Jahrejahs, that it seems very problematical if any plan that can be devised will not be the same; for since the abolition of Infanticide was a measure pressed on the Jahrejahs contrary to all their feelings and prejudices, I do not see that if they are unwilling to abide by their engagements we can prevent their continuance of the practice, except by a measure contrary to their wishes and feelings. I offer this remark by no means as recommendatory of my own plan, but to point out to Government that any plan which might be brought under discussion can hardly be rejected, merely because the Jahrejahs would not like it.

I have, &c.

Baroda, 12th October 1816. (signed) *J. R. Carnac*, Resident.

Extract of a LETTER in the POLITICAL DEPARTMENT from the Court of Directors to the Governor and Council of Bombay, dated 1st April 1818.

Para. 75. YOUR letter in this department of the 16th August 1816 relates generally to female Infanticide, on which subject we have on many occasions expressed our sentiments and conveyed our instructions.

76. We are fully aware of the difficulties which you have to encounter in attempting the complete abolition of this revolting practice, from the disinclination of the Jahrejahs to discountenance or to inform against those who continue it. Captain Carnac, in his letter of the 18th July 1816, appears to have given the subject his most attentive and deliberate consideration. It would, however, appear, that the object of his exertions has not been accomplished in Kutch, and that, even in Kattywar, where our influence and authority have been strenuously exerted, it cannot be distinctly proved that more than fifteen females had been rescued from destruction. The observation of Captain Ballantine, in his letter of the 8th July 1816, that in his frequent and continued intercourse with the inhabitants of all descriptions and castes in Guzerat, he had no intimation in the slightest degree showing the prevalence of that inhuman custom is satisfactory.

77. We attach considerable importance to the regular preparation and transmission of the annual reports required by the instructions of Government of the 31st March 1808, which will bring to notice the instances in which the Kattywar chieftains fulfil their engagements. We approve of the instructions which were issued to Captain M'Murdo, the Resident at Bhooj, on the 16th August 1816, requiring him

PART III. Rajpoots, 1808—1820.

him to exert his endeavours to put a stop to the practice of Infanticide within the province of Kutch.

78. With respect to the proposition for maintaining an establishment of Guzerattee writers, as a more efficient means under our own immediate supervision for effecting that object, we conceive that the objections stated by Captain Carnac, in his letter of 16th September 1816, are conclusive against the expediency of adopting it; and we concur with you in the propriety of rejecting the plan of granting pecuniary rewards to informers, since its adoption would not only prove extremely offensive to the Jahrejahs, but create new evils which it might be very difficult to remedy.

79. The inveterate feeling of family pride in which this detestable practice has its origin, can perhaps only be expected to yield to cautious but unremitting efforts to bring it into disrepute; and we derive great satisfaction from observing in Captain Carnac's interesting report of the 18th July 1816, that an important step towards the accomplishment of this humane object had been made in Kattywar, in so far that the preservation of female children is not now considered as disgraceful to the families which have given this laudable example; and as it is stated in your resolution of 16th August 1816, that female Infanticide is not connected by the Jahrejahs of Kattywar with any religious feelings, and that the abolition of the practice was very popular in Guzerat, we trust, that by exacting the legal penalties in all cases where the Jahrejahs shall be detected in violating their engagements, and publicly marking with your special approbation every striking instance of honourable adherence to those engagements, you may eventually be enabled to bring the practice of female Infanticide into general disuse and abhorrence.

80. With this view, although we do not feel ourselves at liberty to go to the extent of defraying the expenses of the nuptials of the two daughters preserved by the Rajah of Moorvie, as it might be drawn into an inconvenient precedent, we readily adopt your suggestion of testifying our sense of the Rajah's meritorious example by authorizing you to present him, in the name of the Court of Directors, with some suitable ornament for his dress, leaving the selection of it to your judgment.

Extract of a Letter from the Governor in Council of Bombay to the Court of Directors in the Political Department, dated 20th December 1817.

Consultations, N° 43, 9th October 1816. Consultations, N° 41, 24th Sept. 1817, fol. 3368 a' 3385. Consultations, N° 48, 22d October.

140. Your Honourable Court will perceive, on a reference to the proceedings mentioned in the margin, that since we had the honour of addressing you on the subject of female Infanticide, in our letter of 16th August 1816, we have been unable to adopt any effectual means of extinguishing that inhuman practice; and we are obliged to add, that the propositions submitted to us for our consideration, with a view of discovering how far the Jahrejah chieftains adhered to their engagements have been abandoned, under the persuasion that they would prove extremely offensive to their feelings.

141. To the last report from the assistant to the Resident at Baroda, on this subject, we particularly wish to draw your attention, as submitting a register of the Talookas in Kattywar, where the Jahrejahs reside, and showing how many female children have been saved (with the names and places of abode of the parents) since the introduction of Colonel Walker's arrangements, accompanied by his observations on the register, and in regard to the adoption of measures which might be calculated to root out the evil.

142. The report of Captain Ballantine, whilst it affords satisfactory proof that sixty-three female children had been preserved by our interposition, exhibits a melancholy picture of the almost universal continuance of the horrid practice, and to an extent beyond what we had anticipated.

143. It is observable that the preservation of no more than the above small number of children can be established throughout the Talookas specified by Captain Ballantine, where it is concluded the number of Jahrejahs must be very considerable; since Draffa alone contains 400 families; nor can it escape your attention that the Jahrejahs enumerated as having preserved their female children, have saved only one of the number that must have been born according to the ordinary course of nature.

144. The

144. The influence which the cession of the Paishwa's tribute from Kattywar will afford to the British Government over that part of Guzerat, will, we trust, enable us to secure a more rigid adherence to the engagements of the Jahrejahs; and the Resident at Baroda has been directed to depute Captain Ballantine to inform them of our determination to enforce the penalties whenever a breach of their engagements can be established; and to withhold our countenance from those who shall continue to follow this inhuman custom.

145. We apprehend that your Honourable Court will be equally disappointed when you peruse the melancholy statement of Captain Ballantine, and be ready to afford every reasonable degree of encouragement to such of the Jahrejahs as may abandon the practice.

146. Whilst we feel the strongest inclination to accede to any plan which would tend to its suppression, we are not aware that any can be adopted beyond the distribution among those who shall adhere to their engagements of the amount of the fines which may be levied on others, without incurring a very heavy charge on the public.

147. To station spies in every town or village would be incurring a large expenditure, without, perhaps, securing the object desired; and the measure of authorizing an establishment for that purpose is particularly objectionable in principle.

148. The consideration of Captain Ballantine's plan will again be resumed before we finally decide on what course may be most advisable to be adopted; considerable lights may however be expected to be thrown upon the subject by the result of the agency of the collector of the Zillah west of the Saburnulty, in realizing the tribute ceded to us by the Paishwa, which, with the more frequent intercourse that must take place between the revenue officers and the chieftains of Kattywar, and the more intimate knowledge and views which that intercourse must afford, of the nature and object of our humane interposition, will, we trust, operate more effectually to an early extirpation of female Infanticide than any engagements we can enter into, or any penalties we can impose. But notwithstanding the advantages thus contemplated, we shall not relax in imposing any subsidiary aids towards the accomplishment of an object so desirable, whenever they can be resorted to with effect.

Extract Bombay Political Consultations; 24th September 1817.

Read the following Letter from the Resident at Baroda to Mr. Chief Secretary Warden; dated the 28th of August, with Enclosures.

Sir,

Para. 1. I have the honour to forward, for the information of Government, the accompanying copy of a letter from my assistant in Kattywar, with its Enclosure, on the subject of female Infanticide.

2. I am not sensible of the necessity of offering any observations to the Right Honourable the Governor in Council on the voluminous remarks of Captain Ballantine, particularly as the substance of the recommendations from that gentleman have been formerly discussed in my despatches to the Honourable Board, and received its decision, on their present inapplicability.

3. The register of Jahrejahs forwarded by my assistant is a useful document for future reference, and I conclude it must be correct from the pains taken to acquire the information.

I have, &c.

Baroda, 28th August 1817. (signed) *J. R. Carnac*, Resident.

PART III.
Rajpoots,
1808—1820.

(1.)—Captain J. R. Carnac, Resident at Baroda.

Sir,

1. In conformity with the commands of the Honourable Court, and those of the Governments in India, communicated in your several despatches, as dated in the margin, my attentions have since been directed to obtain the best possible data to be procured on the humane and interesting subject of the Infanticide engagements contracted with the Jahrejahs of the Peninsula by Colonel Walker in his first circuit in Kattywar.

Dated 16th Sept. 1816. 4th Oct. — Mr. Secretary Henderson's Letter from.

2. In handing up the accompanying complete register of all the Jahrejahs known in Kattywar, I have the satisfaction to think it will be acceptable, as I believe it is the first paper of the kind that has yet been obtained, and the more especially as it will form the best basis and data on which to watch with better effect, it is to be hoped, the progress of an institution which appears to have excited uncommon interest and astonishment wherever its extraordinary history has reached and been promulgated, and at the same time the most decided attention of our Governments at home and abroad, so as to introduce, by every possible means, the best practicable prohibition to the practice of the most unparalleled crime, the systematic murder by parents of their own children.

3. No additional facts are wanting to elucidate the too fatal progress of this peculiar and abominable custom; but the indisputable proofs of this ample document give a melancholy evidence that our measures or means have yet been insufficient to give all the effect and check to the possible secret commission of the crime, under inherent prejudice, so much to be desired; it must, on the contrary, be received as an indubitable testimony that sixty-three female offsprings saved bear no proportion to the probable population of the Jahrejahs in the Peninsula, during the long period of ten years.

4. Indeed I too much fear the object of our interference for the suppression of this singular custom has too generally failed for us to select any individual party for the just vengeance of Government, and offended nature. I venture to repeat, the means I* recommended were both desirable and eligible in many points of view, and, in my humble apprehension, calculated to have obtained us actual instances of individual criminality, and no doubt to have followed up with greater effect the prohibitory nature of the solemn compacts the Jahrejahs entered into with us, to discontinue the systematic murder of their female offsprings.

* See my Report, dated 8th July 1816.

5. In regretting the cause of the apprehension submitted in the preceding paragraph, it is only necessary to recal to the recollection of Government, that we have hitherto, and have still, to depend on the native governments and authorities for the only information to be obtained, or essential attention to the enforcement of the stipulations of our engagements. I beg to say, I conceive the party entitled to every consideration and praise; but it will hardly be expected that the native governments have continued to view the progress and success of their engagements with an equal solicitude, and therefore that the encouragement to its officers has not been such as to answer our expectations.

See Mr. Secretary Henderson's Letter, dated 4th October 1816.

6. From these causes it is possible the result of our measures have not been such as we might have hoped; and if the power to enforce has been in any degree lax, it may in an equal degree palliate the offence of the Jahrejahs, in many cases driven also from the better feelings of a parent by slur and reproach. I could wish to avoid, therefore, drawing the attention of Government to any particular instance, but there are some Talooks where the fact is so presumptuously glaring that it is impossible to avoid observation: instance the Talooka of Drafa, where, out of a reputed number of 400 families there is not one single female child in existence; and the Talooka, as if visited by the just vengeance of Heaven, is at the last stage of poverty and distress.

7. It may not be irrelevant to notice, as an anecdote elucidatory of these facts, that a few days ago, as the Thamors of Drafa were compromising their revenues to the Paishwa with me, I took occasion to interrogate them; when, after a little persuasion, the elder brother replied, with the greatest *sang froid*, that he had himself certainly murdered two daughters, but of course that it was previous to Colonel Walker's

Walker's engagements; and that I should no doubt be surprised, that in the intermediate period of ten years not one female child had been born to any of the numerous Byauds.

8. It is also worthy of observation, that if the practice and prejudice is still cherished in the sister province of Kutch, we may so long fear a latent predilection in this quarter, a feeling that will always, more or less, operate to the disadvantage and disparagement of the humane views of the British Government.

9. From the voluminous papers before me the British Government seems to desire the abolition of this singular custom with equal interest and solicitude; and that probably, through its wisdom and recommendation, the Honourable Court will eventually sanction the adoption of measures better calculated to root out the evil; for might not the expense and responsibility, and our active supervision, I with deference submit, be with strict policy and justice made chargeable to the government who alone derive any pecuniary or real advantage from the country, and of course should be equally interested in the first dictates of humanity, and in the annihilation of customs offensive to all religions, and degrading to human nature in general?

A proclamation might be issued to the effect.

10. If it shall at any period be the policy of Government to add other inducements to their prohibitory engagements, I, with deference, conceive none better calculated than those recommended by you to its consideration. I have had the opportunity to notice what would be the feeling excited by such an act of magnanimity on the part of the British Government in extending a pecuniary aid, to the end of affiancing the daughters of the Jahrejahs saved to the community by its benign interposition.

11. A more general or recent review, however, of the declining and unprosperous state of the country in general, but, perhaps, more particularly affecting the Jahrejah race, will satisfy you, that we should scarcely obtain funds to the extent that might otherwise be expected in the enforcement of fines in cases of individual delinquency, and that therefore the disbursements of gratuities to the full extent submitted might be objectionable and detrimental to the public revenues; these gratuities might possibly therefore be apportioned in a degree more commensurate with the means to be provided, and still (I have reason to understand) be equally operative to the beneficial objects to which they are directed.

12. In the mean time we have to await the ultimate decision of the Right Honourable the Governor in Council for the adoption of such measures as may in his wisdom be best calculated to promote the objects to which they are directed, trusting that my present confined means, adapted and incident to his express commands, at my own expense and responsibility, shall have been productive of a result in some degree satisfactory, and such as to claim his future indulgence and consideration for the time present.

I have, &c.

Camp, Balumba, Hadjointoda, 20th June 1817. (signed) *F. D. Ballantine,* Assistant.

A complete LIST, or particular Register, comprising the Names, Families, places of Abode, Talookas, &c. of all the Jahrejas at the present day in Kattywar; together with the Age and Number of their Female Offspring saved or now living since the introduction of the Infanticide arrangement by Colonel Walker in 1807 and 1808.

TALOOKAS.	Names of the Parent.	Residence, or Place of Abode.	N°	AGE.	Where Married.
In Moorbee - - -	Jahrejah Jahjee -	Morbee - - -	1	7 years.	
Ditto - - - -	Dewajee, his brother -	D° - - -	1	4 d°.	
Villages belonging to the Moorbee.					
Madepoor, of D°.					
Surned, of - D°.					
Lujyee.					
Beeralloo.					
Motana.					
Bhella Mota.					
Vowdey.					
Dyeesuroo.					
Rajkote - - - -	Runmuljee - -	Rajcote - - -	1	4 d°.	
Villages belonging to the Rajcote - - -	Doodajee - - -	D°, his brother -	1	3 d°.	
Rajcote of D° - - -	Doodajee - - -	D° - - d° - -	1	1 d°.	
Kotarie belonging to the Rajcote - - -	Dassajee - - -	Rajcote - - -	1	1 d°.	
Gurridur, of D° - -	Morjee - - -	D°, his brother -	1	4 months.	
Ladhekoo, of Rajcote.					
Wourey.					
Veerrva.					
Paal.					
Ghutgoo.					
Shapoora.					
Purgunnah Mingvey.					
Thora belonging to D°.					
Endoo - - - D°.					
Ambano - - - D°.					
Pergunnah of Rajpoor -	Soorajee - - -	of Rajpoor - -	1	4 d°.	
Hunmuntijanoo, of D° -	Nathoojee - -	D° - - -	1	2 d°.	
Bhadwa, of - - D°.					
Kotedoo, of - - D°.					
Veerwal, of - - D°.					
Punch Tullow, of D°.					
Purgunnah Veerpoo - -	Dadajee - - -	of Veerpoor - -	1	2 d°.	
Kheyuryoo - - -	Matabhoye - -	brother of d° - -	1	3 d°.	
Kurredee.					
Kheesurroo.					
Gundol - - - -	Nuthoobhoy, late Rajah	of Gondul - -	1	5 years.	
Bhyaud - - - -	Huttœbhoy - -	of - D° - - -	1	15 d° - -	- - To the Rajah of Wurdwan.
Loonewow - - -	Naujeebhoy - -	of - D° - - -	1	2 d°.	
D° - - - -	Dossabhoy - -	of - D° - - -	1	6 d°.	
Looneywow - - -	Veerajee - - -	of - D° - - -	1	2½ d°.	
Hunmunteyalloo - -	Kessahjee - -	of - D° - - -	1	5 d°.	
Ribra.					
Dhorajee - - - -	Kheemonue Jeejeebhoy	of Moroodoo - -	1	5 d°.	
D° - - - -	Sublyee - - -	brother of D° - -	1	1 y^{r} & 6 m°.	
D° - - - -	Singajee - - -	D° - - - D° - -	1	1 d° - 6 d°.	
Draffa.					
Noanuggur.					
Surodhur, of D° - -	Ladhoobhoy - -	of Noanuggur - -	1	2 years.	
Bhungore, of D° - -	Suttajee - - -	brother of D° - -	1	5 d°.	
Momanoo, of D° - -	Rasojee - - -	Dull - - -	1	5 d°.	
Guvana, of - D°.					
Khurba, of - D° - -	Dessuljee - - -	D° - - -	1	6 d°.	
Mokhanoo, of D° - -	Jahrejah Ravajee -	brother of Jeessebhy -	1	11 d°.	
Paynehrura.					
Khuridara - - -	Ravuljee - - -	D° - of Modejee -	1	6 d°.	
D° - - - -	Bhomajee - - -	D° - of - D° -	1	7 d°.	
Khumbooroo - - -	Elyajee - - -	D° - of Ruvanee -	1	5 d°.	
D° - - - -	Lingajee - - -	D° - of - D° -	1	4 d°.	
D° - - - -	Bhoyejee - - -	D° - of - D° -	1	6 d°.	
Matta Moda - -	Gujanjee - - -	Mode - - -	1	2 d°.	

TALOOKAS.	Names of the Parent.	Residence, or Place of Abode.	N°	AGE.	Where Married.
Matta Moda	Addabhoy	Mode	1	3 years.	
Bebide	Meyrajee	D°	1	2 d°.	
Hunmunjoo.					
Vunthulley	Dossuljee	D°	1	5 d°.	
Khelsoo	Bhimjee	D°	1	7 d°.	
Choor	Nuthoobhoy	Bhurraimee	1	3 d°.	
Megpoor	Juggojee	Muckabhoy	1	20 d°.	- - In the Bhull Pergunnah, and her husband is unable to feed her, therefore she returned to her father's house. Such a case of poverty is truly affecting, and will no doubt claim public attention. There are other instances where the parties in distress appeal for support, and said they would lay their daughters at the Sirkar's door for the purpose.
Chomdralloo	Babjee	- - - -	1	7 years.	
Anundpoor.					
Vessamnoo	Jehajee	Huldare	1	4 d°.	
Salpeperyoo.					
Munueet	Dessuljee	D°	1	2 d°.	
Maroodo.					
Jonu	Nathojee	Happa	1	11 d°	- - At Gondul.
D°	Luckajee	D°	1	8 d°.	
D°	Kandajee	D°	1	6 months.	
Joona	Kessojee	D°	1	2 years.	
Satoodur	Morejee	Kana	1	1 d°.	
D°	Dewabhoy	D°	1	1 y. 6 m.	
Rajpoora	Dajeebhoy	D°	1	1 year.	
Vaurey	Jessahjee	D°	1	6 d°.	
D°	D°	D°	1	1 d°.	
D°	Elleyajee	D°	1	10 d°.	
D°	Kesserjee	D°	1	4 months.	
D°	Kullajee	D°	1	2 years.	
Soosang	Muckindjee	Ravul Pete	1	1 d°.	
D°	Humeerjee	D°	1	6 d°.	
D°	Gopalljee	D°	1	8 d°.	
Vaurey	Jessahjee	Kana	1	6 d°.	
Chandley.					
Kurle Dhrole	Kesserjee	Hyldon	1	2 d°.	
Vunpurey	Vuetajee	D°	1	2 y° 6 m°.	
D°	D°	D°	1	3 years.	
Sunuseera	Babajee	D°	1	10 d°	- - At Guyawar, in Jhullawar.
Leyalloo	Jehajee	D°	1	14 d°.	
Rajeya	Moorajee	D°	1	9 d°.	
Kheejeryoo	Hameerjee	D°	1	3 d°.	
Megpoor	Naghubhoy	D°	1	3 d°.	
Sooltanpoor	Addabhoy	Huldon	1	2 y° & 6 m°.	
Khakherdo	Baroojee	Doongraney	,,		
Bofueko	Sungramjee	- - - -	,,		
Gutko	Bhoyjee and Dewajee	D°	,,		
		Total	63	Females saved.	

N. B.—This List inclusive of all the Jhamfa caste in the Peninsula.

Camp, Ballumba,
20th June 1817.

(signed) *F. D. Ballantine*, Assistant.

RESOLUTIONS.

MINUTES, 19th September.—The report of Captain Ballantine, whilst it affords satisfactory proof of sixty-three female children having been preserved by our interposition, exhibits a melancholy picture of the almost universal continuance of the horrid practice of female Infanticide to an extent little expected, after the reports of the success generally, but inaccurately, attributed to Colonel Walker's influence and exertions.

It is observable that the preservation of no more than the above small number of children can be established throughout the Talookas specified by Captain Ballantine, where it is concluded the number of Jahrejahs must be very considerable, since Draffa alone contains 400 families; nor can it escape notice, that the Jahrejahs enumerated as having preserved their female children, have saved only one of those that must have been born according to the ordinary course of nature.

The influence which the cessions of the Peishwa's tribute from Kattywar will afford to the British Government over that part of Guzerat, will, it is hoped, enable it to secure a more rigid adherence to the engagements of the Jahrejahs; and the Resident at Baroda is to be directed to depute Captain Ballantine to the Jahrejahs, informing them of its determination to enforce the penalties whenever a breach of their engagements can be established; and to withhold its favourable consideration from those parties who shall continue to follow this inhuman custom.

The Governor in Council apprehends that the Honourable the Court of Directors will be equally disappointed when they peruse the melancholy statement of Captain Ballantine; and conceives that it will be ready to afford every reasonable degree of encouragement to such of the Jahrejahs as may abandon the practice.

The Governor in Council would feel the strongest inclination to accede to any plan which would tend to its suppression, but he is not aware that any can be adopted beyond the distribution among those who shall adhere to their engagements of the fines which may be levied from the others, without incurring a very heavy expense.

To station spies in every town or village would be incurring a large outlay, without, perhaps, securing the object desired; and the measure of authorizing an establishment for that purpose, with additional emoluments to the assistant, would be very objectionable.

The consideration of Captain Ballantine's plan will however again be resumed before the Governor in Council finally decide on what may be most advisable to be done on the subject.

Extract BOMBAY POLITICAL CONSULTATIONS, 22d October, 1817.

READ the following Letter from the Resident at Baroda, to Mr. Chief Secretary Warden, dated the 4th Instant.

Sir,

1. I HAVE the honour of acknowledging the receipt of Mr. Secretary Henderson's letter, dated the 19th of last month, in reply to my communication of the 28th preceding, on the subject of female Infanticide.

2. In pursuance of the orders of the Right Honourable the Governor in Council, the necessary instructions have been communicated to my assistant; but it is proper that I should advert to other parts of the despatch under reply, in order to obviate impressions in the minds of the Honourable Board not intended by the communications which have been made by me.

3. With this view, I beg respectively to remark, that in no suggestions for the maintenance of an establishment for the discovery of those Jahrejahs who have immolated their female offspring, am I sensible of having recommended additional emoluments to my assistant, or in the most distant shape to combine the important objects of humanity with any personal advantages whatever. My desire has always been the adoption of some effectual plan, hitherto entirely unheeded, to give effect

to

to the humane exertions of my predecessor, in the conviction of the utter impossibility of preventing female Infanticide, where the means are confined to the personal influence merely of my assistant in Kattywar. It would be useless to enter upon any discussion in this place on the futility of such means for the preservation of the lives of female Jahrejahs born among some thousand families, after the sentiments on this interesting subject submitted in my despatches of the 18th July, 16th September, and 12th of October in the last year; nor will they afford other than the most satisfactory reasons for the partial failure of the expectations entertained from the influence and exertions of Lieutenant Colonel Walker for the discontinuance of the horrid practice of Infanticide.

4. The Right Honourable the Governor in Council is aware that Lieutenant Colonel Walker, under the instructions of Government, had effected every measure which was calculated to ensure the suppression of Infanticide in Kattywar. That officer had not only obtained the consent of the Jahrejahs to abandon a practice consistent with their dearest feelings and prejudices, but by his influence also contracted engagements adapted to that desirable object.

5. If these engagements have not been fully enforced from their origin, and subsequent to the departure of Lieutenant Colonel Walker to England, and that owing to such relaxation female Infanticide is not entirely extinguished in Kattywar, I presume, with every deference, that whatever success has attended the endeavour to suppress the abominable practice is justly due to the influence and exertions of my predecessor.

6. At the same time the disappointment which has been experienced can be traced exclusively to the want of a system by which a detection of the guilty could be ensured, and not to any indifference on the part of the local officers to the enforcement of the engagements contracted by the Jahrejahs. I have had the honour on several occasions of bringing the subject in the most urgent manner to the attention of Government, and in submitting recommendations on the ways and means for an effectual abolition of Infanticide, have implored Government to devise any plan which in its wisdom might be efficacious.

7. While my suggestions have been deemed objectionable, no other plan has intermediately been prescribed, and doubtless the want of it is frequently affording the most melancholy evidence of an evasion of the excellent engagements contracted by the influence of Lieutenant Colonel Walker.

8. The deep interest which the Right Honourable the Governor in Council takes in the suppression of female Infanticide compels me again to solicit his early consideration to the subject of my despatches before quoted; and moreover, as the duties which I have to discharge in Kattywar are recently greatly augmented, that he will indulge me with every suitable assistance, by distinct arrangements for the care of our different interests and obligations in that extensive province, which will enable me to provide against any disappointment of my public exertions.

Baroda, 4th October, 1817.

I have, &c.
(signed) *J. R. Carnac*, Resident.

Minutes, 18th October.—In acknowledgment of the preceding letter, it is to be remarked, that as the Resident is aware, that arrangements are shortly to be made with the chieftains of Kattywar for the renewal of the decennial engagement, he will thus be afforded the best opportunity which could occur of communicating with the different Jahrejah chieftains, and of calling upon them to enter into such further securities as may be most effectual for the abolition, as far as possible, of the inhuman practice of female Infanticide, since the engagements obtained by Lieutenant Colonel Walker have proved almost ineffectual.

The Government in Council is fully persuaded that further arrangements are indispensable; and it will be for the Resident to point out, after communicating with the chieftains, those that may be best adapted for the purpose, and to which the chieftains may be led to assent.

PART III.
Rajpoots, 1808—1820.

Extract of a LETTER from the Governor in Council of Bombay to the Court of Directors, in the POLITICAL DEPARTMENT; dated 7th January 1819.

Letter from the Court, dated 1st April 1818.

(75 a' 80.) Regarding female Infanticide.—Aware of the difficulties to be encountered in attempting its complete abolition.—Remark as to the object of Captain Carnac's exertions not having been accomplished in Cutch, and the small number of children in Kattywar distinctly proved to have been saved.—Observations of Captain Ballantine, that in his intercourse with the inhabitants he had no intimation showing the prevalence of that inhuman custom satisfactory.—Attach importance to the transmission of the Annual Reports.—Approve of the instructions to Captain M'Murdo to exert his endeavours to put a stop to the practice in Cutch.—Proposition for maintaining an establishment in Kattywar of Guzerattee writers for effecting the object, inexpedient.—Concur in the propriety of rejecting the plan of granting pecuniary rewards to informers.—The practice can, perhaps, only be expected to yield to cautious but unremitting efforts to bring it into disrepute.—Satisfaction, that the preservation of female children is not now considered disgraceful to the families which have given the example.—As it is not connected by the Jahrejahs with any religious feelings, and its abolition is popular in Guzerat, trust that by exacting the legal penalties, and marking striking instances of adherence to the engagements, the practice may be eventually brought into general disuse and abhorrence.—The expenses of the nuptials of the two daughters preserved by the Rajah of Moorvee cannot be sanctioned, but authorizes a present to him in the name of the Court.

Para. 48. THE remarks and instructions conveyed to us in these paragraphs will meet with our utmost attention: we have communicated them to the Resident at Baroda for his information and guidance, calling his particular attention to the preparation and transmission of the Annual Reports, to which your Honourable Court attach so much importance. We refer your Honourable Court to our subsequent advices on the subject of female Infanticide, contained in our letter of the 20th of December 1817.

Extract of a LETTER from the Court of Directors to the Governor in Council of Bombay, in the POLITICAL DEPARTMENT, dated 1st March 1820.

Letter from the Government of Bombay, dated 20th Dec. 1817.

(140 to 148.) Communicate the failure, to a great extent, of the means which have been employed for the suppression of female Infanticide in Kattywar.

74. WE have learned with great pain that your humane endeavours to accomplish the suppression of the barbarous and unnatural practice of female Infanticide in the Peninsula of Kattywar have hitherto proved to a great degree unsuccessful, notwithstanding the engagements which were contracted by the Jahrejah chiefs of that province in 1807 with Colonel Walker, to abstain from the commission of that offence.

75. The register appended to the report of the assistant to the Resident at Baroda, under date the 20th June 1817, shows that the lives of only sixty-three female infants have been saved in consequence of your interposition in the course of ten years, a number extremely disproportionate to the number which must have been born within that period. Indeed the facts stated by Captain Ballantyne, that in the Talooka of Drafa, which contains 400 Jahrejah families, there is not a single female child in existence, and that in no family has more than one female child been preserved, demonstrate the inveterate prevalence of this horrid custom.

76. However mortifying may have been the result of your past endeavours, we are persuaded that you will not allow it to operate as a discouragement to further and persevering efforts in the same cause. We think you may do much by addressing yourselves to the interests of the Jahrejahs, and the renewal of the decennial engagements with the Kattywar chieftains will have furnished you with an opportunity of calling upon them to enter into fresh engagements, under proper securities, to abandon the practice in question. We are not without hopes also that the additional influence which we acquired in that part of Guzerat by the cession of the Paishwah's tribute, may, if judiciously exercised, be the means of enabling you to enforce a stricter adherence to their engagements on the part of the Jahrejahs.

77. We entirely approve of the measure of distributing among those who observe their promises the fines which may be levied upon those who violate them.

Extract of a LETTER from the Governor in Council of Bombay to the Court of Directors in the POLITICAL DEPARTMENT, dated 9th August 1820.

Letter from the Court, dated 1st March 1820.

(74 a' 77.) Regret expressed at the failure of the endeavours for the suppression of female Infanticide.

Para. 444. COPIES of these paragraphs have been furnished to the Residents at Baroda and Cutch, with directions to the former to communicate copies to the agents in Kattywar, in order that their attention may be directed to the accomplishment of an object in which the Government, equally with your Honourable Court, take so deep an interest.

445. Your Honourable Court will learn with satisfaction that by the 17th Article of the Treaty with Cutch, the practice of female Infanticide has been formally renounced in that province.

Extract

Extract of a Treaty of Alliance between the Honourable East India Company and his Highness Maha Raja Mirza Rao Shri Desserljee, his heirs and successors, concluded by Captain James M^c^Murdo on the part of the Honourable Company, and by Jhargas Purthirajjee, Vijerajje Meramajee, Pragjee, Pragiee Mokajee, Allyajee Nonghunjee, Bhaujee, and Jeynuoljee, by virtue of full powers from their respective governments, dated 13th October 1819.

Article 10. THE Honourable Company engages to exercise no authority over the domestic concerns of the Rao, or of those of any of the Jahrejah chieftains of the country. That the Rao, his heirs and successors, shall be absolute masters of their territory, and that the civil and criminal jurisdiction of the British Government shall not be introduced therein.

Article 17. His Highness the Rao, his heirs and successors, at the particular instance of the Honourable Company, engage to abolish in their own family the practice of Infanticide; they also engage to join heartily with the Honourable Company in abolishing the custom generally throughout the Bhyaut of Cutch.

Article 18. Previously to the execution of the deed of guarantee in favour of the Jhareja Bhyaut according to the tenor of the 16th Article, a written engagement shall be entered into by them to abstain from the practice of Infanticide; and specifying, that in case any of them do practise it, the guilty person shall submit to a punishment of any kind that may be determined by the Honourable Company's Government and the Cutch Durbar.

Extract BOMBAY POLITICAL CONSULTATIONS, the 2d February 1820.

READ the following Letter from the Secretary to the Supreme Government, to Mr. Chief Secretary Warden, dated the 4th of December.

Sir,

I HAVE the honour to transmit a ratified copy of the treaty with Cutch.

I have, &c.

Fort William, 4th December 1819. (signed) *C. T. Metcalfe*, Sec^y^ to the Gov^t^.

MINUTE, 27th January.—Ordered, That the ratified treaty be transmitted to the Resident at Bhooj, to be interchanged with the Cutch government.

Extract of a LETTER from the Court of Directors to the Governor General in Council of Bengal in the POLITICAL DEPARTMENT; dated 13th Nov^r^ 1822.

49. WE shall be much gratified to hear that the stipulations contained in the 17th and 18th articles relative to the abolition of the practice of Infanticide have been observed. We are not, however, very sanguine in our expectations on this head, unless these stipulations are enforced by interference on the part of the Resident, which would not be reconcileable with our engagement in the 10th article, "to exercise no authority over the domestic concerns of the Rao, or those of any of the Jharejah chieftains of the country."

Extract of a LETTER from the Governor in Council of Bombay, to the Court of Directors in the POLITICAL DEPARTMENT, dated 29th August 1821.

50. THERE is one point of great interest, in which we are clearly entitled to exercise the right of general superintendence, and in respect to which your Honourable Court has expressed so much solicitude: This is in checking the crime of female Infanticide, and in imposing the fines authorized by Colonel Walker's agreements on those who may be guilty of it. It is greatly to be regretted, that the

 difficulty

difficulty of detection should secure the perpetrators of this crime so effectually from punishment as to render the article against it a dead letter. There has been no instance of punishment for Infanticide since the agreements were concluded, and this is so far from being owing to the diminution of the crime, that from the best information Major Ballantyne could obtain it would not appear that more than 100 females born since the agreement are now in existence; and it is not easy to say how many of these might have been spared if the engagement had never been entered into. No effectual check can be imposed on this atrocious practice as long as it is so completely congenial to the general feelings of the people, unless by employing hired agents, as proposed by Major Ballantyne, to detect offenders of this description; such a measure, however, would lead to so much intrusion into the most private and domestic proceedings of the superior castes (among whom alone Infanticide prevails,) and would be open to so many abuses on the part of the informers, that we do not think the chance of success would compensate for the disaffection which it would create; it may also be doubted how far we have a right to interfere to such an extraordinary pitch with the private life of a people with whose civil government and internal police we do not pretend to have any concern.

51. We must therefore be content to follow the footsteps of our predecessors, (without attempting to go beyond them,) in their most meritorious endeavours to discountenance this enormity; and we may safely flatter ourselves that as the manners of the people become softened by a continuance of tranquillity and good order, they will gradually discontinue a practice which is not more inconsistent with reason and morality, then repugnant to natural instinct.

Extract Bombay Political Consultations, 6th June 1821.

Extract of a Minute by the Governor (Honourable M. Elphinstone), dated Camp, Millia, 9th January 1821.

Para. 1. I HAVE the honour to lay before the Board the opinion I formed while in Kattywar on the system which it is most expedient hereafter to adopt towards that province.

3286. 22. There is one point of great importance in which we are already entitled to exercise the right of general superintendence. This is in checking the crime of female Infanticide, and in imposing the fines authorized by Colonel Walker's agreements on those who may be guilty of it. It is greatly to be regretted that the difficulty of detection should secure the perpetrators of this crime so effectually from punishment as to render the article against it a dead letter. There has been no instance of punishment for Infanticide since the agreements were concluded, and this is so far from being owing to the diminution of the crime, that from the best information Major Ballantine could obtain it would not appear that more than 100 females born since the agreement are now in existence, and it is not easy to say how many of these might have been spared if the engagement had never been entered into. No effectual check can be imposed on this atrocious practice as long as it is so completely congenial to the general feeling of the people, unless by employing hired agents, as proposed by Major Ballantine, whose duty it should be to detect offenders of this description, and such a measure would lead to so much intrusion into the most private and domestic proceedings of the superior castes (among whom alone Infanticide prevails), and would be open to so many abuses on the part of the informers, that I do not think the chance of success would compensate for the disaffection which it would create. It may also be doubted how far we have a right to interfere to such an extraordinary pitch with the private life of a people with whose civil government and internal police we do not pretend to have any concern. We must therefore be content to follow the footsteps of our predecessors (without attempting to go beyond them) in their most meritorious endeavours to discountenance this enormity; and we may safely flatter ourselves, that as the manners of the people become softened by a continuance of tranquillity and good order, they will gradually discontinue a practice which is not more inconsistent with reason, than repugnant to natural instinct.

Extract MINUTE of the GOVERNOR of BOMBAY, dated Camp, Chowbarree, 26th January 1821.

THE three most probable points of difference with the Jharejas are settling their disputes among themselves, enforcing the prohibition of female Infanticide, and compelling them to act against plunderers within their own districts. In the first, all danger may be averted by the prompt and impartial administration of justice; in the second, by caution and delicacy in the means of detecting guilt, and moderation in punishing it. The third is an object of great importance; it is more likely to be obtained by vigilance than by severity, by explaining what is expected, censuring neglect, and compelling restitution, with the addition of a fine as the punishment of participation.

[*Instructions conformable with the foregoing Minute were sent to the Resident in Cutch.*] Bombay Political Consultations, 21st Feb. 1821, page 816.

At a COURT of DIRECTORS held on Wednesday the 7th July 1819.

A LETTER from Lieutenant Colonel A. Walker, retired from the Bombay Establishment, dated the 6th instant, stating, that he understands that advices have lately been received from Bombay conveying unfavourable accounts of the result of the arrangements entered into by him with the Jahrejah chiefs in Kattywar in 1808-9 for the suppression of female Infanticide; and requesting to be furnished with a copy of the proceedings of the Bombay Government, and of their agents in Cutch and Kattywar upon this subject since he left India, as follows:

Sir, 38, Russell Square, 6th July 1819.

Understanding that advices have lately been received by the Honourable the Court of Directors from the Bombay Government, conveying unfavourable accounts of the result of the arrangements entered into by me with the Jahrejah chiefs in Kattywar in 1808-9 for the suppression of female Infanticide in that province, I am exceedingly desirous of being put in possession of the circumstances which have led to the disappointment of the hopes which I then entertained of having put an end to this unnatural and horrid practice. I therefore take the liberty of requesting that you will move the Honourable Court to give orders that I may be furnished with a copy of the proceedings of the Bombay Government, and of their agents in Cutch and Kattywar, upon this subject, since I left India. My only motive in preferring this request is the peculiar interest which I take in the matter, coupled with a desire to suggest any remedial measures which may occur to me connected with it. I have the honour to be, Sir,

Joseph Dart, Esq.
&c. &c. &c.

Your most obedient and humble servant,
(signed) *A. Walker.*

Being read;—

Ordered, That it be referred to the consideration of the Committee of Correspondence.

At a Committee of Correspondence held on Wednesday the 7th July 1819.

A LETTER from *Lieutenant Colonel A. Walker*, retired from the Bombay Establishment, dated the 6th instant, stating that he understands that advices have lately been received from Bombay, conveying unfavourable accounts of the result of the arrangements entered into by him with the Jahrejah chiefs in Kattywar in 1818-19, for the suppression of female Infanticide, and requesting to be furnished with a copy of the proceedings of the Bombay Government, and of their agents in Cutch and Kattywar upon this subject, since he left India, being read; also, paragraphs 140 a' 148, in the Political Letter from Bombay, dated the 20th of December 1817,

Ordered, That Colonel Walker's request be complied with, and that he be accordingly furnished with a copy of the documents referred to in his letter.

(954).—Lieutenant Colonel A. Walker.

Sir,

In reference to your letter of the 6th instant, I am directed to transmit for your perusal the accompanying documents on the subject of female Infanticide.

I am, Sir,

East India House,
10th July 1819.

(signed) *J. Dart*, Secretary.

At a Court of Directors held on Wednesday the 21st July 1819.

A Letter from Lieutenant Colonel Alexander Walker, retired from the Bombay Establishment, dated the 19th instant, transmitting for the Court's information a Memorandum upon the subject of female Infanticide, and offering several observations as to the measures which should be adopted for putting a stop to that practice;—being read,

Ordered, That the said letter be referred to the consideration of the Committee of Correspondence.

At a Committee of Correspondence, the 1st September 1819.

A Letter from Lieutenant Colonel A. Walker, retired from the Bombay Establishment, dated the 19th July last, transmitting a memorandum upon the subject of female Infanticide, and offering his opinion on the means which should be adopted for putting a stop to that practice;—being read,

Ordered, That Colonel Walker's letter, with its enclosure, be referred to the Examiner of Indian Correspondence.

Copy of a Letter from Lieutenant Colonel A. Walker, to the Secretary to the Court of Directors, dated the 19th July 1819.

Sir,

Russell Square, 19th July, 1819.

In acknowledging your letter of the 10th, and the documents to which it gave cover, I beg to enclose, for the Honourable the Court of Directors, a memorandum on the subject of female Infanticide. I have found it impossible at present to give that important subject all the consideration which is due to it, and I shall probably avail myself of a future opportunity of transmitting, for the notice of the Honourable Court, some additionable reflections which may hereafter occur to me.

Although there can be no difference of opinion regarding the enormity of the crime of Infanticide, yet it is not to be considered as peculiar to the natives of India. In other parts of the earth the same practice has prevailed. In China it is not uncommon at this day, where it is permitted by the legislature, and where it is reckoned no disgrace nor dishonour to the individual.

Every humane person, however, must agree that such a practice should be stopped by all the means which a wise Government can command; that we have the means in our power there cannot be a doubt; and I must beg leave to say that my own success is a proof of this. The means are persuasion and reason. If those are wisely applied by the agents of Government they will be found to be quite sufficient without any inquisitorial institution, without any odious system of espionage, which no remote advantage can make necessary.

The foundation of reform was laid. It was proved to the natives that this practice was against their sacred institutions, and that it was revolting to the best feelings of the human heart. They agreed to relinquish it, and probably did sincerely mean to do so. The Government, however, and the local authorities, became remiss, and the people returned by degrees to habits too long established.

I am convinced that it is necessary, by undeviating attention to the subject, to satisfy them that we are really sincere in our wish to abolish this crime. The gentlemen on the spot should be instructed to get annual reports of the births in the different districts; to encourage those who adhere to their engagements; and to exact the penalty from those who neglect them. Those who perform their duty

may

may even be rewarded by small sums of money, and the Court will not decline to sanction a moderate pecuniary disbursement in the cause of a humane object. The people should be made sensible by every means in our power, that we do not forget the subject; but that the vigilant eye of Government, like that of the Deity, does not turn away from the view of crimes; and that it is always on the watch for their prevention; that it is ready to encourage the good, and punish the bad.

By such attention, there is not a doubt but that the progress of Infanticide would be stopped, and that if stopped for a few years the natural horror of the crime would be felt by every parent, and prohibitory laws would no longer be necessary.

All however depends on attention to the subject for a sufficient length of time, till the influence of custom is forgotten, and the natural affections have sprung up again in the hearts of parents. They are not wholly lost, although some unhappy circumstances have been able to cover them for the present. In attaining this object there cannot be a doubt of our success, for nature is working in our favour. All that is required is attention to the subject, and for a sufficient length of time.

Naturam repellas furca, tamen usque recurret.

I have the honour to be, Sir, your most obedient and humble servant,

(signed) *A. Walker.*

Joseph Dart, Esq. &c. &c. &c.

Copy of MEMORANDUM enclosed in the foregoing Letter.

IN offering my opinion upon the means of suppressing female Infanticide in the West of India I must first observe that this object should be accomplished without violating the feelings of the natives, and without having recourse to actual coercion. I must also beg to refer to my own proceedings which succeeded in obtaining the consent of the people to relinquish this barbarous and unnatural practice. It was accomplished, no doubt, with great difficulty, but it was so far a spontaneous act that it was solely effected by persuasion and reason. It is under this influence alone that the measure can ultimately be expected to prove successful; but from the peculiar habits of the people of this part of India the practice of destroying their children cannot be overcome by the mere dictates of natural affection. When this tie was once abandoned, it would be long before it could be again recovered; and it would be necessary that they should be continually watched, and urged to the performance of a duty which is seldom neglected even by the brutes. This is an unfavourable picture of human nature, but it is the unavoidable consequence of a long familiarity with depraved sentiments, and a perseverance in vicious habits. It was foreseen that the mere engagement which these people had contracted for discontinuing Infanticide, however solemn and authentic, would not be sufficient unless they were looked after with vigilance; unless they were frequently encouraged; and unless those instances in which they infringed their own voluntary engagement were detected and punished. The mode of punishment was provided by their agreement. I am persuaded that a system of this kind would have succeeded, and have preserved, in a great degree, the engagement inviolate for the abolition of Infanticide. Occasional infractions might have happened, and were to be expected; but the general principle would have been maintained, and in time the custom would have been forgotten, and have disappeared. It must have been, indeed, by the same process that it was established; for it was impossible that a practice so contrary to every feeling of nature could have been established at once, and without the utmost repugnance. Many persons must have persisted in saving their children, and disobeyed a horrid and inhuman institution, until they became reconciled to it by custom and usage.

It was under the influence of a similar train of reasoning and reflection that I suggested to the Government, when I quitted India, to exact an annual report of the progress of Infanticide, and that it should be the object of continual care and solicitude. Before I retired from the service I had the satisfaction to see that the principles for its abolition had made no slight impression on the minds of the people, and in a short period they had saved a considerable number of infants. But from the report which has now been received from India, it would appear that the whole number saved in the course of ten years is little more than sixty, and perhaps not a

third more than were presented by their parents to me in Kattywar with feelings of affection and delight. From those feelings which were publicly displayed, and which had all the appearance of the most tender maternal effusion, I must own that I thought myself warranted in entertaining the most sanguine hopes that this blot on human nature would be utterly eradicated.

In the present state of the subject, and with reference to the peculiar state of the society in which this crime prevails, I would take the liberty of suggesting some remedial measures, which may still avert the fate of those unhappy children.

The first circumstance which requires attention is to see the people often, and by a frequent intercourse to inspire them with sentiments more favourable to humanity. It is scarcely to be expected that the Jahrejahs will seek our society without greater encouragement than it is the habit of our countrymen, generally speaking, to afford to the natives of India, and we must therefore visit them in their villages. They must be sought out in their recesses, invited to attend the public Cutcherries, and the subject brought as often as possible under public discussion. This should not be done in a controversial manner, but with the complacency and benevolence of instruction, which seeks rather to convince than to confute an unreasonable opponent. In these situations opportunities would frequently arise of enforcing the heinous nature of the offence, of calmly discussing its tendency, of exposing its crime, and of contrasting the abominable practice with the universally contrary usage of the rest of mankind. By the effect of example, by the force of conversation, and by diffusing good and just notions of human nature, these men would be gradually alienated from their absurd and guilty conduct. In every attempt to arrest this crime the Brahmins, and the precepts of the Hindoo religion, would be a powerful aid. That religion is directly opposed to the practice, and I always found the Brahmins most willing coadjutors in this cause of humanity. By these means, by a constant attention to the subject, by frequently assembling the Jahrejahs, and by using the immense mass of conciliatory methods in our power, the practice might surely be effectually suppressed. It is not founded on religion; it is disavowed by the great body of the people, and prevails only among a single tribe.

They would not withstand any systematic exertion which might be directed to its overthrow; and, in fact, did it not yield to an attempt which was made in a doubtful situation, amidst a multitude of other occupations, and which was not pursued for a long time? The same facilities, and greater, now exist to ensure success. The Guicawar authority may be disposed more readily to co-operate with us, while our own is better established, and while we possess an actual share in the Government of the country. The collector of the newly-acquired revenue in Kattywar would be a natural and an essential agent in this humane work. By means of the police, which is under his control, and by the frequent intercourse which his office obliges him to hold with the natives, he would have opportunities of communication superior perhaps to any other person. Let the collector, the agent in Kattywar, the agent in Kutch, and the Guicawar authorities, heartily, and in concert, exert themselves, and they would be irresistible. It is with no improper or invidious motive that I have observed on the great superiority of these means over the new and imperfect influence which we had when the attempt was first made to suppress this odious crime. But I would not rest the success of this interesting measure alone on vigilance, and the active use of even all the agents in our power. I would employ other stimuli, and not neglect those that may be calculated to produce an effect on the grosser passions of those who persevere in the practice of Infanticide. I would not encourage the idea of an expensive agency, nor the direct and professed employment of spies, which are more likely to defeat than to promote the object; but there are surely means of ascertaining the result of a birth in a family, without either offending its delicacy, or requiring much expense. The fact of a pregnancy is always public, and the report of the neighbours would often be sufficient evidence. A few detections would arrest the practice. If the intercourse was as frequent as I have recommended, many things would be casually learnt, and little indeed could be concealed. In the course of this intercourse, many acts of friendship, of courtesy and attention, could be conferred on the Jahrejahs, which would be attended with little expense, but which they would highly value; they are both greedy and necessitous. The present of an inferior turban, of a deputta, of a snuff-box, of a pair of spectacles, or of any other trifling article, would be prized by them as a mark of honour, and as a profitable acquisition. These little favours would be the means

of

of bringing them together, of inducing them to come into our society, and finally of reconciling them to our views. It is by association and a constant attention that they are to be reclaimed.

I cannot conclude these hasty remarks without observing that the character and reputation of our Government must suffer materially should those people be allowed to resume a practice which they had abandoned with all the formality of a regular and solemn compact. May it not be said that we were more indifferent in the cause of humanity than in exacting a rigid and scrupulous compliance with the terms of a treaty which involved a paltry revenue, or some insignificant district? We may by kindness and by patience bring them back to the path of their duty. The voice of nature, and the influence of the women, will unite in assisting us, and in this struggle against a deplorable practice we shall finally prevail, while our motives must be applauded, and cannot be mistaken. Were the power of Government never applied but in cases so obviously beneficial and disinterested the rudest minds would bless them; and the feelings of men, as well as their reason, would render them both agreeable and irresistible.

London,
38, Russel Square, } (signed) *A. Walker.*

At a Court of Directors held on Wednesday the 15th September 1819.

A Letter from Lieutenant Colonel A. Walker, retired from the Bombay Establishment, offering further observations upon the proceedings which have been held on the subject of female Infanticide since he quitted India, and upon the measures which he thinks calculated to suppress that practice, being read—

Ordered, That the said letter be referred to the consideration of the Committee of Correspondence.

Copy of a Letter from Lieutenant Colonel A. Walker to the Secretary to the Court of Directors, dated the 27th August 1819.

Sir,

Since I had the honour of addressing you under the 19th ultimo I have been able to peruse with more leisure and attention the proceedings which have been held on Infanticide from the time that I left India. Although it would be a very painful task for me to enter into a minute and critical examination of those proceedings, some remarks are unavoidably necessary on a subject which cannot be viewed without interest and emotion, and which, to a considerable degree, must involve the character of our country. The policy and humanity of our Government are irrevocably blended with the success of the measures for abolishing this revolting crime.

After a careful perusal of the documents with which I have been favoured by the indulgence of the Honourable Court, I have found it impossible to suppress the conclusion, that the subject had either been forgotten for years together, or that some imperious and uncontrollable circumstances had rendered our interference utterly impracticable. From whatever resistless cause this has arisen, it is deeply to be lamented, and the consequences are far more formidable than even the immediate effects. The immediate effects are the loss of so many thousand lives; but the consequences are still more serious, as the enforcement of the engagement must now be infinitely more difficult by the long neglect and disuse of its provisions. There is no more effectual way of destroying the most sacred laws and obligations than by usage; while they acquire fresh strength and vigour by a regular appeal to their authority.

At the time that I left India the subject was familiar to the Jahrejahs; there was an impression of interest on their minds; a return had appeared of parental affection, and above all there was the necessity of obeying a legal enactment possessing their own solemn sanction, and for the enforcement of which the British and Guicowar Governments were pledged.

Instead of this picture, the Jahrejahs have now found out that the engagement, which was at first so reluctantly yielded, and strenuously urged, means almost

nothing, since it may be eluded with impunity; may be violated without detection and without reproof. If they had imagined that there would be so little danger in its violation as they evidently, at present, believed to be the case, I should without any doubt have found much less difficulty in obtaining their consent to discontinue the custom of destroying their daughters. Could they have foreseen that the whole would afterwards have rested on their own free will and choice, they would neither have been apprehensive of inconvenience nor of punishment, and would have saved themselves and me much trouble from a useless opposition. This reflection is not new, and I viewed the difficulty with which these people were first led to discontinue this extraordinary custom at the time that I was using every effort to overcome their prejudices, as no unequivocal proof of the stability of the arrangement. This is stated in my Report to the Bombay Government.

The consequence, in short, at this moment operating in Kattywar is the impression of weakness and vaccillancy on the part of the British Government, or that they are incapable of giving effect to their own measures.

It may seem idle to trace out the nature and extent of the evil that remissness or accidents have produced. I should not indeed have made these observations were I not clearly of opinion, that in the application of any remedial measures it is most particularly necessary that we be distinctly aware of the nature and the extent of the mischief, otherwise it will never be counteracted. I am aware also that the truth cannot be stated in all its broadness and honesty to the Company's Government in India, as it might irritate instead of conciliate; yet it should be stated, though with as much delicacy as the nature of such truth will admit.

I have now a more agreeable duty to perform in adverting to the interest which seems to be every where felt and expressed at present for the suppression of this crime. The communications of Captain Carnac and of Captain Ballantyne breathe the spirit of feeling and humanity, which is natural to their character. They are men who love their country, their friends and mankind. They will, I am persuaded, pursue the subject with a renewed degree of earnestness and warmth, and by a judicious direction of their exertions finally accomplish the abolition of Infanticide. They will embrace every means and opportunity of maintaining unimpaired the honour of their country, by supporting its reputation for humanity and philanthropy. They are the best judges of local circumstances, and have the best means of taking advantage of them.

I expect this from those gentlemen, and that they will unite a kind of enthusiasm in the cause.

I cannot avoid taking this opportunity of expressing my own obligations and warmest thanks to Captain Carnac, for the spirit with which he repelled the insinuation contained in the resolution and minute of the 19th September 1817. It is with the utmost unwillingness that I have at all alluded to this subject, but I conceive that I could not pass it over in total silence, and must trust in the Honourable Court of Directors doing me that justice which I have on so many occasions gratefully felt and acknowledged at their hands. I may, however, be allowed to observe, that the attempt to throw reproach and censure on my influence and exertions is in point of fact, at least inaccurate. The exertions and responsibility of an individual in the public service must necessarily terminate with his office; but I can affirm with truth that I have never been able to divest myself of care and solicitude for those interests which I left behind me in India; and especially for that measure by which I hoped to rescue a great number of helpless infants from a premature death. I have endeavoured to second this wish, by every excitement which a frequent correspondence at so great a distance could effect, to impress on the minds of my European and native friends an attachment to those principles which had always regulated my own conduct, and particularly never to relax their efforts against those who violate the laws of nature and society. This was all that I could do, and was perhaps more than was to have been expected from an unemployed individual. The most arduous part of the enterprize was unquestionably the procuring of the engagements on the part of the Jahrejah chiefs to abolish the practice of destroying their daughters; the solemn acknowledgment that it was contrary even to their own religion; and that such was their abhorrence and detestation of it that whoever should be proved guilty of the repetition of the crime should be branded with all the infamy, disgrace, and privation of privileges involved in the loss of caste.

The recognition of these things as general principles, and principles of law, I hold to the grand achievement in the removal of this scene of guilt, desolation and misery.

If the practical benefit has not followed, it cannot, by any fair inference, be imputed to me; and this conclusion seems firmly founded in the fact, that in the course of a short period after the engagement was procured, as many lives were spared through its agency as for all the succeeding years.

But, perhaps, the following quotation from the proceedings of the Bombay Government itself might be produced as a proof that the failure had no dependence on my influence and exertions.

"Had the annual reports" (they observe, in their Consultations of the 16th of August 1816) "required by the instructions of Government of the 31st of March 1808, been regularly attended to, the chieftains would have observed a continued anxiety on the part of the British Government to enforce the engagements they contracted, and the formation of those reports would also have led to a spirit of inquiry, and ensured, in a certain degree, the fulfilment of those engagements, inasmuch as it would have proved to the chieftains of Kattywar the anxiety felt by the British Government on the subject."

In this passage they have themselves correctly traced, however late, one of the principal errors which has been committed, and which was in their own power at any time to have corrected.

It may be said there was nothing to report; let this be admitted; report that fact, for it was a fact little expected, and the knowledge of it would have given an impulse to investigation and vigilance. It has at length produced this very effect; and however inefficient the means adopted might have proved, the appearance of activity and interest must have prevented many bad consequences.

I shall now turn with pleasure to the circumstances which are still favourable to this cause of humanity, and which may encourage us to expect that this revolting practice will be overcome.

The Court of Directors, the Government and its assistants in India, appear at present to take great interest in the success of the measure. This is one favourable class of circumstances.

Again, the prejudices of the Jahrejahs with which I had to grapple, if not entirely done away, are at least suppressed and disavowed. They appear so far to move within the range in which nature acts that they express no pride in the destruction of their offspring, and feel no shame in rearing them. It is evident that a very favourable change has taken place, since all the infants they have saved has been the consequence of their own choice; and as some of their daughters have been reared within very recent dates, the principle of natural affection is even at this moment producing its effect.

This, therefore, is upon the whole a second class of favourable circumstances; but they can be favourable only to an enlightened and resolute mind; a mind that calculates coolly, that regards no obstacle as contemptible, and yet will not be appalled by the greatest.

One of the principal objections to the remedial measures proposed to and rejected by the Bombay Government, *without the substitution of others*, is, that they uniformly consist of small details. They suggest to me the idea of a conqueror proposing to lay a vast region at his feet by merely disarming or taking captive a few of the videttes or outposts. It appears to me that there are two great principles, of which all the minor details must be merely ramifications. The first principle is the maintenance of the authority of Government in connection with the solemn engagements of the Jahrejahs; and the second is the adoption of that conduct towards the natives which I have endeavoured to illustrate in the letter which I had the honour to address you last month. I have taken the liberty of suggesting in that communication what I thought might be usefully enjoined; but much must be left to the discretion, temper, and good sense, of the local authorities.

There must be intercourse, reasoning, and such dignified and manifest benevolence, that the foul breath of malevolence shall never be able to sully it. In short, reason, persuasion, and the aid of women, who more readily feel than men the cruelty of such a practice, would do much to put a stop to Infanticide; and in a few years it would be looked on in Kattywar with as strong a feeling of horror as it is now in England.

I shall take the liberty of offering some remarks on each of these points. In the first place the authority of Government must be maintained, and the engagement which has been mutually contracted, exactly fulfilled. We must show that

we are serious, and that we are determined to be obeyed. This will be more difficult now than in 1808, but still it must be done.

I would begin by sending to every Jahrejah chief an authenticated copy of his engagement, and apprize him in the most solemn and precise terms of the determination of the Company and the Guicawar to exact the performance of an obligation which has prescribed to all parties sacred and imperative duties. These separate addresses to the chiefs would sooth their pride, and prevent them from taking offence; but that none may be able to plead ignorance of the intentions of Government, I would follow up the measure by a public Proclamation, and give it as wide a circulation as possible. This should be addressed to the bosom and understanding of every Jahrejah. It should declare the feelings and the intention of Government upon the subject. It should strongly mark the abhorrence of the crime, and explain the nature of his own obligations in consequence of his engagement to renounce Infanticide. He should be told that the bear, the tiger, the wolf, the hyena, and whatever is fiercest in nature, preserve their offspring, and risk their own lives for their safety. He should be asked what was to be expected from a being in the shape of a man, but who is so far from having any thing of the nature of a man, that his bosom is unvisited with even that tenderness which moves and controls the most savage beasts of prey! That where the monstrous inhumanity of Infanticide exists it is impossible that any good can exist: That it involves a violation of good faith, as well as the recognized principles of religion, and that no trust can be reposed in the perpetrators of this horrid crime: That therefore Government are resolved to punish such outcasts of human nature by withholding from them every mark of confidence and regard, as well as by inflicting pains and penalties according to the nature of the case. That on the other hand, those who give evidence of a sincere and hearty return to nature and the principles of religion, shall be regarded with affection, and enjoy every mark of esteem, of favour, honour, and emolument, of which circumstances will admit.

When these and other considerations have been promulgated, it would be necessary that they should be acted upon with firmness and vigilance; for *early* relaxation in particular would prove extremely injurious, not only to this cause, but to the respectability of Government in general.

In the proclamation I have above suggested, and in all public declarations on the subject, it might be useful to point to the Talook of Draffa, of 400 families, who have never saved a female infant, and who are enduring the marks of Divine vengeance, in the extreme poverty and misery to which they are reduced. The Rajkoomars of Benares, also, who have proved faithful to their engagements, might be mentioned as an honourable instance, and in fine, they should be reminded of every obligation and example which can be supposed to bear on the question, and is likely to produce any influence upon their sentiments. The feelings and compassion of the chiefs should be roused by frequently expressing our indignation against the crime; and by correspondence and remonstrance to inspire a natural horror of it in every breast.

In order to observe and to give due effect to these preliminary measures, the servants of Government, Natives or British, should have instructions to watch over the operation of the engagements in their several districts, and to report upon every occurrence of a birth among the Jahrejahs, or even the surmises of its consequences. As they are not very rigid in the seclusion of their women, and as all those who are in the lower stations of life, who form the great majority in every society, must necessarily be employed in occupations, which expose them to public view, a case of pregnancy can scarcely ever be concealed. There is no attempt made indeed to prevent it being known, and surely it would not require much discrimination of judgment, nor the exercise of a very officious or impertinent curiosity, to ascertain a circumstance which is so notorious. But there are other circumstances of less direct evidence, from which very fair and correct inferences may be drawn, and of which we may avail ourselves, in cases where stronger testimony may fail. It is well known that among Hindoos of all descriptions the birth of a son is an object of congratulation and rejoicing. Whenever a birth in a Jahrejah family was unattended by these cheerful and happy symptoms, where it was passed over in silence and without notice, we might with very considerable certainty conclude that the birth was a female. Upon this surmise or suspicion an inquiry might be made, and I do not imagine that there would either be any impropriety or indelicacy in questioning the family as to the result. In many cases

cases I am disposed to think that the Jahrejahs would not deny the fact, and any attempt to equivocate would form a strong proof of guilt. Cases of a suspicious nature must occasionally occur, and come under our observation; but the miserable children of poverty must not become the victims of vengeance, while the more aggravated guilt of those that range in the higher ranks of life are passed over in silence and with impunity. By taking advantage of every opportunity, by appearing active and inquisitive, and deeply interested in the event, we should convince these people that we are determined in future to prevent the perpetration of the act.

At any rate every servant of Government should have injunctions to ascertain the consequence of a birth by all the means that may be in his power; nothing should be too trifling for his notice which may bear on the point; he should collect even the rumours of the country upon the subject, and report to his superior; he again to another, if such there happen to be, and so on till each case reach the assistant of the Resident, and then the Resident himself, who should lastly report to the Government at Bombay. I would beg to recommend that the report of the Resident should be made at least every three months for the first year or two, or till it appear that the measure is proceeding so securely that an annual report, which must never be dispensed with, shall be deemed sufficient. Quarterly reports for a time, indeed, would be highly beneficial, and if they were mere blanks, still I think they should be punctually made. They would prevent the subject from falling into neglect, and by maintaining a spirit of inquiry make it manifestly appear that we are in earnest. I would even suggest, if it could be attained, to engage the chiefs themselves to make returns of births, and not only of females, but of males, which would be a check upon the evidence in regard to the former. This would be gaining a step of decisive importance, not only to the cause, but might increase the small number of useful facts which we possess on the state of population in India. There is every reason for suspecting that the chiefs have been trangressors of their own engagements, but the form alone of making a quarterly return to Government would add to the general excitement, and would ultimately produce good. The great object is to apply as many principles as possible of common cohesion, and to put in motion the whole of the moral machinery which can be discovered for the abolition of this unnatural practice. I am at the same time perfectly aware that the nature of the subject must render it peculiarly difficult to obtain correct information, and accurate evidence, of a fact which is commonly perpetrated in secret. The means of concealing the sacrifice itself are extensive, but as they make no mystery of the pregnancy of their women, the result cannot be so easily disguised, and into this it is our business to inquire.

If there is any reason to believe, or even suspect, that the birth has been a female, and that nothing has been offered to the view or notice of the public, such circumstances occurring must afford a proper subject for investigation. It is not to be expected that this investigation should always produce conviction; but the purposes of humanity would be fully answered by the inquiry, by showing the party that he was watched, by alarming him with the possibility of detection, and by a natural consequence to prevent the repetition of the crime.

I should be disposed to consider a court of Punchayet as the most prudent and legitimate means for the examination of the question. It would be a tribunal congenial to the natives, and its decision would give them no offence. As the Court would be entirely composed of natives its proceedings would be regulated by their feelings, and the nature of the inquiry. Should, however, any objection be made to the Punchayet, or prevent it from assembling, I would have recourse to the trial by lots, or to device, however defective or imperfect, which might show that we were attentive to the subject, and ever on the watch for its detection.

It is evidently necessary that the whole system should be supported by rewards and punishments; but a considerable diversity of opinion may prevail as to their nature and mode of application. The crime may be rendered more frequent by the severity of the laws which are enacted to prevent it, while there may be as much danger of encouraging it by too great tenderness in punishing. The offence is of such an odious description that it cannot be considered as a fit object for the exercise of clemency. But at the same time it has been so long legalized by custom, and so common in its practice, that it may not be proper to inflict the last severity of the law on the first transgressors. Afterwards, however, and when the ordinance has been for some time generally observed, the criminal may be prosecuted as a common murderer.

Cases of delinquency should in every event be always punished by fine, and branded with infamy. The chiefs should be particularly held to their engagement, and punished with a pecuniary penalty to the extent of their means and the degree of their offence. The poverty of many Jahrejahs however must render the mode of amercement with respect to them impracticable, and the punishment of those who violate the engagement under such circumstances must be limited to disgrace, or ejection from caste.

To this may be superadded the displeasure of Government, the reproach and correction of society. I have said in a former communication that I would not have recourse to coercive means, and if possible I would still adhere to this rule; but the authority of Government must at all events be maintained, and this gross departure from duty punished. If all other means therefore should fail, I would not hesitate to apply those of coercion, taking care to show that it is a matter of necessity, and not choice.

Rewards and punishments always suppose something done to merit the one, or incur the other; but it is generally a less difficult task to repay a good deed, than to discover the best means of punishing a crime so as to prevent its repetition.

I have endeavoured, in my letter of the 19th of last month, and more particularly in its enclosure, to point out various marks of regard which might be shown, at little expense, to the observers of the engagement. They should have less the appearance of bribes than of marks of honour; but at the same time instances may occur in which it may be necessary to display the generosity and liberality of Government. This must be particularly necessary in cases of extreme poverty, and inability to rear the offspring which has been saved. This revolting practice may have begun among these people from want, fear of future evil, and a redundant population; it has been continued from prejudice and habit. Such cases of extreme poverty and distress have actually occurred. Several instances are stated by Captain Ballantine to have happened, and an affecting appeal appears to have been made by the parties for pecuniary relief, which will not escape the humane attention of the Honourable Court of Directors. I would suggest the adoption of a Regulation, which, while it might serve as some check on the perpetrators of Infanticide, would be an encouragement to those who follow a different conduct. The latter should receive as much praise and publicity as possible. In this point of view it might be found useful to publish in the Cutcherries and in places of public resort, after a report has been transmitted to Government, the names of those who have been faithful to nature and their engagement, and of those who have been proved to violate the dictates of both. While one class would thus be marked as unworthy of trust or confidence, the other would be placed within the view of distinction and preferment. Might it not be a beneficial excitement to confer an honorary medal on the Jahrejahs who save their daughters. The silver of a few rupees might answer the purpose; the medals would contain a suitable inscription, and the persons receiving them should be invested with them, by the highest local authority of the district, and in as public a manner as possible.

From the increased share and influence which we now possess in the revenue and government of Kattywar we have proportionally increased means of binding the principles and directing the sentiments of the natives. These are so obvious that it is almost unnecessary to point them out. Amongst the circumstances of which we have the command is the power of employing only in the transaction of public business meritorious natives, and of selecting, especially for places of honour and trust, those Jahrejahs who may have saved their children.

The Company, in a great measure, possess all those means of preferment and of profitable appointment which formerly belonged solely to the native rulers. A plan founded on this principle, systematically and judiciously pursued, would have a far better chance of success than one which proceeded solely on compulsion. Avarice seems to be the most powerful obstacle at present against which we have to struggle or contend; and the most effectual and natural way of counteracting this passion would be to oppose its influence by a new source of advantages. The fines recovered from delinquents should constitute a fund sacred to the benefit of those who have saved their daughters, which should be distributed by the Resident according to the merits and wants of particular cases. The management and distribution of the fund in this manner would be one means of satisfying the country that the humanity of the Company's government was quite disinterested. I shall only add, that every reasonable hope of abolishing Infanticide in Kutch is strongly connected with our giving effect to what is already become

law

law in the neighbouring country of Guzerat. The accomplishment of this most desirable object ought to be considered as a prudent and legitimate measure for the consolidation and stability of our Government or influence in that quarter of India.

In concluding these remarks, and submitting them to the consideration of the Honourable Court of Directors, it may be necessary to apologize for their freedom. My only, but I hope satisfactory, excuse, is that peculiar interest which I feel in common with the Court on the subject of female Infanticide, and my great anxiety that those measures for its suppression, which have been honoured by their approbation, and cost me no small pains and solicitude to effect, may not in the end prove totally worthless and abortive.

I have delivered my sentiments with candour, and with that plainness which truth seems to me to require; but with feelings of the most respectful regard for the prosperity and honour of the Company, with which the dearest interests of this country are closely connected.

It is unnecessary for me to make any professions of attachment to a service from which I have enjoyed so many benefits, into which I entered at an early period of my life, and in which I have witnessed so many eventful scenes; none of them however of a more extraordinary nature than that which is the subject of this address.

I shall be happy if the desultory thoughts which I have at different times thrown together upon this important subject shall be deemed worthy of the attention of the Honourable Court; and I shall conclude by earnestly wishing and praying for the final triumph of humanity over a barbarous and inhuman custom.

I have the honour to be, Sir,

Bowland, 27th August 1819. } Your most obedient and humble servant,

(signed) *A. Walker.*

To Joseph Dart, Esq. Secretary, &c. &c. &c.

P. S. There is no doubt but that Infanticide is practised in other parts of India besides those of Kutch and Kattywar. The existence of the custom has been traced to the Rhatores of Jeypore and Joudpore, to the Harree of Bondee-Kota, the Waish in the Poorub, the Jauts in Hindoostan, and to various Rajpute tribes remotely situated from each other, and who have at present no common tie of connexion. The custom is continued without the excitement of society and intercourse. The Mewats, a sect of Mahommedans, but whose ancestors were Hindoos, are still in the habits of putting to death their daughters at the moment of their birth. I have stated these circumstances in my Report to the Bombay Government of the 15th March 1808; and that the Jahrejahs are aware that the custom of Infanticide is followed by other tribes besides their own. Although we have not discovered the motive that has led so many people to adopt this unnatural and remarkable custom, it is probably among them all to be ascribed to the same event, and to the same origin. The sacrifice is confined, it would appear, to females, and to Rajputes, or such as claim their descent from that military race. Among a people devoted to war, and peculiarly exposed to danger, the rearing of their daughters may often have been an object of great difficulty, and in some situations they may have proved an impediment to the profession of arms. They may therefore have made this sacrifice on some emergency, to their convenience and even to their safety; or, if we choose to ascribe it, to a dreadful superstition very prevalent in ancient times, as the means of appeasing the wrath or of propitiating the favour of the gods. We are told that the ancient nations assigned this as their reason for having recourse to similar sacrifices: "They thought nothing," says Polybius, "sordid or dishonourable that is employed in that design." The senate of Carthage proposed to sacrifice the infant son of Hannibal, after he had gained the battles of Teeinus and Trebia.

Without attempting to investigate this subject, we may assume it as an unquestionable fact that the existence of female Infanticide prevails to a greater extent in India than has yet come under the observation of the British Government. The knowledge of this fact would until lately have been productive of little more than to gratify a melancholy and speculative curiosity. It might have added to the list of those offences which are contrary to the common course of nature, without affording an opportunity of correcting this particular departure from duty and affection. The case is now very much altered; and the same inquiry at this moment might

PART III. Rajpoots, 1808—1820.

might be attended not merely with the discovery of the existence of the fact, but enable, us by the means we possess at present to suppress every where this revolting crime within the region of Hindoostan. Many of the districts in which the practice is supposed to prevail have either fallen under the influence or the actual Government of Great Britain. Many of those people have become our subjects, and we are bound in duty as well as honour to reclaim them from the reproach of killing their own children. I am quite certain that the Company's Government requires no other excitement nor encouragement for undertaking this humane work than would result from the probability of their success; and it is without any view of this kind I am led to mention that the subject was not overlooked by the former Government of India, to which the Company may now be considered as having succeeded. The author of the Acball Nameh relates, that in the route of the royal army from Kashmere to Lahore they came to a village the Inhabitants of which had formerly been Hindoos, "where numbers of the poor people upon having daughters born to them that instant secretly put an end to their existence." Upon this fact coming to the knowledge of the Emperor Jehanguire, he ordered "that this barbarous practice should be discontinued; and enacted that whoever should commit it in future should be put to the torture."

From this it would appear that Infanticide engaged the attention of the Moghul Government, and that it made an attempt to suppress the practice.

It would be curious as well as useful to ascertain what has been the fate of the measures which were adopted for this purpose two hundred years ago. Have they been successful, or have they failed? The moral negligence which succeeded the decline of the Moghul Empire, and the impracticability, in the disordered state of the country, of enforcing a severe law, would be sufficient to discourage our expectations that the termination has been prosperous. Still it would be desirable to know the actual result, to discover the extent of the impression, and whether the attempt was only the effect of a feeling at the moment, or pursued as a system. The less it was expected the more agreeable, certainly, would be the discovery, should we find that natural affection has assumed its influence in the midst of all the tumults and revolutions to which that part of India has been exposed. The extensive power and dominion which we now possess in India may be made subservient to this inquiry, and be directed to ascertain how far the practice of Infanticide prevails in any of the Countries under the influence or control of the British Government. It is only necessary to make this suggestion. The Company's Government are always prepared and willing to embrace every opportunity, and employ every means arising from their situations, for securing the rights due to humanity.

(Signed) *A. Walker.*

Extract of Letter from the Court of Directors, in the Political Department, to the Governor and Council of Bombay, dated 30th July 1823.

Letter from, dated 7th Jan. 1819, para. 48, female Infanticide.

Para. 21. We have at present nothing to add to our remarks in the 74th and 77th paragraphs of our despatch, dated 1st March 1820; but we shall again notice this subject in replying to paragraphs 50 and 51 of your letter of 29th August 1821.

PART IV.

PAPERS relative to INFANTICIDE, by Drowning, Practised by the Hindoos at *Saugor*, and other Places: 1794 to 1820.

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Extract Bengal Criminal Judicial Consultations, the 18th February 1802. Containing a letter from the magistrates of Calcutta to the Governor-General in Council, dated the 17th February 1802, transmitting information upon oath by Mr. Charles Starling, a mate in the pilot service, of his having seen on the day of the full moon, in the preceding month November, eleven men, women, and lads, put into the water at Pagoda Creek in the island of Saugor, to be devoured by the sharks, as sacrifices to the Ganges; in consequence of superstitious vows previously made by their parents or relatives; and suggesting the expediency of making known the illegality of such practices by proclamation: also copy of a letter to the judges of the Nizamut Adawlut, directing them to prepare draft of a Regulation upon the subject - - - - - p. 134

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Extract Bengal Criminal Judicial Consultations, the 20th August 1802, containing the draft of Regulation VI, 1802, proposed by the Nizamut Adawlut, and approved by the Government; declaring

1. That the drowning of a child, as practised at Saugor and other places, is unauthorized, and to be thenceforward considered as wilful murder; and as such punished with death upon the principals or accomplices:
2. That the attempt, in cases where the child escapes, shall be deemed a high misdemeanor, and punished accordingly:
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Extract Bengal Criminal Judicial Consultations, the 6th January 1803, containing an application for a Military Guard of fifty Mahomedans, to enforce the observance of the Regulation against Infanticide during the Snaun Juttra on Saugor - ibid.

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Extract Bengal Criminal Judicial Consultations, Lower Provinces, the 14th December 1821; containing a Letter from the magistrates of Calcutta, enclosing a Bill of Charges for the Guard kept up on Saugor - - - - - - - - ibid.

Extract Bengal Criminal Judicial Consultations, Lower Provinces, the 28th December 1821; containing a Proposal from the Saugor Island Society to relieve Government from the expense of a Guard at Saugor, and stating that the practice of Infanticide at the annual fair had ceased - - - - - - - - - - 142

Extract Bengal Criminal Judicial Consultations, Lower Provinces, the 2d January 1822; containing a Letter from the magistrate of the Suburbs of Calcutta relative to the Guard on Saugor - - - - - - - - - - - - - 144

Extract PROCEEDINGS of the NIZAMUT ADAWLUT, 23d January 1794.

Acting Senior Judge of the Calcutta Court of Circuit.

George Hilaro Barlow, Esq. Register, Nizamut Adawlut. N° 11.

SIR,

WITH this you will receive the futwahs of my law-officers on trials N^os^. 2, 9, 15 and 19, of the Bheerbhoom Calendar, accompanied with Persian copies and translates of the records, to be submitted to the final decision of the Court.

2d. Para. To the Futwahs on trials N^os^. 2, 9 and 15, I have nothing to object.

Mussumaut Jarlee, and Cumlee (trial N° 19), are charged with murder, but under such circumstances as urge humanity to soften the rigour of law: Jartee's daughter was labouring under a loathsome disease, incurable in its nature; and which, by prejudices, it were vain to oppose, (but by erecting native hospitals for the reception of such objects) exposed the unhappy mother to the desertion and contempt of kindred and of friends, who artfully exhorted her to shorten a life which this growing malady was slowly and painfully extinguishing, and thus relieve a suffering child, whose desperate situation admitted no remedy, and secure to herself, oppressed by poverty, and shunned as one visited by divine vengeance, an exemption from misery. Mercy pleads in behalf of a crime committed under the prevalence of long-established prejudices, and by one, too, hopeless and deserted: and whom, if it be difficult, perhaps exceptionable, to defend, it is impossible not to commisserate. Little can be weighed in excuse for Cumlee's conduct to accompany the unfortunate mother, and not forcibly: such a deed of horror seems unnatural; and yet to dissuade her from the commitment of it was more than could be expected of ignorance and superstition.

I am, Sir, Yours, &c.

Moorshedabad, 10th January 1794. (signed) *Rob^t^ Bathurst*, Acting Senior Judge.

The following are the proceedings on the trial of Mussummaut Jarlee and Cumlee.

N° 19. N° 12.

Bheerbhoom, 27th December 1793.

AT a Court of General Jail Delivery of Bheerbhoom, holden at Bheerbhoom on the 27th December 1793, before Robert Bathurst, Esq. Acting Senior Judge; aud Mufty Abdul Baset Davey Churn, Company's Vakeel:—*versus* Mussummaut Jarlee and Cumlee, charged with having drowned Jarlee's child.

The Durkaust of Davey Churn, Vakeel to the Company, is as follows:

Mussummaut Jarlee caused her deposition to be written in the Mofussil as follows:

That Mussummaut Jarlee drowned her own daughter in the river, this is proved by the witnesses to the deposition; and it is proved also by the witnesses to Cumlee's Mofussil deposition, that she went along with Jarlee for to fling her own child into the river; as there is no prosecutor, therefore I hope you will investigate into it, and punish them according to the law. Mussummaut Jarlee on being asked, denied having drowned her living daughter of eighteen months old, and said as follows: "That my daughter's body had sores of the (juzaum) a distemper in the country, and died of it; and as nobody of my caste would come to fling her away on account of the sores, therefore as I was going alone to fling her away into the river, and was crying, this same Cumlee, who had gone for to gather wood in the jungle, on seeing me, said 'that nobody will go along with you, do you go by yourself, and fling the corpse into the river.' I said these words both in the Mofussil and in the Fouzdarry, the Darogah having written, the dead for the living, I am helpless." Mussummaut Cumlee, on being asked, said as follows:

"I went into the jungle for to gather wood, and having gathered some, I was coming along, when this same Jarlee, having taken her dead juzaume daughter in her

her arms, was crying in the jungle; on seeing her, I said that nobody will ever fling away your dead juzaumee daughter; why do you cry? Do you go yourself, and having flung her away come here. I know no more of her." The Vakeel on being asked, said, that Mussummaut Jarlee confessed having drowned her own daughter before the Darogah, with her own free will; the witnesses to it are present.

On the 27th December 1793, Ooday Narain Misser, and Heer Oonaut Doss, witnesses to Mussummaut Jarlee's Mofussil deposition, gave evidence (after being made acquainted with the contents of her Mofussil deposition on oath, as follows:

This same Mussummaut Jarlee, without force, wrote her deposition before the Derogah in our presence, and told us to be witnesses; we, agreeable to her request, witnessed it; Mussummaut Jarlee on being asked, urged this against the witnesses, "that these very witnesses beat me;" the witnesses on being asked, said, "that we are Ryotts of the village, what have we to do with her, that we should beat her;" she on being asked, said, "I have no witnesses to prove it." The Fouzdarry Omlah represented that Mussummaut Cumlee wrote in her Mofussil deposition, having accompanied Mussummaut Jarlee for to fling her daughter into the water; the witnesses are in attendance. Mussummaut Cumlee on being asked, said, "that what I wrote in the Cutcherry I also represented in the Mofussil." The witnesses to the Mofussil deposition of Cumlee, gave evidence (after being made acquainted with her Mofussil deposition) on oath as follows:

Mussummaut Cumlee caused this deposition to be written in the Mofussil before the Darogah, and told us to witness it; we agreeable to her desire were witnesses to it; Cumlee urged that the witnesses are Syers.

The Mofussil deposition of Jarlee is as follows:

My child was diseased with the juzaumee; therefore my father, mother and relations came to me, but would not eat and drink with me.

On the latter end of Jeyte, one day Mussummaut Arte, my sister, came to my home, and said why do you suffer distress here, come and remain at my house; at last, agreeable to her request, I went, and remained at my sister's house after some days; one day in the month of Assar, she said to me, "at the time you brought along with you a child, diseased with the juzaumee to my house, from that time I suffer distresses; besides this, my brother died; do not remain at my house; but having flung your child either in the water, or any where else, remain at my house;" Having heard this, I helpless remain there; after this, she said to me one day, "do you rub some oil on your daughter's body, and feed her with curdled milk and rice;" I, agreeable to her advice, fed her with it; at last she said "fling your daughter into the water, or any where else, and come here, "therefore she sent Cumlee her slave-girl along with me, and said, "that Jarlee is going to kill her own daughter; do you go along with her, and when she has killed her daughter do you bring her along with you to my house." Therefore I, together with Cumlee, at three pahars in the day, took my living daughter to the westward, and threw her into the Ajai river at the Jount Ghaut, and returned to my sister's house and told her of it; my sister said you cannot stay here; I said that agreeable to your advice I have killed my daughter, now where shall I go; having said this I remained there; after that on the 15th of Bhaudhum Bullye Dome, Buncheram Dome and Doomun Roy, having seized me brought me here.

Ques. You maintained your daughter near two years, and you killed her agreeable to the advice of your sister. Did you not feel compassion on account of it?

Ans. My sister now and then said, "that your daughter afflicted with the juzaumee will never be of any service; besides your relations will not eat with you by keeping this child, and nobody will invite you, and you profitless keep her and suffer distress." Therefore I said, if she is afflicted with the juzaumee it does not signify, she is my own, how can I desert her; after that she said, "this child is fetters to you, it will remain alone, every body will give you a place, but by this child's remaining nobody will." I was not able to understand the deceitful words of my sister, and threw my daughter into the water and she died.

The Mofussil deposition of Cumlee is as follows:

"I am employed by Artee, a widow, in the business of Gaunee, one day in the current year, in the month of Arsar, she said to me, "that Jarlee my sister is going to kill her own daughter, do you go along with her." I said I will not go. After that she again and again repeated it, and said "you must go." I said she is going to kill her daughter, I never will go along with her. After this, Artee said, "the child

is

is diseased with the juzaumee, she will certainly fling it away; all the people by this child's remaining throw obloquy on us, and by her not being in existence our relations are happy; you have nothing to do in it; go along with Jarlee." Being helpless, I went along with her, and she having rubbed some oil upon her daughter's body, and fed her with curdled milk and rice, she went first, and I followed and stood by Jount Ghaut, when she (Jarlee) flung her daughter into the river Ajai; after that we came together to Arte's house, when she said, " have you both come?" I answered " yes;" after that she asked " at what ghaut did you fling the child," I said " at Jount Ghaut in the Ajai river;" Jarlee was sitting at her sister's house, and I returned to my own house, when on the 5th or 6th of Bhaudhun, after I had done my business at Artee's house, and was going home, I met with Bholanaut Ghose, gomastah of the village; he called me, and took me to his house, and said, " what do I hear?" I said, " what?" he said, " will you not tell me?" the day that you did this business that very day I found it out; having heard this I went home; the said Ghose mentioned no more. After that, on the 15th day of Bhaudhun, Sumboonaut Sick, Soadahnarain Misser, Phurroop Roy, Bhowanny Churn, &c. questioned me about the affair. I mentioned just as I have said above, and upon finding out the circumstance, they put Jarlee under charge of their man; what I know of the affair I have mentioned.

From the foregoing Mussumaut Jarlee is subject by seasul to imprisonment, chastisement and the like, and Mussumaut Cumlee is also subject to seasul.

Ordered, That Mussummaut Jarlee be imprisoned for life, and that Mussummaut Cumlee be imprisoned for three years, and then be released on executing a personal obligation for her future good behaviour.

(Signed) *Abdul Baset*, Mufty.
Rob^t Bathurst, Acting Senior Judge.

(A true translation.)
(signed) *J. Imhoff*, Reg^r C^t C^t C^t.

The following is the Futwah of the law-officers of the Nizamut Adawlut:

N° 13.

A mother is not subject to Kessaas for the murder of her daughter, consequently Jarlee is not liable to suffer death, but deceit becomes proper; and if the heir of the deceased, who is her aunt, should require it, it is necessary to cause it to be paid to her.

Cumlee, who is not established to have assisted, or to have been concerned in the murder, is to be released.

(L. S.) (signed) *Mahomed Nujmuddeem.*
(L. S.) (signed) *Ameer Hyder.*
(L. S.) (signed) *Mohummud Moshurruff.*
(A true translate.)

The Court observe, that although Mussummaut Jarlee has confessed that she drowned her daughter, it is evident she was not actuated by those bad and malicious motives, the proof of the existence of which is essential to constitute the crime of murder, but on the contrary that she was instigated to commit the deed as much out of compassion for her daughter, as to avoid the misery and disgrace in which she was involved from not being permitted to associate with her own tribe. The Court, therefore, although they deem the Mussummaut Jarlee highly culpable, and think it necessary to mark their disapprobation of such acts, yet in consideration of the well-known practice which heretofore prevailed very generally in this country of people afflicted with the disease in question either drowning themselves, or being deprived of life by their relations, think it incumbent upon them to pay some regard to the remains of ancient prejudices, which they trust will in time be wholly eradicated.

The Court accordingly resolve as follows:

That Mussummaut Jarlee be confined for one year, from the 23d January 1794, and then be released.

Extract Bengal Judicial Consultations, 18th February 1802.

Criminal.

Calcutta Magistrates.

N° 2.

To the Honourable G. H. Barlow, Vice-President in Council.

Hon^ble Sir,

1. WE think it our duty to submit to your consideration the enclosed copy of a deposition delivered at the police office, by Mr. C. Starling.

2. The deponent in substance states, that being at Saugor on the day of the full moon, in the month of November last, he was a witness to several inhuman sacrifices, offered, as he represents, to the sharks, and that the victims consisted of old men, old women, and children.

3. Other depositions have been taken, some on oath, and some without an oath, to the same effect.

4. Having made the circumstances above mentioned an object of our particular attention, it appears that the sacrifices are, as stated in the depositions, of two descriptions; of aged persons of both sexes, which are voluntary, and of children which of course are involuntary; and that the periods fixed for the performance of them are at the full moon in November and in January.

5. The custom of sacrificing children is confined to the people of the Eastern districts. The practice arises from vows made by their parents, who, when apprehensive of not having issue, had promised, in the event of their having five children, to devote the fifth in its infancy to the Ganges.

6. It might be supposed that superstition could not be carried farther. The following, however, is an incident in which the dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of nature. Apprehensions being entertained lest these sacrifices might, at a future period, be prevented by the police, a boy of about twelve years of age, who, we have reason to believe, was not the fifth child, and who consequently, according to the strict letter of the vow, was not liable to be sacrificed, was thrown into the Ganges. The boy having saved himself by swimming, a Gosayn endeavoured to extend to him his protection; but, singular and unnatural as it may appear, he was again seized, and committed to destruction by his own parents.

> [The above circumstance serves to show how erroneous the account was which was published regarding these sacrifices in the India Gazette of the 21st December 1801.]

7. We have before stated that the above sacrifices took place at Saugor, which island is held to be peculiarly sacred from its being considered as the termination of the Ganges, and as the junction of that river with the sea. The spot where these rites are administered is described in Major Rennell's map under the title of "the place of sacrifice."

8. Saugor is not the only place where rites of the above nature are performed; the same practice prevails at Allahabad, at Bannsbaria, in the Zillah of Hooghly, and at Chogdah, in the Zillah of Nuddea. We have reason to believe, however, that at those places it is become for the most part a mere ceremony, and that the children, though thrown into the Ganges in conformity to the vow of their parents, generally, if not uniformly, rescued from destruction.

9. It does not appear that sacrifices of this nature are sanctioned by any tenet of the Hindoo code. What, however, has nearly the force of a religious dogma is the vow itself, and usage, which, in the opinion of the Hindoos, is equally binding as a written law.

10. The practice appears to be little countenanced by the religious orders, or by the great body of the people, who, on the contrary, think it a pious and meritorious act to rescue a child from destruction, and afterwards to adopt and maintain it at their own expense.

11. Not having been in possession of any information regarding the sacrifices in the month of November last, the sacrifices took place at that period without any interference on the part of the police, when the number of victims destroyed amounted to no less than thirty-nine. In the past month, however, we sent a party

to

to prevent a repetition of these barbarous rites, and are happy that the duty was effectually performed without any disturbance or opposition whatever.

12. In considering the means best adapted for preventing a practice so repugnant to nature and humanity, we observe that it would be consistent with precedents already established to propose a regulation for the prevention of such sacrifices in future. But, as we have no reason to suppose that the practice was authorized under the Mogul government, as it was never sanctioned under the British Government, and as the parties concerned are liable to be tried and punished according to the established law, we presume it would be sufficient to issue a proclamation, notifying that any persons who may be parties to such sacrifice will be tried and punished for the offence according to the general laws and regulations of the country.

13. The foregoing remarks and suggestions are applicable only to the involuntary sacrifices of children. With respect to the self-devotion of the aged and infirm in the Ganges, the practice prevails so generally, and is considered by the Hindoos, under certain circumstances, so instrumental to their happiness in a future state of existence, that we doubt whether any rules which could be adopted would prevent a practice rooted in the most remote antiquity, and sanctioned by express tenets in their sacred books.

14. We take this opportunity of recommending that the island of Saugor be declared subject to the jurisdiction of the magistrates of the 24 Pergunnahs, it appearing to us, that although the distance from Calcutta is considerable, yet the communication can be more easily maintained by means of the river from Calcutta than from Midnapore, to which Zillah it is at present considered to appertain. On the same grounds it may possibly appear to you expedient that the civil jurisdiction of the island should be annexed to the Zillah of Hooghley.

15. We beg leave to add, that a dispute having arisen among the Gosayns, regarding the partition of the amount collected from the pilgrims, the money was deposited with the police officers; and, as the same differences still exist, we are at a loss in what manner to dispose of it. We shall therefore refer the parties to the Adawlut to establish their claim, or shall make such other appropriation of the money as you may be pleased to direct. These contributions are levied from the pilgrims and shopkeepers resorting to Saugor for the performance of the above and other religious ceremonies, by the Gosayns, who derive their title thereto from a sage named Capilla, who is supposed to have lived two thousand years before Christ.

We have, &c.

(signed) *G. Dowdeswell,*
Chas. F. Martyn,
W. C. Blaquiere,
A. Macklew,
E. Thoroton.

Police Office, Calcutta,
17th February 1802.

N° 3.

The information and deposition of Charles Starling, a mate in the Pilot Service, taken upon oath, before me Charles Fuller Martyn, one of His Majesty's justices of the peace in and for the town of Calcutta, at Fort William in Bengal, the 19th day of December 1801; who, on his oath, saith, that on the day of the full moon, in November last, this deponent, and Edmund Bartlett, Branch pilot, went from the Philip Dundas schooner on shore to the Pagoda Creek on Saugor Island, where the people, as this deponent is informed, go annually to worship; that after this deponent and the said Edmund Bartlett got on shore, they walked up to the huts of the natives, and after being on shore for an hour they saw the entrails, as they supposed, of a human body floating on the water; and at the same time they also saw about three thousand natives on the beach, as near as this deponent can guess. This deponent further saith, that a fakeer was standing close to this deponent and the said Edmund Bartlett; this deponent asked him, the said fakeer, the reason why a number of the natives were ordered to be put into the water; he answered, that the head fakeer had ordered them to go to the water to be devoured by the sharks, for the prosperity of their respective families. He, the said fakeer, also informed this deponent, that if a woman had four children she ought to put one of them into the water to be devoured by the sharks, with the hope that the three other children should

PART IV. Hindoos, 1794—1820.

should live. This deponent further saith, that while this deponent was on the beach, and during the time that he was in the boat going to the shore, this deponent saw all together eleven men, women and lads, destroyed by the sharks. This deponent further saith, that while they, this deponent and the said Edmund Bartlett, were in the boat, they heard that a boy was to be put into the water to be destroyed by the sharks; they waited there with an intention to save the boy; but he was not put into the water while the boat was there. And this deponent is informed and believes, that as soon as they returned to the schooner the boy was also put into the water, and was destroyed by the sharks.

(signed) *Chas. Starling.*

Sworn, the day and year first above written, before me,
(signed) *Chas. F. Martyn.*

(A true copy,)
(signed) *A. H. Smith,* Act^{g} 1st Clerk.

Resolved that the following Letter be written to the Nizamut Adawlut.

N° 4. To T. H. Colebrook and J. H. Harington, Esqrs. Puisne Judges of the Nizamut Adawlut.

GENTLEMEN,

1. THE Vice-president in council has the honour to transmit to you a copy of a letter, and of its enclosure, from the Calcutta magistrates, reporting a practice which prevails at the island of Saugor, of offering human sacrifices to the Ganges.

2. The Vice-president in Council deeming it necessary that the most effectual measures should be taken for preventing the observance of this inhuman and criminal right in future, requests that you will take the subject into your consideration, and that you will transmit to him the draft of a regulation for preventing the sacrifice of children at Saugor, or at any other place where the same practice may prevail.

Fort William, 18th Feb^{y} 1802. We have, &c. &c.

Ordered, That the magistrate of Midnapore be directed to report whether he is aware of any objection to the island of Saugor being separated from his jurisdiction, and annexed to the 24 Pergunnahs.

Ordered, That the Calcutta magistrates be informed that the necessary measures will be adopted for preventing the inhuman and criminal practice of sacrificing children at Saugor in future; and that they will hereafter be furnished with orders upon their suggestions regarding the jurisdiction of that island.

Ordered, That the magistrates be directed to refer the parties who claim a share in the money collected from the pilgrims and shopkeepers to the courts of justice for the establishment of their claims.

Criminal. Extract BENGAL JUDICIAL CONSULTATIONS, 4th March 1802.

N° 4. Magistrate of the Zillah of Midnapore to George Dowdeswell, Esq. Secretary to Government in the Judicial Department.

Sir,

I BEG leave to acknowledge the receipt of your letter of the 18th instant, with an extract of a letter from the Calcutta magistrates.

In reply I beg leave to report, for the information of Government, that I see no objection to the proposed separation of Saugor island from my jurisdiction, and its annexation to the 24 Pergunnahs.

Zillah, Midnapore, 27th Febr$_{y}$ 1802. I have, &c.
(signed) *H. Strachey,*
Judge and Magistrate.

The Vice-president in Council, on a consideration of the above letter, and of the report referred to in it from the Calcutta magistrates, resolves that the island of Saugor be separated from the district of Midnapore; that the criminal jurisdiction of the island be put under the Calcutta magistrates; and that the civil jurisdiction of the island be annexed to the Zillah of Hooghly.

Extract Bengal Judicial Consultations, 20th August 1802.

Criminal.

Nizamut Adawlut.

To his Excellency the Most Noble Richard Marquis of Wellesley, K.P. Governor-General, &c. in Council. N° 18.

My Lord,

In compliance with the desire expressed by the Honourable the Vice-President in Council, in his letter of the 18th February last, we have prepared, and have now the honour to transmit, the draft of a regulation for preventing the sacrifice of children at Saugor and other places.

We have, &c.

Fort William, 20th May 1802. (signed) *H. Colebrooke.* *J. H. Harington.*

A. D. 1802. Regulation.

A Regulation for preventing the sacrifice of Children at Saugor and other places. N° 19.

1. It has been represented to the Governor-General in Council that a criminal and inhuman practice of sacrificing children, by exposing them to be drowned, or to be devoured by sharks, prevails at the island of Saugor, and at Bansborijah, Chogdah, and other places on the Ganges. At Saugor especially such sacrifices have been made at fixed periods, namely, the day of full moon in November and in January, at which time also grown persons have devoted themselves to a similar death. Children thrown into the sea at Saugor have not been generally rescued, as is stated to be the custom at other places; but the sacrifice has on the contrary been completely effected with circumstances of peculiar atrocity in some instances. This practice, which is represented to arise from superstitious vows, is not sanctioned by the Hindoo law, nor countenanced by the religious orders, or by the people at large, nor was it at any time authorized by the Hindoo or Mahomedan government of India. The persons concerned in the perpetration of such crimes are therefore clearly liable to punishment, and the plea of custom would be inadmissible in excuse of the offence; but, for the more effectual prevention of so inhuman a practice, the Governor-General in Council has enacted the following Regulation, to be in force from the promulgation of it in the provinces of Bengal, Behar, Orissa, and Benares.

2. If any person or persons shall wilfully, and with the intention of taking away life, throw, or cause to be thrown, into the sea, or into the river Ganges, or into any other river or water, any infant, or person not arrived at the age of maturity, with or without his or her consent, in consequence whereof such person so thrown into the water shall be drowned, or shall be destroyed by sharks or by alligators, or shall otherwise perish, the person or persons so offending shall be held guilty of *wilful murder*, and on conviction shall be liable to the punishment of death; and all persons aiding or abetting the commission of such act shall be deemed accomplices in the murder, and shall be subject to punishment accordingly. The trials of prisoners convicted as principals or accomplices in the crimes specified in this section shall be referred to the Court of Nizamut Adawlut, which is to pass sentence thereupon according to Section 75, Reg. IX, 1793, whatever may be the futwah of the law-officers of that Court; or report to the Governor-General in Council the case of any person who may appear to that Court to be a proper object of mercy, in conformity with Section 79, Reg. IX, 1793.

3. If a child, or any person not arrived at maturity, be thrown into water, as stated in the preceding section, and be rescued from destruction, or by any means escape from it, the persons who shall have been active in exposing him or her to

PART IV. Hindoos, 1794—1820.

danger of life, and all *aiders* and *abettors* of such act, shall be held guilty of a high misdemeanor, and on conviction shall be liable to such punishment as the Courts of Circuit, under the Futwah of their law-officers, may judge adequate to the nature and circumstances of the case.

4. The magistrates of districts wherein the sacrificing of children may have been hitherto practised are required to be vigilant to prevent the continuance of the practice, and shall cause the provisions of this Regulation to be from time to time proclaimed at the places and in the season where and when such sacrifices have hitherto been effected.

(A true Copy.)

(signed) *Ja^s Stuart*, Register.

Resolution.

The Governor-General in Council entirely approving the Regulation submitted by the Nizamut Adawlut, directs that it be passed, and that it be printed and published in the manner prescribed by Regulation 41, 1793, to stand as Regulation 6, 1802.

Extract of a LETTER from the Governor-General in Council of Bengal, to the Court of Directors in the JUDICIAL DEPARTMENT, dated 30th Sept. 1802.

Para. 43. HIS Excellency in Council has the honour to forward to your Honourable Court ten printed copies of the undermentioned Regulation, passed during the course of the present year.

Criminal Consultations, 20th Aug.

REGULATION 6, 1802.

A Regulation for preventing the sacrifice of children at Saugor, and other places.

Extract of a LETTER from the Court of Directors to the Governor-General in Council of Bengal, in the JUDICIAL DEPARTMENT, dated 14th Sept. 1803.

Letter from, dated 30th Sept. 1802. (43.) Forwarding printed Copies of Regulations.

Para. 28. WE are not aware of there being any objection to the several judicial regulations described in this paragraph; but, feeling a general interest in the cause of humanity, and a particular one in whatever respects the natives of India who are subject to the British Government, we deem it incumbent on us to express our entire approbation of the 6th Regulation of 1802, which has for its object the prevention of the criminal and inhuman practice which prevails at the island of Saugor and other places, of sacrificing children at certain periods, by exposing them to be drowned, or to be devoured by sharks. We rely upon the most vigilant attention on the part of the officers of police for carrying the Regulation into complete effect.

Extract BENGAL JUDICIAL CONSULTATIONS; 6th January 1803.

Criminal. N° 2.

Calcutta Magistrates;

To George Dowdeswell, Esq. Secretary to Government.

Sir,

As the Snaun Jattra at Gunga Saugor takes place on the 11th of this month, we request that you will obtain the orders of his Excellency the Most Noble the Governor-General in Council for a party of fifty sepoys from the garrison, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the Regulation of Government for preventing sacrifices which have heretofore occurred on this occasion.

We have further to request that the guard may be all Mahometans, particularly the Jemmadar and officers, and be sent here on the 7th instant.

We have, &c.

Police Office, Calcutta, 3d January 1803.

(signed) *Cha^s F. Martyn*, *W. C. Blaquiere*, } Magistrates.

Ordered, That the commanding officer at the Presidency be desired to furnish the Calcutta magistrates with a guard of fifty Mahomedan sepoys, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the Regulation of Government at Saugor.

Ordered, That an extract from the proceedings be recorded in the Military Department, that the necessary orders may be thence issued to the commanding officer at the Presidency.

Extract Bengal Judicial Consultations; 5th January 1804.

Criminal. N° 2.

Calcutta Magistrates;

To G. Dowdeswell, Esq. Secretary to Government.

Sir,

As the Snaun Jattra at Gunga Saugor takes place on the 13th of next month, we request that you will obtain the orders of his Excellency the Most Noble the Governor-General in Council for a party of fifty sepoys from the garrison, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the Regulation of Government for preventing sacrifices which have heretofore occurred on this occasion.

We have further to request that the guard may be all Mahometans, particularly the Jemmadar and officers, and be sent here on the 8th January.

We are, &c.

(signed) *W. C. Blaquiere*, Magistrate.
A. Maclew, } Magistrates.
E. Thoroton, }

Calcutta Police Office, 30th Dec. 1803.

Ordered, That the Calcutta magistrates be furnished with a party of fifty Mahomedan sepoys, for the service mentioned in their letter.

Ordered, That an extract from the proceedings be recorded in the Military Department, that the necessary orders may be thence issued.

Extract Bengal Judicial Consultations; 3d January 1805.

Criminal. N° 15.

Magistrates of Calcutta;

To G. Dowdeswell, Esq. Secretary to Government.

Sir,

As the Snaun Jattra at Gunga Saugor takes place on the 12th instant, we request that you will obtain the orders of his Excellency the Most Noble the Governor-General in Council for a party of fifty sepoys, with fifty bundles of balled cartridges, and fifty flints, from the garrison, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the Regulation of Government for preventing sacrifices which have heretofore occurred on this occasion.

This request is made annually at the Snaun Jattra in January, but not in November.

We have further to request that the guard may be all Mahometans, particularly the Jemadar and officers, and be sent hither on the 8th instant.

We are, &c.

(signed) *W. C. Blaquiere*, } Magistrates.
Ed. Thoroton, }

Calcutta Police Office, 2d January 1805.

Ordered, That the magistrates of Calcutta be furnished with a guard, as requested in their letter, for the prevention of human sacrifices at Saugor.

Ordered, That an extract from the proceedings be recorded in the Military Department, that the necessary orders may thence be issued.

PART IV.
Hindoos,
1794—1820.

Criminal.
N° 9.

Extract Bengal Judicial Consultations; 2d January 1806.

Magistrates of Calcutta;

To G. Dowdeswell, Esq. Secretary to Government.

Sir,

As the Snaun Jattra at Gunga Saugor takes place on the 11th of January, we request that you will obtain the orders of the Honourable the Vice-President in Council for a party of fifty sepoys from the garrison, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the Regulation of Government for preventing sacrifices which have heretofore occurred on this occasion.

We have further to request that the guard may be all Mahometans, particularly the Jemadar and officers, and be sent here on the 5th of next month.

We are, &c.

Calcutta Police Office, 30th Dec. 1805. (signed) *W. C. Blaquiere*, Magistrate. *Alex^r Stuart*, Magistrate.

Ordered, That the magistrates of Calcutta be furnished with a guard of fifty Mahomedan sepoys from the garrison, to accompany the police town-serjeant, who may be deputed to keep the peace, and promulgate the Regulation of Government for preventing human sacrifices at Saugor.

Ordered, That an extract from the proceedings be sent to the Military Department, that the necessary orders for furnishing the guard may thence be issued.

Extract Bengal Judicial Consultations, 8th January 1807.

Calcutta Magistrates;

N° 33.
Criminal.

To George Dowdeswell, Esq. Secretary to Government.

Sir,

As the Snaun Jattra at Gunga Saugor takes place on the 13th instant, we request that you will obtain the orders of the Honourable the Governor-General in Council for a party of fifty sepoys from the garrison, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the regulation of Government for preventing sacrifices which have heretofore occurred on this occasion.

We have further to request that the guard may be all Mahometans, particularly the Jemadar and officers, and be sent here on the 8th instant.

We are, &c.

Police Office, Calcutta, 2d Jan^y 1807. (signed) *C. F Martyn*, *W. C. Blaquiere*, } Magistrates.

Ordered, That the magistrates of Calcutta be furnished with a guard of Mahomedan sepoys for the service described in the above letter.

Ordered, That an extract be sent to the Military Department, that the necessary orders respecting the guard may be issued.

Extract Bengal Judicial Consultations, 13th November 1807.

Calcutta Magistrates;

Criminal.
N° 1.

To G. Dowdeswell, Esq. Secretary to Government.

Sir,

As the Snaun Jattra at Gunga Saugor takes place on the 14th instant, I request that you will obtain the orders of the Right Honourable the Governor-General in Council, for a party of fifty sepoys from the garrison, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the regulation of Government for preventing sacrifices which have heretofore occurred on this occasion.

I have

I have further to request that the guard may be Mahometans, particularly the Jemadar and officers, and be sent here on the 11th instant.

I am, &c.

Calcutta Police Office, 7th Novr 1807. (signed) *C. F. Martyn,* Magistrate.

The following Order was passed on the 7th instant:

Ordered, That the magistrates of Calcutta be furnished with the guard required for the service mentioned in Mr. Martyn's letter at Saugor.

Ordered, That an extract from the proceedings be recorded in the Military Department, that the necessary orders respecting the guard may thence be issued.

Extract Bengal Judicial Consultations, 1st January 1808.

Criminal. N° 22.

Magistrates of Calcutta;

To G. Dowdeswell, Esq. Secretary to Government.

Sir,

As the Snaun Jattra at Gunga Saugor takes place on the 13th of next month, we request that you will obtain the orders of the Right Honourable the Governor-General in Council, for a party of fifty sepoys from the garrison, to accompany the police town-serjeant, deputed to keep the peace, and promulgate the Regulation of Government for preventing sacrifices which have heretofore occurred on this occasion.

We have further to request that the guard may be all Mahometans, particularly the Jemadar and officers and be sent here on the 8th January next.

We are, &c.

Calcutta Police Office, 29th December 1807. (signed) *F. Martyn.* *W. C. Blaquiere.* *R. Fergusson,* Magistrate.

Ordered, That a copy of the foregoing letter be sent to the Military Department, that orders may thence be issued for furnishing the magistrates of Calcutta with a party of sepoys, to proceed to Saugor for the purpose mentioned in the above letter.

Note.—*This appears to be the last occasion on which the annual application for a guard at Saugor was entered upon the proceedings of Government.*—T. F.

Extract Bengal Judicial Consultations, 14th December 1821.

Criminal. Lower Provinces. N° 8.

Magistrates of the Suburbs of Calcutta;

To W. B. Bayley, Esq. Chief Secretary to Government, Fort William.

Sir,

Para. 1. I have the honour to transmit, for submission to Government, copy of a bill delivered to me by one of the town-serjeants for the expense incurred for keeping the peace, and preventing human sacrifices at Gunga Saugor, amounting to rupees 262. 8 A. to the expenditure of which sum I have to solicit you will obtain for me the sanction of his Excellency the Most Noble the Governor-General in Council.

2. The transmission of this application has been rendered necessary by a communication from the Civil Auditor's office, under date 6th November 1821, stating, that "the authority of Government" will be annually requisite to enable that officer to pass the charge in the contingent bill of the magistrate of this district.

Fouzdarry Adawlut, Suburbs of Calcutta, 10th December 1821. I have, &c. (signed) *C. R. Barwell,* Magistrate.

PART IV. Hindoos, 1794—1820.

N° 9.

His Majesty's Justices of the Peace - - - - D^r.

To Boat-hire, &c. &c. in proceeding with a Guard of Sepoys to keep the Peace, and prevent human Sacrifices during the Snaun Juttra.

To a budgerow for the serjeants - - - - - - - -	48	–	–
To six boats for the sepoys, a manjee, and six dandies to each boat, at 1 R. 12 A^s each boat - - - - - - - - - -	147	–	–
To 15 water-jars at 12 annas each, and filling and carriage to the boats, three rupees - - - - - - - - - -	14	4	–
To oil for the guard - - - - - - - - - -	4	–	–
To 14 days extra allowance for serjeants John Harragh and Thomas Cooke - - - - - - - - - - - -	28	–	–
To 250 mats for erecting huts for the serjeants, sepoys, &c. including rope, &c. - - - - - - - - - - - -	17	4	–
To beating tom-tom for proclaiming the orders of Government -	4	–	–
Grand Total S^a R^s -	262	8	–

Received payment.

Calcutta, 20th November 1821. (signed) *John Harragh.*

(True Copy.)

(signed) *C. R. Barwell*, Magistrate.

Ordered, That the chief secretary write the following Letter to the magistrate of the suburbs of Calcutta:

N° 10.

To the Magistrate of the Suburbs of Calcutta;

Sir,

1. I AM directed by his Excellency the Most Noble the Governor-General in Council to acknowledge the receipt of two letters from you, dated the 10th instant.

3. Second Letter.—The Governor-General in Council likewise authorizes you to charge in your contingent bill the sum of rupees 262. 8 A. incurred in keeping the peace, and preventing human sacrifices at Gunga Saugor during the Snaun Juttra; at the same time his Lordship in Council wishes to be apprized whether the party detached to keep the peace on these occasions is sent under your orders and instructions, or under those of the magistrates of Calcutta. If the former, you are requested to state the description and number of public officers detached to Gunga Saugor, and to furnish a copy of the instructions communicated to them for their information and guidance.

4. The Governor-General in Council observes, that as the island of Saugor is within the jurisdiction of the magistrate of the twenty-four pergunnahs; and as a police establishment is maintained under his authority on the island, it will probably be expedient that the guards annually sent on the occasion of the Mela to Gunga Saugor should in future be detached and act under the exclusive authority and orders of the magistrate of the twenty-four Pergunnahs.

I am, &c.

Council Chamber, 14th December 1821. (signed) *W. B. Bayley*, Chief Secretary to Government.

Extract BENGAL JUDICIAL CONSULTATIONS, 28th December 1821.

Secretary to the Saugor Island Committee;

Criminal. Lower Provinces. N° 11.

To W. B. Bayley, Esq. Chief Secretary to Government, &c. &c. &c.

SIR,

THE Committee of Management for the Saugor Island Society beg to represent the following circumstances, which they request you will lay before the Most Noble the Governor-General in Council.

At the time of the annual fair held during the pilgrimage to Kopeel Deo, a guard of sepoys and burkundoses is sent down under charge of a serjeant of the Calcutta

Calcutta Police, to preserve the peace, and prevent the sacrifice of infants on the occasion. The Committee have traced the origin of this practice to November 1802, when Government first resolved to interfere to put down this inhuman custom.

The island of Saugor belongs to the jurisdiction of the 24 Purgunnahs, and the expense of the detachment is (they understand) borne on the accounts of Mr. Blaquiere of the Calcutta police, owing to the system which prevailed at the time the first measures were taken, when Mr. Blaquiere had a concurrent jurisdiction over the 24 Pergunnahs; where was then no courts, the island itself being attached to the civil jurisdiction of Hooghly.

Since the Saugor Society has commenced operations on the island there has been a regular Thannah established by the 24 Pergunnahs magistrate; and on the occasion of the fair of last year there were some differences between the Seenyasees and Byraques, during which the presence of the two police authorities produced some confusion.

The practice of immolating children, the suppression of which was the principal, if not the only, cause for detaching a guard, has (the Committee have ascertained) entirely ceased; were it, however, otherwise, the Committee would at all times be happy to afford their guards in aid of the regular police establishment for the prevention of such inhuman purposes. They conceive, therefore, that the necessity for sending a serjeant from the Calcutta police has entirely ceased; and as they have reason to think that some abuses have prevailed in consequence they beg to submit whether it may not be advisable to discontinue the practice.

For the further assurance of Government, as well as for their own better satisfaction, the Committee intend to depute one or two of their own body to attend the fair this year. They have already ordered the ground to be cleared in the neighbourhood of the temple for the accommodation and greater security of the pilgrims, and will therefore have a party of men with an escort on the spot, available for the preservation of the peace, and protection of the people.

The members of their body who may proceed to the place of pilgrimage will of course keep the magistrate informed of all that may occur.

The Committee beg to add, that as the fair will take place this season on the 8th of January next, it is desirable that the orders of Government should be made known to them before that date if possible.

I am, &c.

Calcutta, 26th December 1821. } (signed) *J. Kyd*,
Secretary to the Committee of Management of the Saugor Island Society.

READ again the Criminal Proceedings in the Lower Provinces of the 14th inst.

Ordered, That the Chief Secretary write the following Letter to the Secretary to the Saugor Island Committee : N° 12.

To the Secretary of the Saugor Island Committee;

Sir,

1. I AM directed by His Excellency the Most Noble the Governor-General in Council to acknowledge the receipt of your letter of the 26th instant, and to apprize you that the measures adopted for the preservation of the peace during the annual fair at Saugor Island had, previously to the receipt of your letter, attracted the attention of Government. An extract from a letter recently written to the magistrate of the suburbs on that subject is herewith enclosed.

2. Government has not yet received any answer to that reference, but under the circumstances represented by the Committee of Management for the Saugor Island Society, the Governor-General in Council has been pleased to resolve, that the duty of providing for the preservation of the peace, and of preventing the sacrifice of children, be intrusted exclusively to the magistrate of the 24 Pergunnahs.

3. Mr. Hoppner will accordingly be directed to detach the Darogah, and the chief portion of the police establishment stationed at Saugor Island, to attend during the approaching fair, furnishing the Darogah with such instructions as may be necessary for his guidance in preserving peace and good order during the fair.

4. Mr. Hoppner will strictly caution the Darogah and police officers to refrain themselves from making any exactions, and to prevent such exaction on the part of others.

PART IV. Hindoos, 1794—1820.

5. If Mr. Hoppner should judge it expedient, he will be authorized to strengthen the hands of the Darogah by placing a further detachment of Burkundosses under his orders; and his Lordship in Council desires that the persons who may attend the fair on the part of the Committee may be enjoined not to interfere with the police officers in the discharge of their duties, but only to give such aid as may be requested from them by the Darogah in case of any emergency rendering such aid desirable.

6. A copy of this letter and of your address will be transmitted to the magistrates of Calcutta, and to the magistrates of the suburbs of the 24 Pergunnahs, for their information and guidance respectively.

7. The magistrates of Calcutta will also be desired to furnish Mr. Hoppner with a copy of the instructions usually given to the serjeant hitherto deputed to attend to the fair.

I am, &c.

Council Chamber, 28th December 1821. (signed) *W. B. Bayley,* Chief Secretary to Gov^{t}.

Ordered, That copies of the foregoing letters from and to the secretary to the Saugor Island Committee be transmitted to the magistrates of Calcutta, Suburbs of Calcutta, and 24 Pergunnahs, for their information respectively, with directions to conform to the purport of the latter document.

Extract Bengal Judicial Consultations, 2d January 1822.

Criminal. Lower Provinces. N° 13.

Magistrates of the Suburbs of Calcutta;

To W. B. Bayley, Esq. Chief Secretary to Government, Fort William.

Sir,

In reply to the third paragraph of your letter under date the 14th instant, I have the honour to state, for the information of Government, that the practice of paying the expenses incurred for the purpose of keeping the peace, and preventing human sacrifices at Gunga Saugor, from this office, originated in the time of my predecessor, and has been continued subsequently by me, under the impression that it would be productive of inconvenience to disturb the arrangement already existing in this respect; but no orders or instructions have ever been issued by me to the police party employed on the occasions in question, who are invariably composed of individuals attached to the establishment under the control of the magistrates of the town of Calcutta.

I have, &c.

Fouzdarry Adawlut, Suburbs of Calcutta, 31st Dec. 1821. (signed) *C. R. Barwell,* Magistrate.

The Governor-General in Council observes, that the foregoing letter requires no order.

INFANTICIDE.

RETURN to an Order of The Honourable House of Commons, dated the 25th of June 1828;—*for*

COPIES OR EXTRACTS

Of all Communications received, since the last Returns presented to Parliament, relative to the practice of INFANTICIDE in *India*.

India Board,
July 18, 1828.

GEORGE BANKES.

PAPERS

RELATING to INFANTICIDE practised by the Rajpoots in the Districts of KUTCH and KATTYWAR, within the Dominions of the GUICOWAR:

RELATING to INFANTICIDE practised by the Rajkoomars, Rajewansees, &c. in BENARES, and other parts of the Territories under the BENGAL Presidency:

RELATING to INFANTICIDE, under the Presidency of Fort ST. GEORGE.

East India House,
the 17th July 1828.

Tho' Fisher,
Searcher of the Records.

Ordered, by The House of Commons, *to be Printed*,
18 *July* 1828.

LIST OF PAPERS.

BOMBAY.

EXTRACT of a Letter in the Political Department, from the Governor in Council of *Bombay*, to the Court of Directors of the East India Company, dated the 23d November 1825, paras. 85 & 134 a' 152 - - - - - - - - - p. 3

Extract Political Consultations, 12th February 1827, 18 a' 20 - - - - p. 5
D° - - - D° - - - 31st October 1827, 4 a' 6 - - - - ibid.
D° - - - D° - - - 1st November 1827, 81, 82 - - - - p. 6

Extract *Bombay* Political Consultations, 9th April 1823 - - - - - ibid.
D° - - - - D° - - - - - 10th September 1823 - - - - p. 8
D° - - - - D° - - - - - 4th August 1824 - - - - p. 9
D° - - - - D° - - - - - 30th March 1825 - - - - p. 15
D° - - - - D° - - - - - 6th April „ - - - - p. 16
D° - - - - D° - - - - - 25th May „ - - - - ibid.
D° - - - - D° - - - - - 6th July „ - - - - p. 17
D° - - - - D° - - - - - 31st August „ - - - - p. 20
D° - - - - D° - - - - - 7th September „ - - - - p. 21
D° - - - - D° - - - - - 21st D° „ - - - - ibid.
D° - - - - D° - - - - - 26th April 1826 - - - - p. 22
D° - - - - D° - - - - - 27th September „ - - - - p. 23
D° - - - - D° - - - - - 7th March 1827 - - - - p. 26
D° - - - - D° - - - - - 21st D° „ - - - - ibid.
D° - - - - D° - - - - - 9th May „ - - - - p. 28
D° - - - - D° - - - - - 18th July „ - - - - ibid.

Extract *Bombay* Judicial Consultations, 21st January 1824 - - - - p. 31
D° - - - - D° - - - - - 17th D° 1827 - - - - ibid.

BENGAL.

Extract *Bengal* Criminal Judicial Consultations, 11th May 1810 - - - p. 32
D° - - - - - D° - - - - - - - 30th January 1813 - - - p. 35

Report of Cases adjudged in 1817, before the Nizamut Adawlut, Trial 8 - - p. 36

Extract *Bengal* Criminal Judicial Consultations, Western Provinces, 19th Dec. 1822 p. 37

Extract *Bengal* Political Consultations, 21st September 1827 - - - - ibid.

FORT ST. GEORGE.

Extract *Fort St. George* Judicial Consultations, 24th June 1825 - - - p. 39
D° - - - - - D° - - - - - - 1st July 1825 - - - - ibid.

Appendix, N° 20, to the Fouzdarry Adawlut, General Report of 1825 - - p. 40

Extract *Fort St. George* Judicial Consultations, 5th August 1825 - - - ibid.
D° - - - - - D° - - - - - - 24th February 1826 - - p. 41

BOMBAY.

EXTRACT of a Letter in the Political Department, from the Governor in council of Bombay, to the Court of Directors, dated 23d November 1825.

BOMBAY.

(Guicowar.)

Letter to, dated 19th Oct. 1824 (59), refers to previous communication to the Supreme Government, on the abolition of Female Infanticide in Cutch.

85. WILL be noticed in a separate part of this dispatch.

134. IN our proceedings of the 9th April 1823, is a Report by the late Resident, Mr. Gardiner, of his circuit through the Cutch territories, which will be found to contain much interest on several points, and among others, the subject of Infanticide. Mr. Gardiner, in treating of the character and peculiarities of the Jarejahs, notices "their fondness for their children, the majority having two, and often a greater number;" and explains his allusion to this circumstance, "as he has seen it stated, that the Jarejahs are in the habit of poisoning their male, as well as destroying their female offspring, in order that their estate might descend entire." The circumstance stated by Mr. Gardiner seems a complete refutation of this charge against the tribe.

Pol. Cons. 9th April 1823, f. 2710.

135. Mr. Gardiner annexes to his Report a list of 91 female infants belonging to the Jarejah tribe, and now living in Cutch and Waugur. He appears to have satisfied himself of their existence, and in any case when it was practicable, had the infants brought to him. None of them appear to have exceeded the age of seven years, which marks the time when the abolition of this horrid practice first had operation under our influence.

136. Mr. Gardiner adds his belief, that among the chiefs the feeling is pretty general, that it has become their duty, as well as their interest, to preserve their female children; for the penalty being undefined, any infringement of the agreement might be visited in the severest manner by a pecuniary mulct. On the other hand, the inferior byaud having nothing to lose, are not under the same apprehension, and no doubt the practice is still continued to a lamentable extent among them.

137. We have much pleasure here, in referring to a subsequent letter from Mr. Gardiner, bringing to our notice the case of Jarejah Ryedhurjee, residing at the village of Dhumurka, who had some years since voluntarily preserved two of his female children, owing to the casual circumstance of meeting with Lieutenant Colonel Walker at Moowee, when that officer was endeavouring to stop the practice in Jhallawar. Disappointed in obtaining any satisfactory arrangement in regard to some grass dues of his family, which had been seized by the government during the time of Futteh Mahomed, this person and his family had been living at his village, on the produce of their own labour and exertions, but from a wish to preserve appearances, and to maintain his daughters suitably to their rank and birth, Ryedhurjee had incurred expenses, which obliged him at length to appear at Bhooj, and to apply to Mr. Gardiner's predecessor for relief, when a temporary allowance of grain was given to him.

Pol. Cons. 10th Sept. 1823, fo. 5906.

138. Having consumed this supply, and being reduced to great difficulties for the support of his family, Ryedhurjee came a second time to Bhooj with his daughters, alighted at the gates of the palace, soliciting support.

139. The Jharejah chiefs being at Bhooj, Mr. Gardiner regretted that such a display should have taken place, and that measures had not been sooner taken to prevent it, as it might have a bad effect on the minds of the Jharejahs, who would perhaps attribute his distress more to the circumstances of his helpless family, than to the unsatisfactory state in which the arrangement about his grass claim had been allowed to remain.

140. To remove this feeling as soon as possible, Mr. Gardiner directed the same allowance of food to be issued to him during his stay, as to the other Jharejahs in the habit of visiting Bhooj, and on his returning to Dhumurka, took care that he should receive a further allowance of grain sufficient to provide for his family, until he should be able to settle his grass.

141. The ages of the children were stated to be 13 and 10; and the object of Mr. Gardiner's addressing us, was to recommend a donation being made to Ryedurjee,

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Ryedurjee, to enable him to effect the marriage of his daughters, which would have taken place at an earlier period; a recommendation, which we accordingly concurred in, and authorized Mr. Gardiner to present him with the sum of two thousand rupees for that purpose.

142. The chief obstacle to the success of the measures for the suppression of the practice of infanticide, is stated by Mr. Gardiner to be the great repugnance which the Jharejahs feel at the idea of intermarrying, and that could we ever hope to overcome their scruples, the inducement to preserve their children would be greater; whilst, on the present system, they have in prospect not only the expenses of marrying their female children into the families of Sodas, Wagellas, Jurtwas, Ihallas, and other Rajpoot tribes, but also of purchasing wives for themselves from the same class of people.

143. Since the preceding paragraphs were written, we have received a letter from the Resident in Cutch, which does not place the conduct of Rydhurjee in the most favourable light, as far as relates to the eldest of the two daughters; for, instead of procuring a suitable match for the young lady, and expending the money granted by the British government, as was clearly intended, he actually sold her in marriage, for a further sum of five thousand korries, to a relation of the Raos, who was nearly eighty years of age, stone-blind and bed-ridden. The other daughter is betrothed to Pooryajee Chandajee Wagellah, of Palaswa in Wagur, and the sum of one thousand rupees, presented to her, is in deposit in the hands of the potdar, and care will be taken that it is appropriated to the purpose intended by government.

Pol. Cons. 1824, Aug. 4th, f. 3505. Cons. 1825, Mar. 30th, N° 65 to 67. April 6th, 48. July 6th, 43. Aug. 31st, 24 & 25.

See printed Papers in Session 1824, p. 108.

144. From a statement forwarded by Captain Barnewall, the political agent in Kattywar, it will be satisfactory to observe, that the number of Jharejah females at present in existence in the peninsula, exceeds the number reported in Major Ballantine's report of the 20th June 1817. That officer stated sixty-three as the whole that could then be discovered to have been preserved during ten years, whereas the number at present amounts to two hundred and sixty-six; forty-six have died; among this number, some are stated to have been destroyed; but the impossibility of establishing the fact, under a declaration to the contrary on the part of the parents, had rendered it impracticable to enforce any penalty against the parties.

145. The ages of a great portion of the Jharejah females in Kattywar greatly exceed those in Cutch, some being between 20 and 30 years.

146. Captain Barnewall, after noticing the principal obstacle to be overcome in rendering the engagements effectual, to be the difficulty in detecting those concerned in the perpetration of the crime, proceeds to state, that the minds and opinions of the tribe have not undergone that change on the subject that would alone overcome the existence of a custom so unnatural; that the effects of the penalties enjoined by the engagements entered into by the Jharejahs, would operate in deterring the commission of the crime, if the means of detection existed, or its discovery was not opposed by difficulties that defeated the utmost vigilance. Proving it was almost impracticable, unless some part of the domestic establishment of an Jharejah betrayed him, a circumstance that seldom could be expected, as the domestic servants are generally the old adherents and dependents of the family.

147. In the same letter, Captain Barnewall reports the birth of a daughter to the Noanuggur chief, the head of the Jharejah tribe, and whom it was particularly desirable should set an example by preserving it, and thus prove his anxiety to support the existing engagements. In every interview he had previously had with this young chief, he had been earnest in engaging his influence and support with his tribe in discountenancing the practice, and finally obtained his promise, that he would discourage it in every way in his power; but no sooner was a daughter born to him, than he determined upon its destruction. This information the political agent acquired from a person in close intercourse with the attendants on his family, an inhabitant of his town, but who would only communicate the information under a promise of his not being made the instrument of proving the offence; the circumstance was universally believed by others who resided in the principality and the tribe in general; and from all the information Captain Barnewall could procure, he had scarcely a doubt of the fact, though the chief, when called upon, openly denied it; avowing that the child died a natural death, and challenged proof being adduced, well aware that none but his own immediate domestics could establish the charge, and that they dared not give any evidence, but such as would acquit him of the crime.

148. Every encouragement has been shown to those Jharejahs who have attended to their engagements under our President's instructions to Captain Barnewall, of the

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9th January 1821, and during the time of their settlements, some have been permitted to postpone the payment of their tribute in the year in which the marriage of a daughter took place; remissions have been granted to others, and all measures adopted that could testify to the tribe the ardent interest taken by the British government on this interesting subject, rewarding those who adhered to their engagements, and noticing with horror and disapprobation the conduct of others, on whom a suspicion rested of having disregarded them. Papers of Session 1824, p. 116.

149. None of the fines hitherto levied on the Kattywar chieftains have become available for distribution among those who preserve their female offspring, in the manner directed in the instructions of January 1821, as they had been appropriated as compensation for the loss of property in the Komaun Katty insurrection, or in payment of expenses incident on enforcing them; all fines in future realized are to be carried to the infanticide fund, as far as they are under our entire control; those which are levied on the tributaries of the Guicowar being made over to that government.

150. The measure proposed by Captain Barnewall, of offering rewards to informants, has not met with our concurrence, for reasons stated in our former reports on this subject.

151. Captain Barnewall gives a statement of the expense estimated to be requisite to marry the daughters of the Jharejahs now in existence, dividing them into four classes, and curtailing the number of marriages likely to take place each year, from the present age of their daughters. The number is stated 189, at an agregate expense of rupees 3.55.500.

152. We are happy to add, that his Highness the Guicowar has assented, in the most liberal manner, to adopt the same measures with respect to his tributaries, and with retrospect to the period when Captain Barnewall entered on the charge of his important duties in Kattywar.

EXTRACT of a Letter in the Political Department, from the Governor in Council of Bombay, to the Court of Directors, dated 12th February 1827.

Female Infanticide.

18. In our letter, dated the 23d November 1825, paragraphs 134 and 152, we had the satisfaction of communicating to your Honourable Court, the several reports from the late resident in Cutch, Mr. Gardiner, and the political agent in Kattywar, respecting infanticide in those provinces. We have now the honour to forward a list of all the female Jarajah children that were living in the province of Cutch on the 1st of the present year, exhibiting the number at 143. As 46 Jarajah chiefs enjoy the Company's guarantee, under an agreement to abstain from the practice of female infanticide, contracted in pursuance of the 18th article of the treaty, dated the 13th October 1819, the number of females thus saved, affords a satisfactory proof of the progress made towards the eradication of this inhuman practice. Pol. Cons. 1826, 27th Sept. N° 11 a' 13, A.

19. It appears from the returns brought in by the carcoons, who had been sent out from the durbar, that 44 female Jarajah children died within the last year of the small-pox alone, and about 30 of other diseases.

20. The measure adopted by Major Pottinger with the members of the regency for the birth of every child (whether male or female), that occurs in a Jarajah's family, being reported to the durbar, appears to us well calculated to put a stop to any instances of infanticide that may still be occasionally practised, and has received our entire approval.

EXTRACT of a Letter in the Political Department, from the Governor in Council of Bombay to the Court of Directors, dated 31st October 1827.

Female Infanticide, Pahlunpore.

4. In the 18th to 20th paragraph of our dispatch, dated the 12th February last, we had the honour of reporting to your Honourable Court the successful exertions of our Resident in Cutch, in preventing female infanticide amongst the Jarajahs of that state; we have now the pleasure to communicate to your honourable court the result of the measures adopted by the political agent at Pahlunpore, for the more effectual prevention of this inhuman practice among the Jarajah rajpoots under his superintendence. Pol. Cons. 1827, July 18th, N° 1 & 2.

5. From Lieut. Col. Miles's dispatch, and the renewed agreements concluded with the several Jarajah chiefs, subject to the British government, your honourable court will learn with satisfaction, that although this barbarous practice has not, it is to be feared, altogether ceased, yet its frequency has greatly diminished.

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Vide Governor's Minutes in Kattewar.
Pol. Cons. 1827, 7th March, N° 87.

6. Lieut. Col. Miles's exertions are very praiseworthy, and we have expressed our entire satisfaction with his humane intentions in checking infanticide; at the same time we have apprised that officer, that the measure he purposes adopting, of keeping carcoons to watch over births, was thought objectionable in Katteewar, as leading to an intrusion into domestic privacy, very foreign to Indian notions. The chiefs of Chorin, with whom agreements have been concluded, are differently situated, and the measure may be less obnoxious among them; in which case, it would be a desirable experiment; but we have recommended that the greatest caution should be observed in its adoption, and to ascertain its probable effects by previous inquiry.

EXTRACT of a Letter in the Political Department, from the Governor in council of Bombay to the Court of Directors, dated 1st November 1827.

Pol. Cons. 1827, 21st March, N°s 80 & 81. 9th May, N°s 35 & 6.

Par. 81.—The Chief of Rajcote applied to us for our guarantee to a mortgage of four villages, to enable him to raise a sum of money to defray the expenses of his marriage.

82. The late chief of Rajcote was one of the first who attended to Lieutenant Colonel Walker, in his settlement of Kattywar, and acceded to the advice and wishes of that officer, in his humane endeavour to abolish infanticide, and the marriage of his daughter (himself a Jahrejah) had involved the family, which had led to the farm of his talooka. It appeared to us, however, that instead of sanctioning this mortgage, which we were nevertheless disposed to do, under the peculiar circumstances of this chieftain's case, it would be more expedient to mark the high sense which we entertained of the conduct of this family, in renouncing infanticide, to make the takore a donation from the fund established for that purpose. A donation of the sum of rupees, 12,000, was accordingly made to him, to enable him to bear the expense of the marriage.

Extract, Bombay Political Consultations, 9th April 1823.

EXTRACT from the Report of T. G. Gardiner, Esq. Resident in Cutch, to the Governor in Council of Bombay, dated 23d March 1823.

53. I found the chiefs and their bhyand hospitable, manly, open and liberal in their opinions, willing to listen to advice, pleased with the smallest attention, fond of their children, (the majority having two, and often a greater number; I mention this circumstance, as I have seen it stated that the Jharejas are in the habit of poisoning their male, as well as destroying their female offspring, in order that their estate might descend entire,) kind and conciliatory to their servants and dependents.

54.—Since the destruction of their forts, they certainly cannot be considered formidable; but in as far as it must be wise and politic to endeavour to keep up in their minds that respect for themselves, and for their station, which can only exist with independence, I think their feelings and prejudices should, as much as possible, be consulted, and their rights and privileges zealously and rigidly protected. I have endeavoured to get the Jhareja members of the regency to take a more active part in the government of the country, and I hope I have not been altogether unsuccessful. My attention was also directed to the subject of infanticide, and I annex a list, made out with some care, for the information of the Honourable Board.

55. I took every opportunity of inquiring of my visitors, the number, age and sex of their children, and where I could get information of a female infant existing, belonging to any of the chiefs, I requested, when practicable, that it might be brought to me. I am not aware of the expectations the governmeut may have formed on this subject, but considering the short period that has elapsed since the guarantees were given and accepted, I am not disappointed in discovering the fact, of little short of 100 female infants being alive, belonging to the tribe in Cutch and Wagur; the list is of importance, as it will form the basis for future inquiries, and is much more satisfactory than vague numbers, founded on uncertain data.

56. Among the chiefs, I believe the feeling is pretty general, that it is become their duty as well as their interest to preserve their female children, for the penalty being undefined, any infringement of the agreement, might be visited in the severest manner, by a pecuniary mulct; on the other hand, the inferior bhyand having little to lose, are not under the same apprehension, and no doubt the practice is still continued to a lamentable extent among them.

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LIST of the DAUGHTERS of JHAREJAS in UBRASSA.

Number of Daughters.	Names of the Daughters.	Names of Jharegas, &c.	Names of Places.	Age. Years.	Age. Months.
1	Bye Bajiraj	Jhareja Poonjajee	Koombhariye	–	7
2	Bye	Jhareja Bawajee	Zakotra	–	8
3	Bye Bajeba	Jhareja Mansenjee	Peeparalla	1	–
4	Bye Roopaleba	Jhareja Tanjogee	Kaumeer	1	–
5	Bye Sajooba	Jhareja Kothijee	D°	–	4
6	Bye Motiba	Keerbhuder Kesseirju	Kuntakote	–	3
7	Bye Bajeba	Kerbhider Dewajee	D°	–	10
8	Bye Bajeeba	Jhareja Bapoojee	Dhanetee	1	–
9	Bye Anundkoor	Jhareja Maloojee	Kunurjabey	–	10
10	Bye	Jhareja Bapjee	Chandranee	–	10
11	Bye Bonjeba	Jhareja Morojee	Cheerye	–	4
12	Bye Bajeraj	Jhareja Huldorjee	D°	–	5
13	Bye Boyraj	Jhareeja Razhoowjee	Tiamoo	–	10
14	Bye Baeba	Jhareeja Koombajee	Luneva	1	–
15	Bye Bajeeba	Jhareeja Moormayajee	Anundpoo	–	1
16	Bye Dugooba	Jhareeja Verajee	Zungee	1	–
17	Bye Bysaeheb	Jhareeja Narronjee	Chitoree	1	6
18	Bye Byraj	Jhareeja Kessurjee	Buchao	–	9
19	Bye Baeba	Jhareeja Sesmuljee	D°	1	–
20	Bye Deewooba	Jhareeja Khettajee	Ondh	–	6
21	Bye Bajeebar	Jhareeja Poonjajee	D°	–	6
22	Bye Byraj	Jhareja Rujmuljee	Row	–	4
23	Bye Byraj	Jhareja Sesmuljee	D°	–	10
24	Bye Dnottiba	Jhareja Bawojee	D°	–	4
25	Bye Byraj	Jhareja Pumachejee	Jesra	–	6
26	Bye Adeeba	Jhareeja Kulliansing	Arriser	–	4
27	Bye Jeejeeba	Jhareeja Moolwajee	Pankurser	1	3
28	Bye Jeejeeba	Jhareja Puttajee	Dhumurka	2	–
29	Bye Heerjeba	Jhareja Amurjee	D°	–	–
30	Bye Mooltiba	Jhareja Wagjee	D°	1	6
31	Bye Byraj	Jahreeja Wucktajee	D°	1	3
32	Bye	Jhareeja Puchanjee	Mujjeeb	2	–
33	Bye	Jhareeja Gopaljee	D°	1	6
34	Bye	Jhareeja Wagjee	D°	2	–
35	Bye	Jhareeja Namorejee	D°	1	6
36	Bye	Jhareeja Ramsinjee	Turra	2	–
37	Bye Bajeba	Jhareeja Raghonjee	Bhudlee	2	–
38	Bye Jeejeeba	Jhareja Megjee	Chawurka	1	–
39	Bye Naniba	Jhareeja Jeejee	Bhadro	1	–
40	Bye Mooltiba	Jhareeja Versuljee	D°	–	9
41	Bye Byraj	Jhareja Bawajee	Foolar	–	9
42	Bye	Jhareeja Ladhojee	D°	–	–
43	Bye	– – – – –	Bandia	2	–
44	Bye	Hothi Narronjee	Oomersur	4	–
45	Bye	Hothi Lackhiar	Ghooneree	3	–
46	Bye Naniba	Jhareeja Bapoojee	Kotharo	3	–
47	Bye	Jhareeja Sugranijee	Laija	–	7
48	Bye Jowjeeba	Jhareeja Khunajee	Miaser	2	6
49	Bye Chundooba	Jhareeja Lukhajee	Subrae	3	–
50	Bye Bajeeba	Jhareeja Lukhajee	Kotree	1	6
51	Bye Baeeba	Jhareeja Dessuljee	Nangreeha	–	–
52	Bye Bajeeba	Jhareeja Momgajee	Gujore	–	7
53	Bye	Jhareeja Khanjee	D°	5	–
54	Bye Bajeeba	Jhareeja Soomrajee	Butree	1	–
55	Bye Kowjeba	Jhareeja Kanyajee	Berajee	1	3
56	Bye	Halla Adabhoy	Bhudreser	2	–
57	Bye Byraj	Jhareeja Dunsinjee	Wudala	2	–
58	Bye Jeejeeba	Jhareeja Kunijee	D°	2	–
59	Bye Byeba	Hala Namoreja	Hutri	5	–
60	Bye Mottiba	D°	D°	4	–
61	Bye Byeba	Hulla Roopajee	D°	5	–
62	Bye	Hulla Kumoojee	Wawuriao	2	–
63	Bye Byraj	Jhareeja Dajee	Mothabo	5	–
64	Bye	Jhareeja Koordhurjee	Nanee Wumotee	2	–
65	Bye	Jhareeja Luckajee	Sabroy	3	–
66	Bye Mottiba	Mokulsi Doojajee	Bubur	2	3
67	Bye Udiba	Mokulsi Bhanjee	D°	1	6
68	Bye Deokooer	Mokulsi Bapoojee	D°	1	–
69	Bye Bajeba	Wurensi Ladhoojee	Zoorup	2	9
70	Bye Udila	Wurensi Rassajee	D°	2	3

(continued.)

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List of the Daughters of Jharejas in Ubrassa—*continued.*

Number of Daughters.	Names of the Daughters.	Names of Jharegas, &c.	Names of Places.	Age. Years.	Age. Months.
71	Bye Deokooer	Wurensi Toogaju	Zoorup	1	3
72	Bye Kimkooer	Reludergee Bharraju	Nirrona	3	–
73	Bye Sejkooer	Reluderjee Champajee	D°	2	9
74	Bye Mankooeer	Verrar Pruthirage	Vung	2	–
75	Bye Bajeeba	Virrar Koordhurjee	D°	3	6
76	Bye Gungaba	Khunrey Nathajee	Baurree	6	–
77	Bye Purmabye	D°	D°	1	–
78	Bye Lilbaee	D° Rassajee	D°	6	–
79	Bye Demabaee	D° Loorajjee	D°	2	–
80	Bye Mankooer	D° Rewajjee	D°	–	8
81	Bye Lachbaee	D° Vijerajee	D°	2	–
82	Bye Ramkooer	D° Mooloojee	D°	1	–
83	Bye Manbye	D° Kursunjee	D°	–	7
84	Bye Lunykooeer	Jarra Dessuljee	Lorriya	2	–
85	Bye Jussooba	Jarra Narronjee	D°	4	–
86	Bye Ladkooeer	Jarra Khunnajee	D°	2	–
87	Bye Byraj	Halla Jettojee	Goondealee	2	3
88	Bye Jeejeaba	Mokulsi Bibhajee	Bayree	–	1½
89	Bye Udiba	Mokulsi Maunsinjee	D°	–	1½
90	Bye Ramkooeer	Mokulsi Jussajee	D°	2	3
91	Bye Udiba	D° Dessuljee	Mottee Urrul	–	7

Bhooj Residency, 23d March 1823. (signed) *T. G. Gardiner*, Resident.

Reply to the foregoing :—

Sir :—I have the honour to acknowledge the receipt of your dispatch of the 23d of last month, with its inclosures, reporting on your late tour through the interior of the province of Cutch.

I am directed to express the satisfaction of the Governor in council with this report, and his acknowledgements for the information it contains.

The Governor in council particularly approves the judicious manner in which you pursue the important object of putting an end to infanticide,

I have, &c.

(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 8th April 1823.

Extract, Bombay Political Consultations, 10th September 1823.

From the resident in Cutch, dated 21st August.

Sir :—Having offered a few observations in my late report on the subject of infanticide, I am induced to submit the following case to the consideration of the Honourable Board, being intimately connected, in my opinion, with the ultimate success of the measures taken by our government, in conjunction with the Rao's, for the suppression of the practice in Cutch.

2. Jharijah Ryedhunjee, residing at the village of Dhumucha, in whose behalf I now address the Honourable Board, is not unknown to the Honourable the Governor, to whom he presented a petition respecting his kurm bhajor, family grass, which was seized by order of Futteh Mahomed, for an attack made on that chief's life by one of the bhyes of the family, and at the same time, stated to the Governor his having voluntarily preserved two of his female children, owing to the casual circumstance of meeting with Colonel Walker at Morevee, when that gentlemen was endeavouring to stop the practice in Thallawar. The petition was referred to the Resident, Mr. Williams.

3. The regency appear to have taken some steps in the business; the original grass of the family consisted of eight villages; Rao Bhamuljee had previously consented to the restoration of a portion, and it was now proposed, that one of their former villages, Khengarpoor, and another belonging to the Durbar, called Pussoonda,

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Pussoonda, should be assigned them; this arrangement was objected to by Ryedhurjee, and his bhyes, and the reasons given are, that the village of Khengarpoor is deserted and insufficient for their maintenance, and that Pussoonda is not their own grass.

4. The affair was in this manner broken off, and the family have been living at Dhumurka upon the produce of their own labour and exertions.

5. Ryedhurjee, from a wish to preserve appearances, and to maintain his daughters suitable to their rank and birth, incurred expenses which obliged him at length to appear at Bhooj, and to apply to the Resident for relief, when a temporary allowance of grain was given to him.

6. Having consumed this supply, and being reduced to great difficulties for the support of his family, he resolved upon visiting Bhooj a second time, and bringing his daughters with him; and I was casually informed, not many days since, of their having alighted at the gates of the palace, soliciting support.

7. The Jhareja chiefs being at Bhooj, I could not but feel regret that such a display should have taken place, and that measures had not been sooner taken to prevent it, as it might have a bad effect on the minds of the Jhareja's, who would perhaps attribute his distress more to the circumstances of his helpless family, than to the unsatisfactory state in which the arrangement has been allowed to remain.

8. To remove this feeling as soon as possible, I directed the same allowance of food to be issued to him during his stay; as to the other Jharejas in the habit of visiting Bhooj, and on his returning to Dhumurka, I shall see that he receives a further allowance of grain sufficient to provide for his family, until I am able to settle his grass.

9. The ages of the children are thirteen and ten respectively, and my object in addressing you is, to solicit the aid of government by contributing to the expenses of their betrothment, which, under other circumstances, would have taken place at an earlier period. One thousand rupees bestowed on each would tend to further the humane object which the Honourable the Governor in council has so much at heart; and as the case I have now detailed is peculiar in its attendant circumstances, I am under no apprehension at its forming precedent for any further calls on the humanity of government.

R^{s} 1,000.

10. Ryedhurjee having preserved his children previous to the stipulation contained in the treaty of 1819, his name will not be found in the list forwarded to government, which, if I do not mistake, contains the names of these children only who have been spared since that period.

11. The chief obstacle to the success of the measures for the suppression of the practice of infanticide, is the great repugnance which the Jharejas feel at the idea of intermarrying. Could we ever hope to overcome their scruples, the inducement to preserve their children would be greater, whilst, on the present system, they have in prospect, not only the expenses of marrying their female children into the families of Sodas, Wagellas, Jurtwas, Jhallas, and other Rajpoot tribes, but also of purchasing wives for themselves from the same class of people.

I have, &c.

(signed) *T. G. Gardiner*, Resident.

Bhooj Residency, 21st August 1823.

Reply to the foregoing.

Sir:—I have the honour to acknowledge the receipt of your dispatch of the 21st of last month, submitting, for the consideration of government, the case of Jahrejah Ryedunjee of Dhunnurka, as connected with the subject of infanticide.

The Governor in council most cheerfully sanctions the arrangements submitted in the 9th paragraph of your letter, for presenting to Ryedunjee the sum of 2,000 rupees, for the purpose of performing the marriage ceremony of his two daughters.

I have, &c.

(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 6th September 1823.

Extract, Bombay Political Consultations, 4th August 1824.

From the Political Agent in Kattywar, dated 16th July, with Enclosure.

Sir:—I request you will submit, for the information of the Honourable the Governor in council, the annexed statement, showing the number Jharijah females at present in existence in this peninsula; the last statement was forwarded in Major Ballantyne's reports of 29th June 1817, and appears to have stated 63 as the whole number that could then be discovered to have been preserved during ten years.

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2. The contrast, with the return now transmitted, is so far favourable, as to exhibit, that during seven years, more than double this number of Jharijah females have been preserved; the number at present being 200, and 66 have died; among this number, some are stated to have been destroyed; but the impossibility of establishing the fact, under a declaration to the contrary on the part of the parents, has rendered it impracticable to enforce any penalty against the parties.

3. The principal obstacle to be overcome in rendering the engagements effectual, is the difficulty in detecting those concerned in the perpetration of the crime; so long as the feelings and interests of the people render them disinclined to afford aid in discovering it, few are prompted to make it known by a sense of humanity, or even of interest. Though all classes are ready to admit the barbarity of the practice, still they view it with so passive a spirit, that they feel indisposed to encounter the odium or animosity that the consequences of a disclosure might occasion.

4. A constant intercourse with the Jharijahs during my annual circuit, has given me opportunities of impressing on their minds the interest taken by the British government in the suppression of the barbarous and unnatural practice, and the guilt attached to the commission of it by the dictates of their own religion. I receive continued assurances that they will discountenance it; but from this disproportionate number of females still existing, it is evident, that although this horrible practice may be somewhat subdued, it is still far from being relinquished.

5. The minds and opinion of the tribe do not appear to have undergone that change on the subject that will alone overcome the existence of a custom so unnatural. The effects of the penalties enjoined by the engagements entered into by the Jharijahs would operate in deterring the commission of the crime, if the means of detection existed, or its discovery was not opposed by difficulties that defeat the utmost vigilance. Proving it is almost impracticable, unless some part of the domestic establishment of a Jharijah betray him, a circumstance that seldom can be expected, as the domestic servants are generally the old adherents and dependents of his family.

6. The present chieftain of Nounuggur had a daughter born some months since, and as the head of the Jharijah tribes, it was particularly desirable he should have set an example, by preserving it, and showing by his doing so, his anxiety to support the existing engagements. I had been particular in every interview I had with this young chief, in engaging his influence and support with his tribe in discountenancing the practice; he promised me to discourage it in every way in his power; but no sooner was a daughter born to him, about ten months ago, than he determined upon its destruction. This information was acquired from a person in close intercourse with attendants on his family, an inhabitant of his town, but who would only communicate the information under a promise of his not being made the instrument of proving the offence; the circumstance was universally believed by others who resided in the principality, and the tribe in general; and from all the information I could procure, I have scarcely a doubt of the fact, though the chief, when called upon, openly denies it, avowing the child died a natural death, and challenging proof being adduced, well aware that none but his own immediate domestics can establish the charge, and that they durst not give any evidence but such as would acquit him of the crime.

7. The only means to ensure further success, is to persevere in discountenancing, as much as possible, this atrocity; but so long as the force of pride and interest have a dominion sufficiently powerful to subdue in the Jharijah every principle of humanity and religion, this unnatural practice will be but slowly abolished.

8. The effect of rewards for convicting the offender, and establishing the guilt of the parties, might be attended with some benefit; they might be offered to stimulate the activity of informers; to enforce the penalties prescribed by the engagement, and remove obstacles which now interfere to prevent the crime being discovered.

9. The fines levied for the commission of the offence might be expended partly or wholly in rewards to those actively engaged in enabling the British government to give greater effect to the suppression of the crime; this appears the only temptation likely to induce an informer to come forward, that it would be politic or desirable to authorize, or that seems calculated to afford any increased facility in establishing the guilt of those perpetrating it.

I have, &c.

(signed) *R. Barnewall*, Political Agent.

Kattywar, Pol. Agent's Office, Rajcote, 16th July 1824.

BOMBAY.
(Guicowar.)

STATEMENT, showing the Number of JHARIJAH FEMALES born and preserved in the Western Peninsula of *Guzerat*.

Name of Province.	Name of Talooka.	Name of Villages.	Name of Parent.	N° of Daughters.	Name of Daughters.	Age. Years.	Months.	Days.
Hallaur -	Gowridur	Gowridur -	Jharijah Meerjee - -	1	- -	-	4	-
	—	—	D° Kouronjee -	2	Motteeba	11	-	-
	Kottaruja	Kottaruja -	D° Dosajee - -	3	- -	1	-	-
	Shapore -	Shapore -	D° Huckajee -	4	Amjuba	6	-	-
	Virwa -	Virwa - -	D° Arjurjee - -	5	- -	-	4	-
	Sodhika -	Lodhika -	D° Jeejee - -	6	Majeeba	2	-	-
	Paul -	Paul - -	D° Dosajee - -	7	Kutcheba	5	-	-
	—	—	D° Sumbrakace -	8	Achoobee	2	-	-
	Drapha -	Drapha -	D° Jeejee Barajee -	9	BaeeSaheb	4	-	-
	—	—	D° Onudjee Charidajee	10	Banjeebaun	3	6	-
	—	—	D° Adayboy Ruttonjee	11	- -	-	8	-
	—	—	D° Vessajee - -	12	- -	-	-	12
	—	—	D° Bhoyjee Vuctajee -	13	- -	-	1	-
	Dhrole	Bodie - -	D° Jeeyajee - -	14	Roopalliba	10	-	-
	—	—	D° Hallawjee - -	15	Baeeba -	7	-	-
	—	—	D° Bhojee - -	16	Majeeba	5	-	-
	—	—	D° Jeevajee - -	17	- -	1	6	-
	—	—	D° Runmuljee - -	18	- -	5	-	-
	—	—	D° Kuroujee - -	19	- -	1	6	-
	—	Radur - -	D° Aayjee - -	20	Bajeeba	3	-	-
	—	—	D° Sungagee - -	21	Mugjeeba	6	-	-
	—	—	D° - - - -	22	Roopalda	3	-	-
	—	Intallo - -	D° Veerajee - -	23	Roopaliba	4	-	-
	—	Khukra -	D° Nilthoojee - -	24	- -	1	-	-
	—	—	D° Dado - - -	25	- -	2	-	-
	—	Sullah - -	D° Wagjee - -	26	Jeejeeba	13	-	-
	—	Dangra -	D° Menyee - -	27	Tooliba -	13	-	-
	—	Morpoor -	D° Khengagee - -	28	Bajeeba -	4	-	-
	—	—	D° Noghajee - -	29	- -	3	-	-
	—	Rajpurro -	D° Jagee - - -	30	Banjeeba	7	-	-
	—	Leyaltoo -	D° Mordjee - -	31	Dugooba	4	-	-
	—	—	D° Mooloojie - -	32	Guguba	2	-	-
	—	—	D° Mooloojie - -	33	Keseebah	7	-	-
	—	—	D° Dosayee - -	34	Geegeeba	1	-	-
	—	—	D° Nuthoojee - -	35	Baeeba -	3	-	-
	—	—	D° Lackajee - -	36	Roopalliba	-	6	-
	—	—	D° Jeeyajee - -	37	- -	10	-	-
	—	—	D° Nuthoojee - -	38	Nerooba	18	-	-
	—	Mallia - -	D° Bamuniajee - -	39	Nanuba -	18	-	-
	—	—	D° Oonudjee - -	40	- -	18	-	-
	—	—	D° Dosajee - -	41	Jeettuba -	28	-	-
	—	Chaugoodur Mhotoo	D° Dulloojee - -	42	Mongula	7	-	-
	—	—	D° Amoojee - -	43	Baeeba -	5	-	-
	—	—	D° Kesejee - -	44	Roopalliba	1	-	-
	—	—	D° Roopajie - -	45	- -	2	-	-
	—	Chaugoodur Manoo	D° Jeesajee - -	46	- -	5	-	-
	—	Bhuthoo Vurloo	D° Mukoojee - -	47	Boujeeba	4	-	-
	—	Chunpurry -	D° Kesajee - -	48	- -	2	-	-
	—	—	D° - - - -	49	Jeejeeba	4	-	-
	—	—	Vuctajee - - -	50	- -	2	6	-
	—	—	D° - - - -	51	Bauraj -	1	-	-
	—	Rajeja - -	D° Mooloojee - -	52	- -	10	-	-
	—	—	D° Veesajee - -	53	Jeebah -	3	-	-
	—	—	D° Jeurujee - -	54	Gugeebah	-	6	-
	—	Khengarkoo -	D° Mooloojie - -	55	- -	22	-	-
	—	Semosra -	D° Bhubajee - -	56	- -	3	-	-
	—	—	D° - - - -	57	Ludooba	6	-	-
	—	—	D° - - - -	58	Boujeeba	1	6	-
	—	—	D° Mollajee - -	59	Vucktooba	20	-	-
	—	—	D° - - - -	60	Boujeeba	15	-	-
	—	—	D° - - - -	61	Baeeba -	10	-	-
	—	Gudrooh -	D° Seujajee - -	62	Amerba -	4	-	-
	—	Khejuriyoo -	D° Humeerjee - -	63	- -	9	-	-
	—	Soothurpore -	D° Adajee - - -	64	- -	2	6	-
	—	Goondul -	D° Runa Desaljee -	65	- -	5	-	-
	—	—	D° Nuthoojee - -	66	- -	5	-	-
	—	—	D° Huttoobhoy - -	67	- -	15	-	-
	—	—	D° Karew Hallajee -	68	Jeejeeba	7	-	-
	—	—	D° Rawanee Meroojee	69	Majeeba	2	-	-

(*continued.*)

BOMBAY.

Guicowar.

Statement, showing the Number of Jharijah Females born and preserved—*continued.*

Name of Province.	Name of Talooka.	Name of Villages.	Name of Parent.	N° of Daughters.	Name of Daughters.	Age. Years.	Months.	Days.
Hallaur—*continued.*	Dhrole	Goondull	Jharijah Rawanee Sugujee	70	Jeejeeba	12	–	–
	—	—	D° - - D° Hallajee	71	- -	–	–	4
	—	—	D° - - D° Sugramjee	72	Roopaliba	4	–	–
	—	—	D° - - D° Rosajee	73	Motteeba	1	–	–
	—	—	D° - - - -	74	Motteeba	–	6	–
	—	—	D° - - D° Agagee	75	Rujooba	5	–	–
	—	—	D° - - D° Noyajee	76	Banba	8	–	–
	—	—	D° - - D° Mooloojee	77	Vucktooba	–	6	–
	—	—	D° - Huldore Jeesajee	78	- -	–	–	2
	—	Beediyee	D° - Jettiejee - -	79	- -	–	–	3
	—	Chuckailee	D° - Huldore Nothajee	80	Kullooba	8	–	–
	—	—	D° - D° Dojee D°	81	Jeejeeba	5	–	–
	—	Ambuldee	D° - Khimanes Dosajee	82	Majeeba	13	–	–
	—	Khejuria	D° - D° Bhowsingjee	83	Jeejeeba	13	–	–
	—	Matheea	D° - D° Rosajee	84	Roopallaba	6	–	–
	—	—	D° - Dulverajee	85	Mongeeba	2	–	–
	—	Doochurry	D° - Huldore Mehroojee	86	Baeeba	13	–	–
	—	—	—	87	Naneeba	13	–	–
	—	—	D° - D° Pattojee	88	Majeeba	13	–	–
	—	Sittulloo	D° - Bheemjee -	89	Shabah	5	–	–
	—	—	—	90	Majeeba	2	–	–
	—	—	D° - Kana Bhuguanjee	91	Motteeba	2	–	–
	—	—	—	92	Naneeba	1	–	–
	—	Soothurpoor	D° - Huldore Adabhoy	93	Monjeeba	3	–	–
	—	—	—	94	Bongeeba	8	–	–
	—	Suneekhar	D° - Nujeebhoy -	95	- -	2	–	–
	—	—	—	96	Roopalliba	13	–	–
	—	—	D° - Dawlut Sing	97	Kurralliba	4	–	–
	—	—	—	98	Sudaba	1	–	–
	—	—	D° - Veerajee -	99	Sudaba	2	6	–
	—	—	D° - Dossajee -	100	- -	6	–	–
	—	Mespore	D° - Poonjajee -	101	Molleeba	3	–	–
	—	—	D° - Khemanee Luckajee	102	Achooba	5	–	–
	—	—	—	103	Kuseeba	2	–	–
	—	Bhudookoo	D° - Gopaljee -	104	Kuseeba	4	–	–
	—	—	—	105	Baeeba	1	–	–
	—	—	D° - Davajee -	106	Adeeba	6	–	–
	—	Humnuntalloo	D° - Kesajee -	107	- -	5	–	–
	—	Dhorajie	D° - Khermanee Sublajie	108	- -	1	6	–
	—	—	D° - - D° Khodajie	109	Annooba	5	–	–
	—	—	D° - - D° Sungjee	110	- -	1	6	–
	—	—	D° - - D° Jeejeebhaee	111	Motteeba	4	–	–
	—	—	—	112	Roopalliba	5	–	–
	—	—	D° - - D° - -	113	Ajeebaw	3	–	–
	—	—	D° - - D° Goomdjee	114	Amerbha	9	–	–
	—	—	D° - - D° Tamajee	115	Bajeeba	4	–	–
	—	—	—	116	Jaeeba	7	–	–
	—	—	D° - Huldore Mallajee	117	Jaeeba	6	–	–
	—	Gunoode	D° - - D° Annoobhoy	118	Adeebha	5	–	–
	—	—	—	119	Bajeebha	5	–	–
	—	—	—	120	Deoba	3	–	–
	—	Koondus	D° - Kana Juggoojee	121	Vudooba	6	–	–
	—	—	—	122	Vucktooba	3	–	–
	—	Kullanoo	D° - Kunderea Kodajee	123	Rajooba	12	–	–
	—	Superdee	D° - Kana Bhenya	124	Soneba	1	–	–
	—	Zanymere	D° - Kana Soojabhoy	125	Roopaliba	1	–	–
	—	—	—	126	Nutheeba	6	–	–
	—	—	D° - Kana Mudgbhoy	127	Jaeeba	5	–	–
	—	—	—	128	Javaba	–	6	–
	—	—	D° - Kana Vensajee	129	Herrooba	5	–	–
	—	Urnah	D° - Huldore Fooljee	130	Motteeba	3	–	–
	—	—	—	131	Adeeba	–	3	–
	—	Dhunk	D° - Kunderea Kakaboy	132	Motteeba	4	–	–
	—	Dhurthut	D° - Jeyal Mooloojee	133	Roopaliba	5	–	–
	—	—	D° - Kama Bapoojee	134	Huckooba	6	–	–
	Ooptella	Ooptella	D° - Jeya Deagjee	135	Bonjeiba	14	–	–
	—	—	D° - D° Oonudjee	136	Heerooba	–	9	–
	—	—	D° - D° Oonudjee	137	Foyba	7	–	–
	—	—	D° - Kapa Bhugwarjee	138	Foyla	4	–	–
	—	—	D° - D° Nanajee	139	Foyla	4	–	–

(*continued.*)

BOMBAY.

(Guicowar.)

Statement showing the Number of Jharijah Females born and preserved—*continued.*

Name of Province.	Name of Talooka.	Name of Villages.	Name of Parent.	N° of Daughters.	Name of Daughters.	Age. Years.	Months.	Days.
Hallaur—*continued.*	Ooptella -	Ooptella -	Jharijah Kundereya Bawajee	140	Huckooba	–	3	–
	—	—	D° - Dul Rooprunjee -	141	Baeeba -	9	–	–
	—	Jalliyoo Kukenoo	D° - Kana Koodujee -	142	Moteeba	6	–	–
	—	—	D° - Kana Jettyjee -	143	Kesabee	6	–	–
	—	—	D° - Dull Pullabhoy -	144	Moteeba -	2	–	–
	—	—		145	Adubha -	–	4	–
	Noanuggur -	Noanuggur -	D° - Jam Ranmuljee	146	- -	–	–	2
	—	Bhongal -	D° - Jam Sullajee -	147	- -	5	–	–
	—	Surodur -	D° - Ludhoojee -	148	- -	2	–	–
	—	Soordah -	D° - Megjee - -	149	- -	–	–	8
	—	—	D° - Luggajee - -	150	Deoba -	7	–	–
	—	—	—	151	- -	–	–	10
	—	Majatrao -	D° - Mulloojee - -	152	Rajbaee -	4	–	–
	—	—	—	153	- -	2	6	–
	—	—	D° - Kuronjee - -	154	Purmabaee	20	–	–
	—	—	—	155	- -	4	–	–
	—	Pysya - -	D° - Dawojee - -	156	Rujeeba -	6	–	–
	—	—	—	157	Ajooba -	2	–	–
	—	Rajeeya -	D° - Mooloojie - -	158	Moteeba	20	–	–
	—	—	D° - Juringee - -	159	Moongaba	2	6	–
	—	Khumbalida -	D° - Sugramjee -	160	Roopaliba	20	–	–
	—	—	D° - Bugwanjee -	161	- -	–	–	1
	—	Intalloo -	D° - Hattujee - -	162	- -	–	–	1
	—	Gudra - -	D° - Dagee - -	163	- -	–	–	1
	—	Leyalloo -	D° - Mooloojee - -	164	Nuweebha	5	–	–
	—	—	D° - Moijee - -	165	- -	2	–	–
	—	—	D° - Godjee - -	166	- -	2	–	–
	—	Hurmetyoo -	D° - Bapoojee Sublajee	167	- -	–	–	1
	—	—	—	168	- -	–	–	1
	—	Tellereyao -	D° - Mefroojee - -	169	Kusleeba	3	–	–
	—	—	D° - Pattajee - -	170	Achoobha	6	–	–
	—	Sulpunpaleya	D° - Runmuljee -	171	- -	–	–	1
	—	—	D° - Koonoojee - -	172	- -	–	–	1
	—	Khuckra -	D° - Ogajee - -	173	- -	–	–	1
	—	Megpore -	D° - Jeegajee - -	174	- -	20	–	–
	—	—	D° - Dewajee Bhugoojee	175	- -	–	–	–
	—	—	D° - Juggoobhoy -	176	Monguba	25	–	–
	—	Domra -	D° - Rumsingjee -	177	- -	4	–	–
	—	—	—	178	- -	2	–	–
	—	—	D° - Sugramjee -	179	Jaeeba -	16	–	–
	—	Jugha - -	D° - Verajee - -	180	- -	1	–	–
	—	—	D° - Bawajee - -	181	- -	–	–	1
	—	—	D° - Hallajee - -	182	- -	–	–	1
	—	—	D° - Soorajee - -	183	Roopalliah	7	–	
	—	Chourah -	D° - Roopsingjee -	184	- -	–	–	1
	—	—	D° - Runmuljee -	185	Baeeba -	16	–	–
	—	Wunthulla -	D° - Dosajee - -	186	- -	5	–	–
	—	—	D° - Wessoojee - -	187	- -	–	–	1
	—	Khellos -	D° - Bhanjee - -	188	- -	7	–	–
	—	—	D° - Addabhoy - -	189	- -	–	–	1
	—	Khakrabella -	D° - Bhimjee - -	190	- -	–	–	1
	—	Burajee - -	D° - Kusajee - -	191	- -	1	–	–
	—	—	D° - Jeeyajee - -	192	- -	1	–	–
	—	Bodesunga -	D° - Khettajee - -	193	Roopalliba	14	–	–
	—	—	—	194	Motteeba	20	–	–
	—	Khundera -	D° - Rewaljee - -	195	- -	–	6	–
	—	—	D° - Bhimajee - -	196	- -	7	–	–
	—	—	D° - Moyee - -	197	Mojeraj -	8	–	–
	—	—	D° - Khumbajee -	198	- -	–	4	–
	—	—	D° - Kellajee - -	199	- -	–	2	–
	—	Gungadulla -	D° - Rasobahee -	200	Adeeba -	4	–	–
	—	Moda - -	D° - Dajee - -	201	- -	–	–	1
	—	—	D° - Bhoyjee - -	202	- -	–	–	1
	—	Budah - -	D° - Rajmuljee -	203	Baeeba -	3	–	–
	—	—	D° - Dossajee - -	204	- -	–	1	–
	—	Khemanoo -	D° - Kosoojee - -	205	Baeeba -	5	–	–
	—	—	D° - Bhurajee - -	206	Mongeeba	20	–	–
	—	Khurba - -	D° - Dasuljee - -	207	- -	6	–	–
	—	Mokhowa -	D° - Rawajee - -	208	- -	11	–	–
	—	Khumballee -	D° - Alleyajee - -	209	- -	1	5	–

(*continued.*)

BOMBAY.

(Guicowar.)

Statement showing the Number of Jharijah Females born and preserved—*continued.*

Name of Province.	Name of Talooka.	Name of Villages.	Name of Parent.	N° of Daughters.	Name of Daughters.	Age. Years.	Months	Days.
Hallaur—*continued.*	Noanuggur	Khumballee	Jharijah Sujjee	210	—	4	—	—
	—	—	D° - Bhoyjee	211	—	2	—	—
	—	Malla Moura	D° - Gujungee	212	—	2	—	—
	—	—	D° - Adabhoy	213	—	3	—	—
	—	Beedee	D° - Megrajee	214	—	2	—	—
	—	Choor	D° - Bharunee Nuthoojee	215	—	3	—	—
	—	Chundralloo	D° - Babujee	216	—	7	—	—
	—	Veesamun	D° - Haldore Geerjojee	217	—	—	4	—
	—	Mujot	D° - D° Desuljee	218	—	2	—	—
	—	Jodee	D° - Kappa Nuthoojee	219	—	11	—	—
	—	—	D° - D° Luckajee	220	—	8	—	—
	—	—	D° - D° Kurrajee	221	—	—	6	—
	—	—	D° - D° Kesajee	222	—	2	—	—
	Salodur Vowdie	Salodur Vowdie	D° - Kanar Kuntherjee	223	—	—	—	1
	—	—	D° - Jallumsingjee	224	Moteeba	1	—	—
	—	—	D° - Jusajee	225	Naneela	10	—	—
	—	—	—	226	Baeeba	12	—	—
	—	—	D° - Roopsingjee	227	—	2	—	—
	—	—	D° - Jetterjee	228	Baeeba	2	—	—
	—	—	D° - Kesowjee	229	Motteeba	5	—	—
	—	—	D° - D°	230	—	—	4	—
	—	—	D° - Khodajee	231	Motteeba	5	—	—
	—	—	D° - Kana Modjee	232	—	1	—	—
	—	—	D° - D° Dewajee	233	—	—	6	—
	—	—	D° - D° Desulgee	234	—	6	—	—
	—	—	D° - - - D°	235	—	1	—	—
	—	—	D° - Alleyajee	236	—	10	—	—
	—	—	D° - Kullajee	237	—	6	—	—
	—	Rajpurra	D° - Kana Dagee Chaee	238	—	1	—	—
	Sesang Chandlee	Sesang Chandlee	D° - Mukonjee	239	—	1	—	—
	—	—	D° - Hurnurjee	240	—	6	—	—
	—	—	D° - Bapoojee	241	Soojeeba	3	—	—
	—	—	D° - Kayajee	242	Koojeeba	8	—	—
	—	—	—	243	Jambah	3	—	—
	—	—	D° - Jusajee Rasajee	244	Jeejeeba	3	—	—
	—	—	D° - Gopauljee	245	Bajeeba	5	—	—
	—	—	D° - Dewajee	246	Alleeba	8	—	—
	—	—	—	247	—	2	—	—
	Rajcote Sirdar	Rajcote Sirdar	D° - Runmuljee	248	Vucktoola	12	—	—
	—	—	D° - D°	249	—	4	—	—
	—	—	D° - Bharajee	250	Roopalliba	8	—	—
	—	—	D° - Huldore Soobhajee	251	Baeeba	8	—	—
	—	—	D° - Jeeyajee	252	Roopalliah	10	—	—
	—	—	D° - Bhoyjee	253	Majeeba	8	—	—
	—	—	D° - Jesajee	254	Boujeeba	3	—	—
	—	Dholerwa	D° - Dadujee	255	—	3	—	—
	Kangsiallee	Kangsiallee	D° - Huckabaee	256	Mambah	7	—	—
	Bhudooa	Bhudooa	D° - Dadabhaee	257	Rajbaee	—	1	15
	Mengnee	Mengnee	D° - Mansengjee	258	Baeeraj	2	—	—
	—	—	D° - Ramsingjee	259	Soneba	1	—	—
	—	—	D° - Roopsingjee	260	Majeeba	2	—	—
	Rajperra	Rajperra	D° - Soorjee	261	—	4	—	—
	—	Kurmuteyoo	D° - Nuthoojee	262	—	2	—	—
	Warpore Kurider	Warpore Kurider	D° - Dadajee	263	—	2	—	—
	—	—	D° - Mottabhaee	264	—	3	—	—
Mutchoo Kuntee	Marvee	—	D° - Jewajee	265	—	7	—	—
	—	—	D° - Dewrerjee	266	—	4	—	—

In the above Statement the total number shewn consist of 266 Jharijah females; of this number 63 appear to have been in existence on the 29th June 1817; the remaining 203 have been born and preserved since: 47 of the whole number have died since their birth, 25 are married, and 194 are unmarried.

Kattywar, Political Agent's Office, 16th July 1824.

(signed) *R. Barnewall*, Political Agent.

Extract, Bombay Political Consultations, 30th March 1825.

BOMBAY.

(Guicowar.)

THE following minute is delivered in by the Honourable the Governor, with enclosure, 28th March 1825.

N° 65.

Having been led to refer to Capt. Barnewall's report, of July 16th, 1824, on female infanticide in Kattiwar, I observe, that although he gives a satisfactory account of the increased number of female children preserved, and proposes a plan for further checking the crime of infanticide, he does not state the measures he had adopted in consequence of the directions contained in the annexed paragraph of my instructions to him of the 9th January 1821.

I beg to recommend that his attention be drawn to the subject, and that he be requested to state, whether any fines have as yet been applied in the manner directed in paragraph 6. If they have not, the amount of all sums received since the date of that letter, and not appropriated to purposes connected with the grievance which led to their imposition, should now be formed into a fund, and distributed in the manner prescribed.

(signed) *M. Elphinstone.*

(Paragraphs of Instructions to Capt. Barnewall.)

6. The Honourable the Governor has learned, with great concern, the very limited success that has hitherto attended the exertions of the British government to put a stop to the crime of infanticide.

Though the Honourable the Governor does not think that it would be prudent to authorize the employment of regular informers for the purpose of detecting instances of this atrocity, he feels the greatest anxiety to employ every practicable means for its suppression, and considering that the practice is entirely unconnected with religion, and unsupported by the opinion of the bulk of the community, even in the countries where it exists, he cannot but entertain a hope that more effectual means of extirpating it may yet be devised.

You are requested to state your sentiments on this head, and to offer any suggestions that appear to you calculated to obtain the end in view. It is to be hoped, that from the direct communication which now subsists between you and the inhabitants, you will be able, in the course of your circuits, to obtain information in some of the many instances of this crime, which must occur. It will then be in your power to visit the offence, not only on the person who has committed it, but on the head of the village, or on the chief who shall appear to have connived at it.

Your influence might likewise be always employed in discountenancing this atrocity, and in encouraging an opposite course. When remissions are refused to a chief, it may be noticed as one reason for rejecting his request, that he has not been zealous in repressing infanticide. On the other hand, when an abatement is granted, it may perhaps be possible to reserve to government the right to recover the amount after a certain period, unless the chief and his byad can prove their attention to the rule in question, by the production of a certain number of female children of their caste. The proportion must of course be much smaller than a calculation of the births in so many families would authorize us to expect.

With a view to encourage parents in sparing their female children, you are authorized to throw all fines levied on chiefs for other offences, as well as for infanticide (after indemnifying the sufferers by each,) into a fund to be distributed in portion to children so preserved.

N° 66.

Ordered, that the following letter be written to Captain Barnewall, by the chief secretary:

N° 67.

Sir:—Referring to your report, dated the 16th July 1824, on female infanticide, the Governor in council has been led to observe, that although your account of the increased number of female children preserved is satisfactory, and that you propose a plan for further checking that detestable practice, yet you do not state the measures you have adopted in consequence of the directions contained in Mr. Simson's letter of the 9th January 1821.

BOMBAY.

(Guicowar.)

In recommending your attention to the subject, the Governor in council requests that you will be pleased to state whether any fines have as yet been applied in the manner directed in the above instructions. If they have not, the amount of all sums received since the date of that letter, and not appropriated to purposes connected with the grievance which led to their imposition, the Governor in council directs be now formed into a fund, and distributed in the manner prescribed.

I have, &c.

(signed) *W. Newnham,* Chief Secretary.

Bombay Castle, 28th March 1825.

Extract, Bombay Political Consultations, 6th April 1825.

N° 48 From the Political Agent, in Kattywar, dated the 18th March.

Sir:—I beg to be favoured with the instructions of government, in reference to fines levied upon the tributaries of his Highness the Guicowar, and whether I am annually to pay them over to his Highness's officers; and in regard to the Dou Bang Mahalls, and fines levied from them, how they are to be appropriated.

2. The subject which requires this decision at the present moment, refers to a fine of 15,000 rupees levied from the Tacoor of Gundull, a Doo Bang Mahall.

3. If the Honourable the Governor in council approves the suggestions, I should propose, the fines that may be received from the Guicowar tributaries, be credited to him, and those received from the Doo Bang Mahalls, be paid to his Highness, in the same proportionate share as he receives tribute from them.

I have, &c.

(signed) *R. Barnewall,* Political Agent.

Kattywar Political Agent's Office, Rajcoote, 18th March 1825.

N° 49. Reply to the foregoing.

Sir:—I have the honour to acknowledge the receipt of your letter of the 18th ult., submitting a proposition for the appropriation of fines levied upon the tributaries of his Highness the Guicowar; and to acquaint you that the Governor in council approves of your proposal, and directs its being carried into effect.

With regard to the fines belonging to the British government, the Governor in council requests, that, after indemnifying sufferers when required, they be held available for portioning Jharajah female children preserved from the destructive habits of that tribe.

I have, &c.

(signed) *W. Newnham,* Chief Secretary.

Bombay Castle, 2d April 1825.

Extract, Bombay Political Consultations, 25th May 1825.

Resumed consideration of a dispatch from the resident in Cutch, dated the 21st August 1823, and recorded in our proceedings of the 10th September of the same year, regarding female infanticide.

N° 61. Ordered, That the following letter be written by the chief secretary to the resident in Cutch:—

Sir:—Adverting to Mr. Gardiner's letter, dated the 21st August 1823, regarding the case of Ryed Sunjee, the Iharja, I am directed to request you will be good enough to state if any arrangement was ever made for the settlement of his past claims, and whether the marriage of his daughter, for which a donation of two thousand rupees was made by government, was ever effected.

The Governor in council requests your particular attention to the subject of female infanticide, and relies on your zealous co-operation in the measures laid down for checking the horrid practice.

The caution mentioned in the 28th paragraph of Mr. Simson's letter of the 31st January 1821 ought, however, to be carefully kept in mind. He would wish to receive a list of the number of female children born and living, subsequent to the date of Mr. Gardiner's report, above alluded to.

I have, &c.

(signed) *W. Newnham,* Chief Secretary.

Bombay Castle, 24th May 1825.

Extract

BOMBAY.
(Guicowar.)
N° 43.

Extract, Bombay Political Consultations, 6th July 1825.

From the Political Agent in Kattywar, dated 7th June.

Sir:—I have the honour to acknowledge the receipt of your letter of the 28th March, on the subject of female infanticide; referring to my report of the 16th July 1824, and observing, that I do not state in it the measures that I had adopted, in consequence of the instructions contained in Mr. Simson's letter of the 9th January 1821, or if any fines had been appropriated as yet in the manner therein recommended.

2. I beg you will acquaint the Honourable the Governor in council, that every encouragement has been shown to those Jahrejahs who have attended to their engagements, and that, during the time of their settlements, some were permitted to postpone the payment of their tribute in the year in which the marriage of a daughter took place; remissions were granted to others, and all measures adopted that could testify to the tribe the ardent interest taken by the British government on this interesting subject; rewarding those who adhered to their engagements, and noticing with horror and disapprobation the conduct of others, on whom a suspicion rested of having disregarded them.

3. The Jahrejahs of Delmote, Runmuljee, the chief of Rajcote, Morjee, the chief of Gowredur, Dosajee, the chief of Dolerwa, have all received remissions, expressly upon the principle laid down on Mr. Simson's instructions.

4. The Jahrejah of Drappha was also allowed to postpone the payment of his tribute during the year that his daughter was married, and instalments payable in future years were accepted.

5.—I have suffered no opportunity also to pass, when meeting the Jahrejahs, without representing to them the enormity of the offence of infanticide, and pointing out how contrary it is to the precepts of their religion, and the dictates of nature. My former Report shows, that much success has resulted from the arrangements of Colonel Walker; as the crime is now discovered by all, and the feelings of nature and humanity have obtained an ascendancy, which, it is to be anticipated, may be progressive in the minds of the Jahrejahs, and gradually lead to the entire abolition of this detestable practice.

6. The obstacles that prevent the detection of the crime or punishments being enforced, I noticed in my Report of the 16th July last. In a case where the strongest suspicion often exists, as in that then stated of the Noanuggur chief, the means of convicting the accused is still wanting. This is a difficulty consequent on the limited authority and power that we possess in this peninsula, and is perhaps not to be overcome with success, until the chiefs will aid and co-operate in all measures calculated to suppress the crime, and encourage information being afforded by their dependents, that is requisite for enforcing the penalties which the engagements authorize.

7. No fine has become hitherto available, because all that have been levied have been appropriated as compensation for the loss of property, or in payment of expenses incident on enforcing their recovery.

8. The first that is likely to become available to the fund, is now in a course of recovery from the Goundall Rajah, for a breach of his engagements, amounting to R^{s} 15,000; the proportion of this fine appertaining to the Guicowar, is rupees 8086. 2. 42; the remainder, or rupees 6. 9.13. 156; the company's share will be credited to the infanticide fund, and appropriated hereafter, under the sanction of government.

9. The occasions on which these fines have been imposed in the last four years, are exhibited in the annexed statement; most of them refer to the Komam insurrection, and the amount of them has been credited, in part liquidation of the military expense incurred on that occasion; the fine of 4,000 rupees refers to a sum exacted as compensation for property plundered from a village subject to the Amrelly authority, and paid over to his Highness the Guicowar's ryots, as indemnification for their losses.

10. I beg to annex N° 2, a Statement of the expense estimated to be requisite to marry the daughters of the Jahrejahs now in existence, dividing them into four classes, and calculating the number of marriages likely to take place each year, from the present age of their daughters; framing this statement upon that which is annexed to my Report to you, of the 16th July, N° 33, of 1824.

I have, &c. (signed) *R. Barnewall*, Pol. Agent.

Kattywar Pol. Agent's Office, Rajcote, 7th June, 1825.

STATEMENT of FINES levied in the Peninsula of *Kattywar*, in the Years 1821, 1822, 1823, and 1824, and how appropriated.

WHOM LEVIED.	AMOUNT.	CAUSE OF EXACTION.	IN WHAT WAY APPROPRIATED.
Bhawnuggur Chief - - - - -	33,333 1 33⅓	Conniving at Komaun depredations - -	Credited to military expense incurred on account of Komaun insurrection.
Proprietor of Sunalla Village - - -	200 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Gogralla dº - - - -	65 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Suttanpoor dº - - - -	1,000 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Pepardee dº - - - -	200 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Gogralla dº - - - -	135 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Khurkur dº - - - -	200 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Zungwar dº - - - -	50 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Rotra Pellar dº - - -	1,000 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Dº - - Kokawow dº - - - -	50 - -	- Dº - - - dº - - - -	- Dº - - - dº.
Katters of Jaitpoor - - - - -	4,000 - -	For affording aid to Jella Allenca a Barwellus, in attacking an Amrella village - - -	Paid to the sufferers from the attack of the Barwattees Jella Allunee.
Rupees - - -	40,233 1 33⅓		

(signed) *R. Barnewall*,
Pol. Agent.

Kattywar Political Agent's Office, Rajcote,
7 June 1825.

STATEMENT, showing the estimated Expense attendant on the Marriage of 189 Jarejah Females of the 4th Rank and Classes, the Number that is estimated on to be Married in each Year, with the Sum usually expended on each.

A. D.	1st Class.		2d Class.		3d Class.		4th Class.		TOTAL.	
	Number of Daughters.	Amount of Marriage Expenses.	Number of Daughters.	Amount of Marriage Expenses.	Number of Daughters.	Amount of Marriage Expenses.	Number of Daughters.	Amount of Marriage Expenses.	Number of Daughters.	Amount of Marriage Expenses.
1824–5	1	30,000	-	-	-	-	15	22,500	16	52,500
1825–6	-	-	-	-	-	-	2	3,000	2	3,000
1826–7	1	30,000	-	-	1	3,000	22	33,000	24	66,000
1827–8	-	-	-	-	-	-	14	21,000	14	21,000
1828–9	-	-	-	-	-	-	18	27,000	18	27,000
1829–30	-	-	-	-	1	3,000	18	27,000	19	30,000
1830–31	-	-	1	12,000	-	-	16	24,000	17	36,000
1831–2	-	-	-	-	-	-	21	31,500	21	31,500
1832–3	-	-	-	-	-	-	11	16,500	11	16,500
1833–4	-	-	-	-	1	3,000	19	28,500	20	31,500
1834–5	-	-	-	-	-	-	16	24,000	16	24,000
1835–6	-	-	-	-	-	-	9	13,500	9	13,500
1836–7	-	-	-	-	-	-	2	3,000	2	3,000
	2	60,000	1	12,000	3	9,000	183	274,500	189	355,500

Kattywar, Political Agent's Office, Rajcote,
7th June 1825.

(signed) *R. Barnewall,*
Political Agent.

BOMBAY
(Guicowar
N° 43.

Reply to the foregoing.

BOMBAY. (Guiocwar.) N° 44.

Sir:—I have the honour to acknowledge the receipt of your letter, dated the 7th ult., on the subject of female infanticide, in the province of Kattywar, and to express the great approbation of the Governor in council, with your proceedings.

The Governor in council directs, that all fines under 20,000 rupees, which are not given up to the sufferers on whose account the fine may have been levied, shall hereafter be allotted to the infanticide fund.

Copy of my letter of this date, to the assistant in charge of the residency at Baroda, on the subject, is inclosed for your information.

I have, &c.
(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 5th July 1825.

N° 45.

To the Assistant in charge of the Residency at Baroda.

Sir:—I have the honour to transmit to you copy of a letter from the political agent in Kattywar, dated the 7th ultimo, with inclosure, respecting the prevention of female infanticide in that province.

The Governor in council requests that you will take a favourable opportunity of bringing the subject to the notice of the Guicowar government, and endeavour to prevail on it to co-operate in the measures proposed by Captain Barnewall, by appropriating its portion of fines to a similar purpose.

You are requested, however, not to press the measure, if found to be disagreeable to his Highness.

A copy of my letter of this date, to Capt. Barnewall, is herewith inclosed for your information.

I have, &c.
(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 5th July 1825.

N° 24.

Extract, Bombay Political Consultations, 31st August 1825.

From the Assistant in charge of the Residency at Baroda, dated the 18th of August.

Sir:—I have the honour to acknowledge the receipt of your dispatch, dated the 5th ultimo, with its inclosures, relating to measures proposed by the political agent in Kattywar, for the prevention of female infanticide in that province.

2.—In conformity with the instructions of the Honourable the Governor in council, I embraced a favourable opportunity afforded me in a late interview with his Highness the Guicowar, and his minister, to explain to them the nature and object of the measures proposed; and it is with the highest gratification I am enabled to report, that I experienced but little difficulty in prevailing upon them to co-operate in the manner requested, to put an end to so barbarous and unnatural a practice.

3. Having obtained this verbal acquiescence, I considered it expedient that the same should be recorded. With this view, I sent a written proposal to the Baroda durbar, copy and translation of whose reply is herewith transmitted.

4. On reference to this, government will be gratified to observe, that the Guicowar's assent to adopt the same measures with respect to his tributaries as those already adopted by the British government, is given in the most liberal terms. It is moreover made retrospective of the period when Capt. Barnewall received charge of Kattywar; no limit in the amount of fines to be appropriated for the suppression of infanticide is specified; but an account of the manner in which they may be appropriated is requested, may be rendered annually.

5. The political agent in Kattywar will be duly apprized of the acquiescence of this government having been obtained to the recommendation of the Honourable Board to co-operate in this benevolent design.

I have, &c.
(signed) *J. P. Willoughby*, Assistant Resident.

Baroda Residency, 18th August 1825.

Translation of a Memorandum from the Guicowar Government, dated the 27th Ziliuj, August 13th, 1825. BOMBAY. (Guicowar.)

A memorandum has been received from the residency, dated 9th of the first Shrowun Vud (August 9th), stating, that a letter had been received by Mr. Willoughby, from Mr. Newnham, chief secretary to government, referring to the expedition of Colonel Walker into Kattywar, in Sumvud 1864, at which time the settlement in perpetuity for the tribute was adjusted, and pledges obtained, from the Jarija Rajpoots, that they would desist from their practice of female infanticide. Colonel Walker, it is stated, resolved at the time, that the sums levied, and fines from disturbers of the peace and other offenders, should, through the clemency of government, be distributed in such sums as were suitable to the station in life of the parties concerned, to defray the marriage expenses of females who should be preserved through this arrangement; this being brought to the notice of the Bombay government by Captain Barnewall, the orders of government have been forwarded to him, that through the British dependencies in Kattywar, the sums realized in fines paid by disturbers of the peace, should be appropriated as above specified, and Captain Barnewall has accordingly made the necessary arrangements. Further, Mr. Newnham's letter requires, that information of this settlement should be given to the Guicowar government, and a suggestion be made of the propriety of its being extended to the Guicowar dependencies also in the same province. In communicating this, an early answer was solicited, to which it is replied, that the case under consideration, is one of charity, and will procure the blessing of heaven on both governments; therefore whatever sums have been realized as fines on offenders since Captain Barnewall was placed in charge of the districts, or any extra revenue beyond the tribute as fixed for perpetuity by Colonel Walker, may be appropriated as above specified, the disposal being year by year duly communicated to us, and the arrangement is highly satisfactory to this government.

(True translation.) (signed) *R. H. Kenndy*, Translator.

Reply to the foregoing: N° 25.

Sir:—In reply to your letter, dated the 18th instant, forwarding translate of a memorandum from the Guicowar government, stating its readiness to co-operate with the British government in putting an end to female infanticide, I am directed to express the satisfaction of the Governor in council, at the success of your endeavours to obtain the concurrence of His Highness's government, in the arrangements proposed for the abolition of so detestable a practice.

I have, &c.
(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 30th August 1825.

Extract, Bombay Political Consultations, 7th September 1825.

Further Minute by the President: N° 12.

Is not the plan at present proposed, precisely that recommended by Mr. Warden in 1819? I beg to suggest, that Captain Barnewall be consulted on the expediency of remitting the whole, or any part of the Nabob (of Joonaghur's) fine, in the event of his amending his government, whatever is reserved, after indemnifying the sufferers, should be given as portion to Jhareja females preserved from death.

Extract Bombay Political Consultations, 21st September 1825.

EXTRACT of a Letter from Captain H. Pottinger, Resident in Cutch, to Mr. Chief Secretary Newnham, dated 21st August 1825. N° 20.

1. I have the honour to acknowledge the receipt of your letter of the 24th May last, desiring information regarding the case of the Jarejah Rydhunjee, of Dhamurke, and the marriage of his daughters.

7. With respect to the marriage of Rydhunjee's daughters, I am sorry to say, that person's conduct has been (as far as the eldest is concerned) little in unison with the kind intentions of government, in granting a donation as a marriage portion;

BOMBAY.
(Guicowar.)

tion; for instead of procuring a suitable match for the young lady, and expending the money as was clearly intended, he actually sold her in marriage for a further sum of 5,000 korries, to a relation of the Rao's, who was nearly 80 years of age, stone blind, and bid-ridden; the other daughter is betrothed to Poonjajee Chandajee, wagellah of Polaswar, in Wagur; and the 1,000 rupees presented to her, is in deposit in the hands of the poldar. I shall take care it is appropriated to the purpose intended by government.

8. A list of female children, born and living subsequent to the date of Mr. Gardiner's report of August, 1823, is now in preparation, and every attention will be bestowed by me to meet the instructions of government on the subject of female infanticide.

Extract Bombay Political Consultations, 26th April 1826.

N° 39. From the Political Agent, in Kattywar, dated 10th April, with Inclosures.

Sir:—I have the honour to annex a statement of presents I propose making to the four classes of Jahrejahs chiefs, as a mark of the approbation of the Honourable the Governor in council, at their attention to their engagements in preserving their female offspring, and to request a sanction for disbursing the amount in question from the infanticide fund. When the Jahrejahs are assembled for this purpose, I shall assure them of the unceasing interest taken by the British government on this subject; and I shall inform them that I have received the most positive instructions to distinguish, by acts of favour and countenance, all that evince a strict regard to their engagements, and punish, by penalty and severe displeasure, others wholly disregarding their engagements, violate the dictates of humanity, and the solemn precepts of their religion.

I have, &c.
(signed *R. Barnewall*, P. A.

Kattywar, Pol. Agent's Office, Rajcote, 10th April 1826.

STATEMENT of Presents proposed to be made to the 192 Jahrejahs specified in the Statement inclosed to Government in my Dispatch, dated 9th June 1825, of N° 50, whose Daughters are preserved, and now living, dividing them into four Classes.

Number of each Class requiring.	Value of the Present proposed to each Jahrejah of the Class.	Total Cost of Province.
1st Class - - - 3 -	250 – –	750 – –
2d Class - - - 3 -	60 – –	180 – –
3d Class - - - 4 -	40 – –	160 – –
4th Class - - 182 -	25 – –	4,550 – –
192	- - -	R^s 5,640 – –

Kattewar Pol. Agent's Office, Rajcote, 10th April 1826. (signed) *R. Barnewall*, P. A.

Reply to the foregoing:

N° 40. Sir:—I have the honour to acknowledge the receipt of your letter, dated the 10th instant, and to acquaint you, that the Governor in council approves of the statement of presents proposed by you to be made to the Jahrejahs, who have preserved their female offspring, to be paid from the infanticide fund.

I have, &c.
Bombay Castle, 24th April 1826. (signed) *W. Newnham*, Chief Sec^y.

To the Accountant General.

N° 41. Sir:—I have the honour to transmit to you, for your information, copy of a statement of presents, proposed by the political agent in Kattywar, to be made to the Jahrejahs who have preserved their female offspring, to paid from the infanticide fund, formed from the fines levied from the tributary chief in Kattywar, for breach of engagements.

I have, &c.
Bombay Castle, 24th April, 1826. (signed) *W. Newnham*, Chief Sec^y.

BOMBAY.
(Guicowar.)
N° 11 & 12.

Extract, Bombay Political Consultations, 27th September 1826.

From the Resident in Kutch, dated the 27th August.

Sir:—With reference to the concluding paragraph of my dispatch of the 7th of May last, to your address, I have now the honour to forward, for the information of the Honourable the Governor in council, a list of all the female Jarejah children that were living on the 1st of the present year (Sunwunt, 1823).

It appears, from the returns brought in by the carkoons who had been sent out from the Durbar, that forty-four female Jarejah children died within the last year, of the small-pox alone, and about thirty of other diseases.

I have made an arrangement, in concert with the other members of the regency, for the birth of every child, (whether male or female,) that occurs in Jarejah's family, being reported to the Durbar; and as all deaths are to be notified at the time in the same manner, I hope these precautions will effectually put a stop to any instances of infanticide that may still be occasionally practised.

I have, &c.
(signed) *H. Pottinger*, Resident.

Bhooj Residency, Camp at Anjar, Aug. 27, 1826.

LIST of the FEMALE CHILDREN preserved by the Jarejahs, &c. in *Kutch*, up to the Sumwunt 1883—Assarsood 2d.

N°	Name and Caste of the Jarejah.	Names of Places.	Pergunnahs.	Names of the Female Children.	Age. Years.	Months.	Days.	Year of the Birth. Sumwunt
1	Jareja Rahoojee - -	Keyrah -	Kauthee -	Bye Bauba -	6	2	1	1876
2	– Raidhurjee -	D° - -	D° - -	– Bajeeba	6	3	–	1876
3	– Momyajee - -	Gujore -	- -	- - -	3	9	1	1879
4	– Khanjee - -	- -	- -	– Sadooba	2	10	7	1879
5	Hothe Rahoojee - -	D° - -	D° - -	– Udeeba	4	7	4	1878
6	– Morejee - -	D° - -	D° - -	– D° -	5	8	–	1877
7	– Tumachijie -	D° - -	D° - -	– Bageeba	5	6	28	1877
8	– Momyajee -	D° - -	D° - -	– Bauba -	5	4	5	1877
9	– Jemojee - -	D° - -	D° - -	– Bajuba -	2	–	3	1880
10	– Sangojee - -	D° - -	D° - -	– Molteeba	1	10	8	1880
11	Jarya Chandejee - -	Besaja -	D° - -	– Jewba -	4	3	6	1878
12	Ramanee Nutheojee -	Ramanu -	D° - -	– Jajuba -	2	11	7	1879
13	– Bharrojee -	D° - -	D° - -	– Kessaba	2	–	12	1880
14	– Dunsungjee -	D° - -	D° - -	– Bauba -	1	11	3	1880
15	– Raisungjee - -	D° - -	D° - -	– Ramkoorba	–	9	5	1882
16	– Panchojee - -	D° - -	D° - -	– Nanuba	3	1	–	1879
17	– Nuthoojee - -	D° - -	D° - -	– Kessaba	3	8	1	1879
18	– Nathejee - -	Ramanee	D° - -	– Amurkoon	2	1	–	1880
19	– Morejee - -	D° - -	D° - -	– Udeeba	2	1	3	1880
20	Hare Kelto - - -	D° - -	D° - -	– Bajeeba	4	–	11	1877
21	Rael Doongurjee - -	Poonree -	Kuthee -	– Baeeba	5	8	4	1877
22	Halla Panchajee - -	Asumbiyoo	D° - -	– Juskooer	5	2	–	1877
23	– Tejmaljee - -	D° - -	D° - -	– Mankooer	6	2	1	1876
24	Jareja Jeejee - - -	Ghoniasir	D° - -	– Jeejuba	6	2	–	1876
25	– Muramunjee -	Dhokra -	D° - -	– Moliba	4	4	16	1878
26	– Mallajee - -	D° - -	D° - -	– Kessaba	4	3	13	1879
27	– Bapjee - - -	Bhadur -	D° - -	– Bamba	5	9	–	1876
28	– Kessurjee - -	D° - -	D° - -	– Bajuba	1	5	17	1881
29	– Nuthojee - -	D° - -	D° - -	– Tejjooba	3	–	25	1879
30	– Samuljee - -	D° - -	D° - -	– Bajuba	2	4	–	1880
31	– Tumachijee -	Tunuannoo	D° - -	– D° -	4	5	21	1878
32	– Dossajee - -	D° - -	D° - -	– Gungaba	6	7	13	1876
33	Ajamee Pragjie - -	D° - -	D° - -	– Byejeeba	4	1	18	1878
34	Jareja Narronjee - -	D° - -	D° - -	– Jeejaba	1	9	10	1880
35	Halla Wucklajee - -	Goondiyalee	D° - -	– Jannooba	4	9	17	1878
36	– Jeltoojee - -	D° - -	D° - -	– Luckmaba	5	4	16	1877
37	Jareja Soojojee - -	Trugree -	D° - -	– Byeba -	6	1	12	1876
38	– Oomrajee - -	D° - -	D° - -	– Bajuba -	7	1	18	1875

BOMBAY.
(Guicowar.)

List of the Female Children preserved by the Jarejahs, &c.—*continued.*

N°	Name and Caste of the Jarejah.	Names of Places.	Pergunnahs.	Names of the Female Children.	Age. Years.	Months.	Days.	Year of the Birth. Sumwunt
39	Dul Ramsongjee -	Bharia -	Kuthee -	Bye Bhanoobu	4	8	1	1878
40	Jareja Omurjee -	Toonda -	D° - -	– Sejooba	6	1	22	1876
41	– Luckdhurjee -	Khakur -	D° - -	– Bauba -	2	9	–	1880
42	Jareja Pragjee - -	D° - -	Kauthee -	– Byebajuba	6	1	–	1876
43	– Dansunjee -	D° - -	D° - -	– Roopaluba	4	3	–	1878
44	– Ramsungjee -	D° - -	D° - -	– D° - -	4	1	21	1878
45	– Ramsungjee -	Budra -	D° - -	– Raj - -	4	4	–	1878
46	– Lakhiasjee -	D° - -	D° - -	– Bajuba -	4	9	13	1877
47	– Ghaojee - -	Furadee -	D° - -	– D° - -	1	9	–	1881
48	– Wuckutsong -	D° - -	D° - -	– Raj - -	2	7	–	1880
49	– Abheraj - -	D° - -	D° - -	– Yamba	5	9	–	1876
50	– Abheraj - -	D° - -	D° - -	– Duggooba	4	–	15	1878
51	Ujanee Tejmaljie -	Desulpoor	D° - -	– Udeeba	–	8	18	1882
52	– Bapjee - -	D° - -	D° - -	– Bauba -	4	9	15	1878
53	Jessul Hanajee - -	D° - -	D° - -	– Radhaba	6	11	13	1876
54	– Narrotjee - -	D° - -	D° - -	– Jamba -	5	10	4	1877
55	Jareja Mallajee -	Nurrnar -	D° - -	– Jujaba -	–	2	–	1882
56	– Sublojee - -	D° - -	D° - -	– Jeewooba	6	3	–	1876
57	– Khettajee -	D° - -	D° - -	– Dewooba	6	2	15	1876
58	Jessul Huddoojie -	Bhoojpur	D° - -	– Pudmaba	2	2	15	1880
59	– Kanjee - -	D° - -	D° - -	– Jussooba	4	3	–	1878
60	– Ramsugjie -	D° - -	D° - -	– Bajuba -	4	11	7	1877
61	Ujanee Mootojee -	Ghoga -	D° - -	– Udeeba	2	9	18	1880
62	– Hunnoojee -	D° - -	D° - -	– Motiba -	3	10	14	1878
63	Jareja Amurjee -	Veeranee	D° - -	– D° - -	6	7	17	1876
64	Jessul Dewojee -	Lackapoor	D° - -	–Shamkooerba	2	9	–	1880
65	Halla Kummajee -	D° - -	D° - -	– Jewaba -	3	4	–	1879
66	Jessul Suttajee - -	D° - -	D° - -	– Rajkooer	6	2	10	1876
67	– Comrajee -	Vankee -	D° - -	– Unjuba	5	8	–	1877
68	– Tejmaljee -	Tuppur -	D° - -	– Sahakoer	6	1	21	1876
69	Hothi Pragjee - -	Mokha -	D° - -	– Moteeba	4	1	11	1878
70	– Tejmaljee -	D° - -	D° - -	– Bajeeba	5	8	–	1877
71	Jareja Suldarsung -	Raturja -	D° - -	– Baeeba -	5	11	–	1876
72	– Mallajee - -	D° - -	D° - -	– Motteba	5	7	–	1877
73	– Poonjojee -	Bhossara	D° - -	– Udeeba	5	1	17	1877
74	– Dansungjee -	Mungra -	D° - -	– Madkooer	6	7	8	1876
75	– Humeerjee -	D° - -	D° - -	– Kennooba	2	2	–	1880
76	Halla Gujunjee -	Loharda	D° - -	– Jeejeeba	–	7	6	1882
77	– Nuthojee -	Bhudresir	D° - -	– Jeejeeba	–	9	–	1882
78	– Uddabhoy -	D° - -	D° - -	– Byeeba	4	11	–	1877
79	– Namoreejee -	Hutree -	D° - -	– Baeeba	5	1	8	1877
80	– Namoreejee -	D° - -	D° - -	– Moltiba	6	–	7	1876
81	– Roopsungjee -	Loonee -	D° - -	– Udeeba	5	8	10	1877
82	Jareja Kamjajee -	Wurlee -	D° - -	– Motiba -	6	–	–	1876
83	– Sultojee - -	Mankooa	Mak - -	– Jejjooba	4	3	–	1878
84	– Namorejie -	Mujjul -	D° - -	– Bajeeba	5	–	10	1877
85	– Hurbhamjee -	D° - -	D° - -	– Jeejeeba	6	4	–	1876
86	– Versuljee -	D° - -	D° - -	– D° - -	10	–	–	1872
87	– Abheraj - -	Roha - -	D° - -	– Roopaleeba	4	1	10	1878
88	– Ladhojee -	Ruturyoo	D° - -	– Koverba	6	2	–	1876
89	– Vujoojee -	Turrah -	D° - -	– Suldarba	3	4	–	1879
90	– Ramsungjee -	Bandiah -	Ubrassa -	– Baeeba	8	3	–	1874
91	– Hurbhunjee -	Chiasir -	D° - -	– Unjeeba	7	–	–	1875
92	– Khimajee -	Soorundro	D° - -	– Jeejeeba	4	3	10	1878
93	– Bhanjee - -	Batiaree	D° - -	– Baeeba -	5	1	20	1877
94	– Ladhojee -	Trumoo -	D° - -	– Udeeba	5	6	–	1877
95	– Dajee - -	Ureekanno	D° - -	– Baeeba -	4	–	–	1878
96	– Versuljee -	Mindiaree	D° - -	– Tyjooba	3	–	15	1879
97	– Suttojee - -	Beraja -	D° - -	– Wucktooba	7	1	–	1875
98	– Noughunjee -	Jungurya	D° - -	– Baeeba -	5	–	–	1877
99	– Mallajee - -	Nulliya -	D° - -	– Suldarba	3	1	–	1879
100	– Assaryojee -	Kotharo -	D° - -	– Rultooba	4	–	10	1878
101	– Gujojee - -	Rompoor	D° - -	– Umjeeba	3	–	15	1877
102	– Oonurjee -	D° - -	D° - -	– Udeeba	4	–	8	1878
103	– Dajee - -	Kokulyoo	D° - -	– Baeeba	3	–	–	1870
104	– Soojojee - -	Nurra -	D° - -	– Jussooba	2	–	–	1880
105	– Gorjee - -	Churropuree	D° - -	– Bajeeba	5	3	–	1877
106	– Khanjee - -	Wursur -	D° - -	– Wukhutba	5	1	–	1877
107	– Ghaojee - -	D° - -	D° - -	– Jeejeeba	1	1	3	1881

N°	Name and Caste of the Jarejah.	Names of Places.	Pergunnahs.	Names of the Female Children.	Age. Years.	Months.	Days.	Year of the Birth.
								Sumwunt
108	Jareja Soomrajee -	Nangrecha	Ubrassea	Bye Jussooba	15	–	–	1867
109	– Pruthirajjee -	D° - -	D° - -	– Baeeba	10	4	–	1872
110	– Dessuljee -	Sabrai -	D° - -	– D° -	6	–	–	1876
111	– Luckhajee -	D° - -	D° - -	– D° -	1	1	–	1881
112	– Raidhurjee -	Sandham	D° - -	– Roopaleba	7	–	–	1875
113	– Kurrunjee -	Vinzan -	D° - -	– Bajeeba	4	–	–	1878
114	– Raidhurjee -	Laija -	D° - -	– Sillooba	8	1	–	1874
115	– Pulpajee	Vumottee Nance	D° - -	– Kooerba	6	4	–	1876
116	– Sublojee -	Mathaloo	D° - -	– Wucktooba	6	1	–	1876
117	– Dajee - -	Soorudro	D° - -	– Tajjooba	5	–	–	1877
118	– Wucktajee -	Dhmurka	Wagur -	– Baeeraj	5	1	–	1877
119	– Wagjee - -	D° - -	D° - -	– Moltiba	4	6	2	1878
120	– Puttojee - -	D° - -	D° - -	– Baeeba	3	6	–	1879
121	– Raidhunjee -	D° - -	D° - -	– Jeejeeba	13	3	10	1868
122	– Raidhunjee -	D° - -	D° - -	– Umjeeba	9	4	–	1873
123	– Huddoojee -	D° - -	D° - -	– Ramba	2	6	–	1880
124	– Dewojee - -	D° - -	D° - -	– Radhooba	9	4	–	1873
125	– Amunjee -	D° - -	D° - -	– Jewooba	4	1	–	1878
126	– Verrojee - -	D° - -	D° - -	– Umjuba	3	7	–	1879
127	– Puttojee - -	D° - -	D° - -	– Moltiba	3	9	1	1879
128	– Momyajee -	Wandia -	D° - -	– Jeejeeba	3	3	–	1879
129	– Vessurjee -	D° - -	D° - -	– Suldarba	2	1	–	1880
130	– Dajee - -	D° - -	D° - -	– Jeejaba	1	6	–	1880
131	– Narronjee -	Chitrore	D° - -	– Jamba	5	–	–	1877
132	– Sesmuljee -	Yunger -	D° - -	– Ruttooba	3	1	–	1878
133	– Rinnojee -	D° - -	D° - -	– Jelteeba	4	–	18	1877
134	– Assaryajee -	D° - -	D° - -	– Suldarba	1	–	7	1881
135	– Raidhurjee -	Kotree -	Ubrassa -	– Roopaleba	4	3	7	1879
136	– Luckhajee -	D° - -	D° - -	– Sakooer	3	1	–	1879
137	Bhimanee Akherajee	Kheroi -	Kuthee -	– Kooerba	15	7	8	1867
138	– Dadajee - -	D° - -	D° - -	– Jewooba	16	3	–	1866
139	Jareja Dossajee -	Wujpasir	Wagur -	– Zellooba	2	3	7	1880
140	– Dajee - -	Chandrani	D° - -	– Ramba	3	1	–	1879
141	– Dewojee - -	Kanmeer	D° - -	– Jeejuba	4	3	–	1878
142	– Bappojee -	Bhutchao	D° - -	– Teejooba	1	4	–	1879
143	– Khanjee - -	D° - -	D° - -	– Kutteeba	6	1	10	1876

Bhooj Residency, 3d August 1826. (signed) *H. Pottinger*, Resident.

Reply to the foregoing:

N° 13.

Sir:—I have the honour to acknowledge the receipt of your letter, dated the 27th ultimo, forwarding a list of the female Jarejah children living in Cutch on the 1st of the present year (Sumwut, 1883), and to acquaint you that the Governor in council approves of the measures you have adopted for obtaining regular and correct returns in future.

I have, &c.

(signed) *D. Greenhill*, Secretary to Government.

Bombay Castle, 23d Sept. 1826.

To the Political Agent in Kattywar.

N° 13. A.

Sir:—I have the honour to transmit to you copy of a letter from the Resident in Kutch, dated the 27th ultimo, inclosing a list of female Jarejah children that were living on the 1st of the present year in that province.

The Governor in council considers it extremely desirable, that a similar check should, if practicable, be introduced into Kattywar, as that adopted by the regency in Kutch; and requests that you will be pleased to adopt such measures as you may deem expedient for the attainment of this object.

I have, &c.

(signed) *D. Greenhill*, Secretary to Government.

Bombay Castle, 23d Sept. 1826.

Ordered, That the preceding dispatch be communicated to the Honourable the Court of Directors.

BOMBAY.

(Guicowar.)

N° 87.

Extract, Bombay Political Consultations, 7th March 1827.

The Honourable the President delivers in the following minute, dated 26th February:

If no late reports have been received on the subject of infanticide in Kattewar, I beg to suggest, that the attention of the acting Resident be called to the instructions of March 1825, and to the former instructions issued by me when in Kattewar, which were inclosed in these last noticed. The acting Resident should be called on to state the measures adopted to carry those instructions into effect, since the last report, the success which has attended them, and the general prospect with regard to a diminution of the crime.

(signed) *M. Elphinstone.*

26th February 1827.

From Mr. Chief Secretary Newnham to the Acting Political Agent at Kattewar, 6th March 1827.

N° 88.

Sir:—I am directed by the Honourable the Governor in council, to request your attention to the instructions furnished to the late political agent, on the subject of female infanticide, also to the former orders issued by the Honourable Governor, when in the province of Kattewar.

The Governor in council requests that you will be good enough to state the measures adopted to carry those instructions into effect, since Major Barnewall's last report, the success which has attended them, and the general prospect with regard to a diminution of the crime.

I have, &c.

(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 6th March 1827.

Extract, Bombay Political Consultations, 21st March 1827.

N° 80.

Read the following letter:

From the Acting Political Agent in Kattewar, dated the 1st March, with Inclosure.

Sir:—I do myself the honour of inclosing you the translate of a petition I have to-day received from the chief of Rajcote, soliciting the bandarry of our government to the accompanying mortgage, to enable his raising a sum on it sufficient to defray the expenses he will incur on his ensuing marriage.

2. I beg likewise to inform you, that I have inquired into the nature of the inclosed Thall, and have found, that the means proposed by the chieftain for its liquidation, and the interest accruing on it, are fully sufficient to pay it off in the space of five years; and I trust, in consideration of the recent expenses incurred by this durbar, in the marriage of the sister of the present tacoor, on which occasion 50,000 cowries were expended. I am excused in drawing your attention to the petition.

3. The late chief of Rajcote, you are aware was one of the first who attended Colonel Walker in his settlement of Kattewar, and acceded to the advice and wishes of that officer, in his humane endeavour towards abolishing the system of infanticide; and as the marriage of the daughter of this chief, *himself a Jahrejah*, has been the cause of the present embarrassments of the family, it has chiefly been on this account that I have solicited the sanction of government to the arrangement.

4. Should it, however, be the wish of the Honourable the Governor in council, to extend his favour to this chief, as an inducement to the other Jahrejahs, in the preservation of their female children, and as an encouragement to them in this humane cause, I beg to suggest the means there is of affording it, by the advance of the sum required from the fines at present in deposit in the Rajcote treasury; in which case the tacoor will be relieved from the heavy interest accruing on the present arrangement (owing to the chief means he has of payment not being available until the ensuing year), and he will be able to liquidate the debt two years sooner than he otherwise can do.

About 12,000 Rupees.

I have, &c.

(signed) *J. W. Langford*, Acting 1st Assistant Political Agent.

Rajcote, 22d February 1827.

BOMBAY.

(Guicowar.)

Translate of a Letter from the Jahrejah Soorajee, of Rajcote.

We, the Jahrejah Soorajee write to you Umrut lant Omerchund, that for the sum of 41,000 cowries Jam Sye, which we borrow for the sake of our marriage from you, and for which sum we give you an interest of 12 per cent, we write the following mortgage, namely; that on the close of the year 1881, you shall receive 20,000 cowries the nuzzeranah on account of my marriage, and likewise 2,000 at present in deposit in the sirkar's hands, in total 22,000 cowries, and 4,000 cowries from the following villages:

Shapoor - - - - -	700 cowries
Turgudee - - - - -	2,000
Sontra - - - - -	300
Pimpulujoo - - - -	1,000
	—— 4,000

making, with the former sum, on account of presents, 26,000 cowries. In this manner, you shall receive for the year 1884; and if those villages do not this year yield what I have stated them, at whatever may be the loss, shall be paid from my juvai. In the year 1885, you shall be paid ten thousand cowries, 6,000 cowries from the chandla, due to me from the pergunnah, when I first mounted the ghadee, and the remaining 4,000 cowries from the above villages; in this manner ten thousand; this, together with the former sum, makes 36,000 cowries, which will be paid to you, and what remains due of the first sum, together with the interest, shall be paid from the increase that will be given in this year for the farm of my purgunnahs; as I have written, there shall be no difference in the thall mah sood 15th 1883.

(True translate.)
(signed) *J. W. Langford,* Acting 1st Assistant Political Agent.

Seal of Suraga.

(True copies.) (signed) *G. J. Wilson,* Acting Political Agent.

N° 11. of 1827.

Kattewar Political Agent's Office, Camp at Wudalla, 1st March 1827.

Sir:—As the case of the young chief of Rajcote differs from that of the Thakore of Wouree, which was submitted to government on the 5th of April 1825, by Major Barnewall, from the circumstance of his talooka being farmed out under our guarantee, and his being unable in consequence, to raise even the smallest sum without our aid, whilst that of Jahrejah Soomrajee was managed by himself; and as it appears to me to be entitled to attention, as well on this account as for the reasons assigned by Mr. Langford in the letter which I have the honour to inclose, I beg that you will have the goodness to submit it for the consideration of the Honourable the Governor in council.

I have, &c.
(signed) *G. J. Wilson,* Acting Political Agent.

Reply to the foregoing:

N° 81.

Sir:—I have the honour to acknowledge the receipt of your letter, dated the 1st instant, forwarding copy of a dispatch from your assistant, with translate of a petition from the chief of Rajcote, soliciting the bandary of the British government to the mortgage of four villages, to enable him to raise a sum of money to defray the expenses of his ensuing marriage.

2. Under the circumstances set forth in Mr. Langford's letter, and from the chief's talook being farmed out under our guarantee, there appears to the Governor in council no alternative, but to comply with the proposal contained in that communication.

3. The Governor in council, however, will be happy to receive your sentiments on the propriety of a gift from the deposit on account of fines, which he considers ought to be more directly employed in portioning Jhareja females.

I have, &c. (signed) *W. Newnham,* Chief Secretary.

Bombay Castle, 20th March 1827.

Extract, Bombay Political Consultations, 9th May 1827.

BOMBAY.

(Guicowar.)

N° 35.

From the Acting Political Agent in Kattywar, dated the 18th April.—N° 18.

Sir :—With reference to the third paragraph of your letter of the 20th March, (N° 337), requesting my sentiments on the propriety of a gift to the Thakoor of Rajcote from the deposit on account of fines, may I request that you will have the goodness to inform the Honourable the Governor in council, that, as the difficulties under which the Thakoor at present labours, arise principally from the expense lately incurred in the marriage of his sister, and as he possesses no pecuniary means to relieve him from this difficulty, except in mortgaging his villages, it appears to me, that a donation in this peculiar instance, might, with propriety, be extended to him, but at the same time think that it should be distinctly stated to him, that the mark of liberality now shown to him by government, was expressly made for the reason above stated.

I have, &c.

(signed) *Geo. J. Wilson*, Acting Political Agent.

Kattywar Political Agent's Office, Rajcote, 18th April 1827.

Reply to the foregoing:

N° 36.

Sir :—I have the honour to acknowledge the receipt of your letter, dated the 18th ultimo, and to acquaint you, that under the circumstance therein stated, the Governor in council is pleased to sanction an advance of rupees 12,000, from the infanticide fund, to enable the Thakoor of Rajcote to defray the expenses of his ensuing marriage.

I have, &c.

(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 4th May 1827.

To the Accountant General.

N° 37.

Sir :—I have the honour to acquaint you, that the Governor in council has been pleased to authorize the political agent in Kattywar, to advance rupees 12,000, from the infanticide fund, to the Thakoor of Rajcote, to enable that chief to defray the expenses of his ensuing marriage.

I have, &c.

(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 4th May 1827.

Extract, Bombay Political Consultations, 18th July 1827.

The following letters have been received, and replies returned, and proceedings passed, since our last consultation.

From the Acting Resident at Baroda, dated 25th June, with Inclosure.

Sir :—I have the honour to transmit, for the information of the Honourable the Governor in council, copy of a dispatch and inclosures from Lieutenant Colonel Miles, dated the 19th instant, reporting measures he has lately adopted with the Jareja Rajpoots under his superintendence, for the more effectual prevention of the detestable practice of female infanticide in their families.

2.—From this dispatch and its accompaniments, government will learn with satisfaction, that although this barbarous practice, has not, it is to be feared, altogether ceased, yet its frequency has greatly diminished.

3.—The measures lately adopted by Colonel Miles, are very judicious, and reflect the highest credit on his humane exertions. The chiefs have renewed their engagements, consenting to abolish this crime, and the political agent's suggestion that a register be kept of the birth of all female children, is well calculated to check a practice so abominable and revolting.

I have, &c.

(signed) *J. P. Willoughby*, Assistant Resident.

Baroda Residency, 25th June 1827.

BOMBAY.

(Guicowar.)

N° 152 of 1827.—To the First Assistant in Charge of Residency at Baroda.

Sir:—Reports having reached me, that certain Jareja Rajpoots subject to the British government continued secretly to destroy their female offspring, and conceiving it to be the anxious desire of government that an effectual stop should be put to this horrid practice, and my duty to provide to the utmost of my power for its prevention and suppression; at the period of the assemblage of the Jareja chiefs at Pahlunpore, I questioned them as to these reports, and am happy to state, that those of Choraur denied the truth of them as far as they were concerned, and voluntarily offered to renew their engagements, that they and their brethren should abstain from child murder in future, and I have the pleasure to forward copy and translate of their renewed agreement to that effect.

2. It may be proper to remark here, that the chiefs of Choraur, appear to have abandoned the custom of murdering their female infants some years ago, they having among them fifteen daughters now living*. The junior or inferior brethren of that family, however, do not seem to have conformed, as very few female children are to be found in their families; the same may be said of the Jarejas of Charchut. An agreement similar to that entered into by the chiefs of Santulpore, has been, however, signed by them, and is enclosed.

* See the accompanying List, N° 2.

3. I beg to observe, that although it cannot be expected a custom existing for ages among these people, however unnatural, should be at once suppressed or abandoned, yet, as it is manifested, its prevalence has been greatly weakened by the operation of the humane regulations of government; the continued exertions of a moderate supervision, the good sense of the Jarejas of Choraur and Charchut, the example afforded them by their chiefs, and the impressions they have received of the wickedness of this practice, will, I firmly believe, in a short time, wholly eradicate it.

4. I should beg to recommend, therefore, that the Karkoons in the Jareja Talookas, be instructed to keep a register of the births of female children, and use all vigilance in detecting any future violation of these solemn engagements.

I have, &c.

(signed) *W. Miles*, Lieut. Colonel, Political Agent.

Pahlunpore, 19th June 1827.

Translate of an Agreement entered into by the Jarejas of Santulpore, for the suppression of Infanticide, dated Cheitrsoad, 2d Sumbut, 1883, 3d March 1827.

It being reported, that the murder of female children is still continued among the Jarejas of Santhulpore and Charchut, and as this custom is wicked, unnatural, and forbidden in the Hindee Shasters, and as it is the anxious desire of the British government, that a custom so degrading and revolting to humanity, should be suppressed, and that arrangements should be made to restrain the Jareja brethren from the commission of this crime in future, also, that satisfactory assurances should be given to that effect; we, Kullian Singh, Maun Singh, Bowajee and Wukuh Singh, the sons of Moolwajee and Nathojee, the son of Hujjajee, &c. with the whole of our brethren, hereby declare, that since Sumbut 1875, A. D. 1818, when Captain M'Murdo made arrangements for the suppression of child murder at Bhooj, no one has destroyed his female offspring in our talooka; that fifteen daughters of our family are now living, and we, with true hearts, engage to ensure the observance of this contract, and that no one, including all our brethren, shall again commit this crime in our talooka; we engage also, when any daughters are born to us, to communicate the same to the Karkoon at Santulpore, for the information of government, and in order that the births be registered. If any one among our brethren should violate this contract by the murder of his daughter or daughters in our talooka, that man shall be considered a criminal, and we engage to make government acquainted with the fact and his name; and if we do not, we have violated our engagements to government, and are offenders.

(N° 2.)—List of Female Children preserved by the Jareja Rajpoots of the Talooka of Santulpore, since Sumbut 1875, A. D. 1818.

Talooka Santulpore.

Jareja Bowajee, 1 daughter, named Baikaj, 7 years of age.
— Ram Singh, 1 d° - d° Bai Bajebee, 6 d°

BOMBAY.

(Guicowar.)

Jareja	Measjee,	1	daughter,	named	Bai	Daowlur,	7	years of age.		
–	Puchunjee,	1	d° -	d°	Bai	Baw,	8	d° - -		Santulpore.
–	Panchawjee,	1	d° -	d°	Bai	Humjeeba,	6	d°		
–	Hukajee,	1	d° -	d°	Bai	Kussoba,	4	d°		
–	Megrajjee,	1	d° -	d°	Bai	Adeybu,	4	d°		
–	Maun Singh,	1	d° -	d°	Bai	Baeeraj,	8	d° - -		Pimprala.
–	Kullian Singh,	1	d° -	d°	Bai	Aduba,	4	d°		
–	Wukut Sing,	2	d° -	d°	Bai	Kussoba,	3	d°		
					and Bai	Baeeba,	1½	d°		
–	Koombhajee,	1	d° -	d°	Bai	Wukhooba,	6	d° - -		Sunwa.
–	Wujajee,	1	d° -	d°	name	unknown		- -		Nadah.
–	Aloojee,	1	d° -	d°	Bai	Baeba,	5	d° - -		Bukootra.
–	Kessunkjee,	1	d° -	d°	Bai	Motubai,	6	d° - -		Babra.

(signed) *W. Miles*, Lieut. Colonel.

(N° 3.)—Translation of an Agreement entered into by the Jarejas of Charchut, for the suppression of Infanticide, dated Jeshtsood, 15 Sumvut 1883, 9th June 1827.

It being reported, that the murder of female children is still continued among the Jarejas of Charchut, and as this custom is wicked, unnatural, and forbidden in the Hindee Shasters, and as it is the anxious desire of the British government, that a custom so degrading and revolting to humanity, should be suppressed, and that arrangements should be made to restrain the Jareja brotherhood from the commission of this crime in future, and that satisfactory assurances should be furnished to that effect; we, Laljee of Someti, Dewajee of Limboani, Jethejee and Dajee of Mussali, Kungurjee and Bhakursi of Khelana, Mullajee and Puchunjee of Jujham, Curunjee and Kanyajee of Dreehuna, Adeej Singh of Chareda, &c. the whole of the Jareja brethren, hereby declare, that since Sumvut 1880, A. D. 1823, when the political agent at Pahlunpore prohibited the commission of this crime in our families, measures have been taken in our talooka, that no female children should be sacrificed; that four years have elapsed, and among our brethren, five daughters have been preserved, and are now living; we, therefore, with true hearts, give this engagement, that we will ensure the observance of our contract, and that no one of our brethren shall again commit this crime in our talooka; we engage also, when any daughters are born to us, to communicate the same to the Karkoon at Charchut, for the information of government; and in order that the births be registered, if any one among our brethren should violate this contract by the murder of his daughters in our talooka, that man shall be considered a criminal, and we engage to make the government acquainted with the fact and his name, and if we do not, we have violated our engagements to government, and are offenders.

(signed) *W. Miles*, Lieut. Colonel.

(N° 4.)—List of Female Children preserved by the Jarejah Rajpoots of the Talooka of Charchut, since Sumbut 1880. A. D. 1823.

Talooka Charchut.

Sooneta	Jareja	Umurjee,	1	daughter,	named	Bai	Adeyba,	3 years of age.
Drechuna	-	Nughunjee,	1	d° - -	d°	Bai	Bacraj,	4 - d°
Mussali	-	Jethejee,	1	d° - -	d°	Bai	Muteba,	4 - d°
		Bawajee,	1	d° - -	d°	Bai	Baeraj	4 - d°
Charida	-	Adey Singh,	1	d° - -	d°	Bai	Maunbae,	3 months d°

(signed) *W. Miles*, Lientenant Colonel.

(True copies.) (signed) *J. P. Willoughby*, Assistant Resident.

Reply to Lieutenant Colonel Miles.

N° 2. Sir:—I am directed to acknowledge the receipt of your letter, dated the 25th ultimo, transmitting copy of a dispatch from the political agent at Pahlunpore, reporting the measures adopted by him to check female infanticide among the Jareja Rajpoots, under his superintendence.

2. The

BOMBAY.

(Guicowar.)

2. The Governor in council directs me to express his high approbation of Lieutenant Colonel Miles' humane intentions, for guarding against the inhuman practice of infanticide, but directs me at the same time, to state, that the measures proposed by the political agent, for keeping carkoons to watch over births, was thought objectionable in Katteewar, as leading to an intrusion into domestic privacy, very foreign to Indian notions; the chiefs of Chorans, however, are differently situated, and the measures may be less obnoxious among them, in which case, it would be a desirable experiment; but the Governor in council would recommend the greatest caution to be observed by previous inquiry, to ascertain the probable effect of such an arrrangement.

I have, &c.

(signed) *W. Newnham*, Chief Secretary.

Bombay Castle, 13th July 1827.

Minutes, 12th July.—Ordered, That the preceding report be brought to the notice of the Court of Directors.

Extract Bombay Judicial Consultations, 21st January 1824.

Resumed consideration of our Proceedings of the 25th November last.

To the Commissioner in the Deccan.

Sir:—I have the honour to acknowledge the receipt of your letter of the 12th instant, forwarding the proceedings held by the magistrate of Poona, on the trial of Bheemee Mussalin, convicted of the wilful murder of her female child, at or near the village of Hatorna Purgunna Indapore, on or about the 15th day of June last.

2. The Honourable the Governor in council having fully considered the proceedings on this trial, is pleased to confirm the sentence of imprisonment for life, pronounced by the said magistrate of Poona, on the said Bheemee Mussalin, and directs that the said Bheemee Mussalin be accordingly imprisoned for and during the term of her natural life; and you are hereby authorized to cause this sentence to be carried into execution.

I have, &c.

(signed) *J. Farish*, Sec^{y} to Gov^{t}.

Bombay Castle, 25th November 1823.

Extract Bombay Judicial Consultations, 17th January 1827.

N° 44.

From the Register, in charge, at Kaira, dated 5th December 1826.

Sir:—In conformity with the instructions of the Honourable the Governor in council, as contained in your letter, dated the 19th May last, to the judges of the court of the Sudder Foujdarree Adawlut, I have the honour to transmit the monthly return of criminal cases decided during the preceding month.

I have, &c.

(signed) *C. Jones*,

Senior Assistant Criminal Judge in charge.

Udalut, Eastern Zillah, North of the Muhee,
5th December 1826.

N° 45.—Monthly Return of the Criminal Cases decided by the Criminal Judge of the Eastern Zillah, North of the Mahee, and his Assistants, during the Month of November 1826.

Number of Cases.	Number of Prisoners in each Case.	Name.	CRIME.	SENTENCE.	Date of Sentence.	By whom decided.
5	1	Mr. Ruckma.	For having after giving birth to a child, exposed it on a dung-hill, where it was destroyed by hogs.	Six months imprisonment, with such labour as befits her sex.	15th Nov. 1826.	Senior Assistant Criminal Judge.

BOMBAY.

(Guicowar.)

N° 46.

Minute, by Mr. Goodwin.

I inadvertently sent away a return yesterday, by which it appeared, that a sentence of six months imprisonment was passed on a woman, who had exposed her infant in a situation where it was devoured by swine. The case was, I think, tried by Mr. Sims, in Guzerat.

If this heinous offence be not provided for by our code, I deem it a fit subject of legislation. In Bengal, such atrocities are, I fancy, punished capitally.

(signed) *R. T. Goodwin.*

N° 47.

Minute, by the Honourable Governor, subscribed to by the Board.

The new regulation seems to provide for the offence.

As to the application of the regulation, I fancy it must rest with the Sudder Adawlut to watch over that.

(signed) *M. Elphinstone.*

BENGAL.

BENGAL.

(Benares.)

PAPERS relating to Infanticide practised by the Rajkoomars, Rajewansees, &c. in BENARES, and other parts of the Territories, under the Bengal Presidency.

LIST.

Extract Bengal Criminal Judicial Consultations, 11th May 1810.
D° - - - d° - - - d° - - - 30th January 1813.
Report of Cases adjudged in 1817, before the Nizamut Adawlut, Trial 8.
Extract Bengal Criminal Judicial Consultations, Western Provinces, 10th Dec. 1822.
Extract Bengal Political Consultations, the 21st September 1827.

Criminal.

N° 41.

Extract, Bengal Judicial Consultations, 11th May 1810.

Register of the Nizamut Adawlut to George Dowdeswell, Esq. Secretary to Government, in the Judicial Department.

Sir:—I am directed by the court of Nizamut Adawlut, to request that you will submit to the Honourable the Vice President in council, the accompanying copy of a letter from the senior judge of the Bareilly court of Circuit, dated the 22d September 1809, with translation of the proceedings held on the trial of Bussawun, a Ranjekooman, for the murder of his infant daughter, received with it, and an extract from the court's proceedings thereon, with a recommendation, that the prisoner be pardoned, for the reason stated in the Court's proceedings.

A question having arisen under the provisions of sections 2 and 7, Regulation LIII, 1803, (which contain the rules to be observed by the criminal courts, when the futwas of the law officers may declare prisoners liable to discretionary punishment) whether the cases of persons not liable to a sentence of hud or kisas, under the specific provisions of the Mahomedan law, but liable to the sentence of death under the provisions made by the regulations in amendment of the Mahomedan law, and appearing to the Nizamut Adawlut to be proper objects of mercy, should be submitted to government, with a recommendation of mercy from the court, or whether the court of Nizamut Adawlut may itself remit or mitigate the punishment in such cases; confining its references to government to the cases provided for by section 2 of Regulation VI. 1796, (be re-enacted for the ceded provinces, by section 19, Regulation VIII. 1803) viz. when the futwa of the law officers may declare the prisoner liable to more severe punishment than under the evidence; and all the circumstances of the case shall appear to the Nizamut Adawlut to be just, and the Mahomedan law shall not allow a discretion to the court in determining the degree of punishment, the court propose, with the sanction of government, to declare the intention of the rules in force on this subject in a future regulation.

As

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(Benares.)

As the reference to government of all trials in which the prisoner may be liable to a sentence of death, under the amendments of the Mahomedan law, provided for by the regulations, though appearing to the Nizamut Adawlut a proper object of mercy, would considerably increase the number of references hitherto made to government, and if translations of the proceedings held upon the trial be required, must occupy a considerable portion of the time of the assistants attached to the court, it is proposed, with the concurrence of the Honourable the Vice President in council, to limit the cases of reference to government to those expressly provided for, as above stated in section 2, Regulation VI. 1796, and section 19, Regulation VIII. 1803.

The court further beg leave to submit for the consideration of the Vice President in council, whether, under the discretion vested in the Nizamut Adawlut by the fifth clause of section 4, Regulation LIII. 1803, and by other provisions in the existing regulations, the reference to government might not be dispensed with in all cases wherein the prisoner may appear to the court to be a proper object of mercy.

I am, &c.

Fort William, 26th April 1810. (signed) *J. Shakespear*, Register.

N° 42.

(Copy.)—To J. Shakespear, Esq. Register, to the Nizamut Adawlut, Fort William.

Sir:—I have the honour to transmit, for the final sentence of the Nizamut Adawlut, the record of the trial of Bussawan Rajepoot, committed by the magistrate, for the murder of his infant daughter.

2. The prisoner fully admitted the truth of the charge, which he alleges was committed from the invariable custom of his caste, and that he was in total ignorance of the prohibition of the British government.

3. From the magistrate's proceedings, it appears the proclamation directed by section 11, Regulation III. 1804, had not been issued in Pergunnah Suhrawah, where the prisoner has his residence; under this circumstance, the prisoner cannot be subjected to the penalty enacted by that Regulation, and as it is but recently since the magistrate has interfered with the police of this Pergunnah, which forms the Jageer lands of the Nawab Khurredman Khan, it is not improbable that the prisoner was ignorant of the prohibition of the British government.

I have, &c.

Bareilly, 22d September 1809. (signed) *Thos. Brooke*, Senior Judge.

N° 43.

Court of Circuit for the Division of Bareilly, Zillah Furruckabad: *T. Brooke*, Esq. Senior Judge, held 2d September 1809, 8th Bhadoon 1216.

Vakeel of Government *v.* Bussawan, murdering his Infant Female Child.

The parties being met in court, after reading the papers sent from the magistrate, concerning the case in question, the plaintiff, the vakeel of government, produced his arzee of complaint, a copy of which is as follows:

Urzee of Bander Alee Khan, Vakeel of Government, dated 2d September 1809. } Health and safety to the protectors of the poor.

On the 12th June, A.D. 1809, Jaadat Khan, Thannadar of Sukrawah, having sent to the magistrate of the zillah of Furruckabad, an arzee, containing a statement of the seizing of Bussawun Sing, inhabitant of the village of Jusmedy, an account of his having murdered his infant daughter, from the deposition of Khooshallee Chokedar, of the above-mentioned village.

Bussawun Sing deposed in the following manner before the magistrate:

About twenty days ago a daughter was born in my house, about a little time before sun-set. On the same day, in the evening, I, the deponent, on account of the ancient customs of my tribe of not contracting our daughters in marriage with any one, as well as from my ignorance of the regulations of justice, and the contents of the proclamation made with respect to the refraining from murdering of daughters, and likewise from my dwelling in the jageer, depending upon the Nawab of Khurudmund Khan; on this account I took from out my house some of the juice of the Ag* tree, and caused my new born child to drink it. At about ten o'clock at night my daughter expired.

* A deadly poison.

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On the 22d day of June, A. D. 1809, the witness, Kooshallee Chokedar, deposed, that about a month has elapsed since Bukhteer Kabitee, the midwife, came to me and said, that Bussawun had killed his infant daughter by giving her the juice of the Ag tree. Do you give information of this at the tannah; I therefore, from her relation, made this deposition at the tannah. On this account the above-mentioned charge was brought before the court of Circuit, and since there appears no one as a prosecutor, I have, on the part of government, entered upon the prosecution against Bussawun, and I am hopeful, that after considering upon the charge, justice will be accorded. May the sun of your prosperity be ever bright and resplendent.

After reading this arzee,

The prisoner, Bussawun, on being questioned, declared, that my name is Bussawun Sing, son of Imrut Sing, of the tribe of Chaokan Rajpoots, an Hindoo inhabitant of the village of Jusmedy, in the pergunnah of Suckrawah, by trade a cultivator, aged 35 years.

Q. The vakeel of government has charged you with murdering your infant daughter, by causing her to drink the juice of the Ag tree, what do you say in your defence?

A. The charge of the prosecutor is true; but I was unacquainted with the regulations of the Company, and also, it is the custom of my tribe, that whenever a daughter is born, to kill her. On this account, according to the custom of our tribe, I caused my infant daughter to drink the juice of the Ag tree. She was born in the month of Chyt last, but I do not recollect the date she was born; about an hour before sun-set, and on the same day, I poisoned her; I was not acquainted with the Company's regulations, if I had, I should never have committed this crime; now that I am acquainted with them, I will never again commit the same crime.

Q. Did you, with your own hand, administer the poison to your infant daughter?

A. I did, in the evening, and she died about ten o'clock at night, as I have stated in my deposition in the Foujdarry court before the magistrate. I am an inhabitant of the jageer, dependent on the Nawab Khurudmund Khan; nor was I acquainted with the regulations of government, consequently, in correspondence with the customs of my tribe, I put to death my daughter.

Since Bussawun Sing is proved guilty, there is no necessity for calling for the witness, Kooshallee, or any others who were witnesses of his deposition.

From reading the robukaree of the magistrate, dated the 14th June, A. D. 1809, which was contained in the papers sent from the Foujdarry court, it appears that the proclamation for restraining the murder of new-born infants, was not read in the pergunnah of Suckrawah, (of which place the prisoner was an inhabitant) on account of its being dependent on the Nawab Khurudmund Khan, but that it was well known in all the other pergunnahs dependent upon this zillah.

After this, the cazy of the court was asked, whether the charge of the prosecutor on the murder of the infant was brought home to the prisoner, or not.

The cazy replied, that the crime of murdering the infant by administering to it the juice of the Ag tree, which is a kind of poison, is brought home to the prisoner.

Q. According to the Mahomedan law, what is the futwa on the charge?

The Futwa.

From the confessions made by the prisoner, both in the Fouzdary court and before the court of Circuit, the crime of murdering his new-born infant, by administering to her the juice of the Ag tree, (which is a kind of poison) is established against him, but kissas is barred, on account of the murder being committed to save his reputation. The price of blood may be demanded lawfully, since by the futwa of the cazy of the court of Circuit, the crime of murdering his infant daughter is established against the prisoner; the price of blood may be demanded from him; but by Regulation III. section 11, 1804, the prisoner is deserving of death. On this account it is ordered, that a copy of this robukaree, together with the original proceedings of the magistrate, be sent to Calcutta, for the inspection of the judges of the Nizamut Adawlut.

Futwa of the Nizamut Adawlut.

From the confession of the prisoner, Bussawun, the crime of his having murdered his infant daughter, by administering to her the juice of the Ag tree (which is a kind of poison) is established; but according to the opinion of Ubree Ussuf and Ulre Mohummed,

Mohummed, the act of poisoning is not wilful murder; on this account kissas being barred, the price of blood may be demanded, which the other heirs of the deceased may obtain from the possessions of the prisoner. BENGAL. (Benares.)

(signed) *Hans Sotheby*, Assistant.

Extract from the Proceedings of the Nizamut Adawlut, under date the 26th April 1810. N° 44.

The court having duly considered the proceedings held on the trial of Bussawun Rajepoot, charged with murder, and the futwa of their law officers on said trial, pass the following sentence:

The prisoner having been convicted of the wilful murder of his infant daughter, by administering poison to her, the court, in conformity to the first clause of section 10, Regulation VIII. 1803, sentence the prisoner to suffer death. It appearing, however, from the proceedings, that the proclamation directed by section 11, Regulation III. 1804, had not been published in Pergunnah Sukrawah, in which the prisoner resided at the time the murder was committed, the court resolve, that a translation of the proceedings held on the trial, with a translation of the proceedings of the magistrates, reporting that the proclamation in question had not been made as above stated, be transmitted to the Honourable the Vice President in council, with a recommendation, in consideration of all the circumstances of the case, that the prisoner be pardoned.

The court observe from the proceedings, that the murder was committed on the 9th June 1809, and that immediately on being apprized of it, the magistrate directed the proclamation mentioned in section 11, Regulation III. 1804, to be published in Pergunnah Sukrawah; and that it was published accordingly on the 20th of the same month.

(A true extract.) (signed) *J. Shakespear*, Register.

Ordered, That the secretary write the following letter to the register of the Nizamut Adawlut.

To the Register of the Nizamut Adawlut. N° 45.

Sir:—I am directed to acknowledge the receipt of a letter from you, dated the 26th ultimo, with its inclosure, and to desire that you will acquaint the Nizamut Adawlut, that the Honourable the Vice President in council has been pleased to grant a pardon to the prisoner Bussawun, for the murder of his infant daughter.

2. The Honourable the Vice President in council is of opinion, that the Nizamut Adawlut may be invested with a power to remit or mitigate punishments to which persons tried before the criminal court may be subject, in all cases in which the persons may appear to be proper objects of mercy, without reference to government. The Vice President in council, accordingly requests that the necessary provision may be inserted for that purpose in the draft of the regulation, which the court was requested to prepare on the 8th instant.

I am, &c.

(signed) *G. Dowdeswell*, Secretary to Gov^{t}, Judicial Department.

Council Chamber, 11th May 1810.

Extract, Bengal Judicial Consultations, 30th January 1813. Criminal.

Extract of a Letter addressed by Mr. N. J. Halhed, Assistant Superintendent of Police, and Acting Magistrate of Etawah, to Thomas Perry, Esq. Judge and Magistrate of that District, on his making over charge thereof to that gentleman, dated 10th December 1812.

1. On delivering over charge to you of the Pergunnahs of Komait Chuckernuggur and Sindose, I ought to have given you a cursory report on the state of the police in them, and on the measures adopted by me, and which appear necessary to be continued, in order to preserve that progressive state of reformation which at present bids fair to eradicate in a great measure the sources of those crimes formerly committed in them. The hurry of business, and the anxiety of mind I laboured under at the time, must plead my excuse for this omission, which I now beg leave to rectify.

2. The Pergunnahs of Komait and Chuckernuggur being populated by men of

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the same caste and manners, with a few exceptions, I shall include them under one head, Pergunnahs, Komait and Chuckernuggur.

3. The inhabitants of these two pergunnahs are nearly all the offspring of a noble race; they are in general Kuchwaha, Bhadowreea, Towur, Chowhan, Rajpoots; and the three former castes are intimately connected with, or descended from the former rulers of this part of India, whence the appellations Maharaj Kooar, which they are very tenacious of, and as far as I have observed, have committed but few acts unworthy of.

4. Thefts are very seldom committed; and it will be found on investigation, that the perpetrators of them, are either of the lower orders of society, or if Rajpoots, that hunger has been the cause of this crime.

5. Murders have occurred in affrays respecting the division of land; we have no instances of cool and deliberate homicide; but I fear that there is much reason to believe that child-murder is frequently perpetrated. These people fear dishonour more than death, and to avoid the possibility of disgrace being brought on their families by the female members of them, they are but too commonly sacrificed in the moment of their birth; few instances indeed have been brought to light since the period of a British administration; indeed it is hardly possible for the police, let it be ever so efficient, to obtain information sufficient to authorize the apprehension, or evidence adequate to the conviction of the offenders, even supposing it able to attain a knowledge of the commission of the crime; the cautious suspicions of the murderer must be lulled; and, indeed, the very nature of the people changed before the frequency of the crimes can be established by proof in a court of justice.

9. The greatest possible delicacy, as far as is consistent with the ends of justice, is necessary in managing the inhabitants of these pergunnahs; there is nothing the higher classes of them dread so much as dishonour, as I before observed, for this reason, the constant presence of an European judicial officer is requisite, in order to check the extreme insolence and rapacity of our native officers in the judicial department.

10. Where confidence has been placed in the landholders of these pergunnahs, I have never found it abused; and with the exception of their being addicted to child-murder, which I have given my reasons for believing to exist, they are the best subjects the Honourable Company have, if well used.

11. Easily prejudiced, free access to your person being given them, and a willing ear being lent to all their stories of griefs and hardships, there are no lengths they will not go to serve you.

REPORT of Cases adjudged in 1817, Nizamut Adawlut.

Prosecutor,—Vakeel of government.
Prisoner,—Moost Jye Munee, female labourer, aged 26.

Trial 8. Charge,—Exposing her new-born infant.

The prisoner had been left a widow eleven years previous to her trial. Her husband died at Berhampore, where she had been spending the preceding year with her father in law. During this period, one of her husband's relations had illicit connexion with her, and the exposure of the fruit of their amour, was the subject of the present trial.

She confessed before the darogah, immediately on her apprehension, that, after the regular period of pregnancy, she had brought forth a living child, and that she had of her own accord exposed it, with the intention of procuring its death. On her subsequent examinations before the magistrate and court of Circuit, she retracted her former confession, alleging, that it had been extorted by fear. She then asserted, that she thought the child had been born dead, and had, under that impression, thrown it into a ditch. She allowed, however, that an interval of one pas (about three hours) had elapsed between the birth and exposure of the infant. It appeared from the evidence of the prosecution, that the child when found in the ditch, was strong and healthy, and to all appearance likely to live. All possible care was taken of it, but died the next day in consequence, apparently, of the exposure. The point wherein the evidence was defective, was in attesting the confession of the prisoner before the darogah, in the Mofussil. The witnesses differed more particularly as to the object which the prisoner professed to have had in view, in exposing the child. Some asserted, that she had avowed her intention of procuring its death, and others that she professed to have left it in an exposed situation, in order that any one who happened to find it, might have pity upon it, and provide for it, which she from her destitute condition was herself unable to do.

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The law officer of the court of Circuit declared, that as the child was found in a healthy state, and died the following day, no one could be charged with the murder of it; that the Mofussil confession of the prisoner was neither proved by the evidence, nor probable in itself, as it presumed that she must have neglected easier methods of effecting her purpose, and resorted to one which, whether the child lived or died, was sure to entail disgrace on her; that it appeared most probable, that she had exposed the child, with the double intent of preserving its life, and saving herself from disgrace; that she therefore was not convicted of exposing her living child with the view of procuring its death; and that as she stated in her Fouzdaree confession, that she had thrown the child into the ditch, under the impression that it was dead, she was not even convicted of knowingly exposing her living child, and was consequently entitled to her discharge.

The circuit judge, in transmitting the case, called the attention of the Nizamut Adawlut to the healthy state of the child when found, and more especially to the admission of the prisoner, that an interval of one pas had elapsed between the birth and exposure of the child. He observed also, that however the witnesses of the Mofussil confession might differ in the motives attributable to the prisoner, they all united in establishing the fact of the child's being exposed in a living and healthy state. On these grounds he expressed his dissent from the opinion of the law officer, and considered the prisoner a fit object for punishment.

The law officers of the Nizamut Adawlut admitted, that the Mofussil confession was not established by sufficient evidence; at the same time they declared, that the vigorous state of health in which the child was found, and the length of time it survived the exposure, precluded the possibility of its having been supposed dead. With whatever view, therefore, the prisoner had acted, she was convicted on violent presumption of having knowingly exposed the child under circumstances most likely to procure its death, and was consequently subject to discretionary imprisonment by tazeer.

The court of Nizamut Adawlut concurred in this futwa, and sentenced the prisoner to imprisonment for seven years.

(signed) *J. F. M. Reid*, Preparer of Reports.

Extract, Bengal Criminal Judicial Consultations, 19th December 1822.

W. P. N° 5. Kumaoon.

Extract from the Report of G. W. Traill, Esq. Commissioner in Kumaoon, on the Police of that District, dated the 3d July 1822.

Par 32. Infanticide exists in no part of this province, nor are there any persons of the caste by whom such custom is practised.

Par. 33. During the government of the rajahs of Ghurwal, instances of female infanticide occasionally occurred at Sree Nugur, among the families of some high caste, Rajpoots and Brahmins from the westward, attached to the rajah's court; but from all the information I have been able to procure at various times, I could not ascertain that any instance of the kind had occurred within the last 20 years. As the families in question emigrated to the plains, on the conquest of Ghurwal by the Gorkhas, and have never since returned, there is little probability of such practice again taking place within the portion of Ghurwal attached to this province.

Extract, Bengal Political Consultations, 21st September 1827.

N° 69.

Extract of a Letter from Captain H. Hall, Superintendent of Mhairwara, to Sir C. T. Metcalfe, Baronet, Resident at Delhi, dated 31st July 1827, communicated to the Governor General in Council by Sir C. T. Metcalfe's successor in the Residency, Sir E. Colebrooke, Baronet, on the 18th August 1827.

5. It is most satisfactory to be able to report the complete and voluntary abolition of the two revolting customs, female infanticide, and the sale of the women. Both crimes were closely connected, having had their origin in the heavy expense attending marriage contracts. The sums were payable by the male side, ever unalterable, equal to the rich and poor, without any abatement whatever in favour of the latter. What first established the payment, is unknown, but it was so sacred, inviolable, and even a partial deviation, so disgraceful, that the most necessitous of the tribe would not incur the imputation.

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6. Hence arose as decided a right over the persons of women, as over cattle or other property. They were inherited and disposed of accordingly, to the extent even of sons selling their own mothers.

7. Hence also arose infanticide. The sums payable were beyond the means of so many, that daughters necessarily remained on hand, after maturity entailed immortal disgrace, and thus imposed a necessity on all female progeny of becoming victims to their family honour.

8. On the establishment of British rule, both evils gradually diminished. Females were not allowed to be transferred, except for conjugal purposes, their consent was to be obtained, and their choice consulted; kind humane treatment was enforced, and the whole system of considering them as mere cattle was discouraged, without any indication however of interference with the right of property so long existing.

9. Female infanticide was at once prohibited, and though many, no doubt still fell secret sacrifices from the great facility of undetected destruction, yet the danger, aided by improved feeling, increased the survivors so considerably as to force upon the Mhairs, a due sense of the root of the evil, and a general wish for its removal, by a reduction of the regulated sum of contract; but they were averse, indeed declared their inability to alter their long established custom themselves, and earnestly entreated it might be effected by an order of authority, binding all to obedience by heavy penalties. This was promised in a general way in case of necessity, but as there was many points to be settled, and it was advisable to ascertain the general feeling with accuracy, as well as to avoid interference, if possible, a general punchyte was strongly urged either to decide the matter, or at all events aid in the framing of appropriate regulations.

10. After the lapse of a few months allowed for consideration, the whole was settled in public punchyte, and its resolutions were confirmed without the slightest alteration, so that the proceeding originated with, and has been carried through by, the inhabitants themselves, nor has there been a single petition against it, either pending or subsequent to adjustment.

11. They have lowered the sum payable on marriage contracts, abolished all right of subsequent sale, and fixed a year's imprisonment, or 200 rupees fine, with exclusion from caste, as the punishment for deviation.

12. The arrangement is calculated to give entire satisfaction, leaving nothing to be wished; and a more happy proof of general improvement could scarcely be adduced, embracing as it does, in its very extensive bearings, the suppression of so much crime, immorality, and misery.

Ordered, That the following letter be written to Sir E. Colebrooke, in reply to the above dispatch.

N° 74.

To Sir Edward Colebrooke, Baronet, Resident at Delhi.

Sir:—I am directed to acknowledge the receipt of your dispatch of the 18th ult. and in reply to acquaint you, that under the circumstances mentioned by you, the Right honourable the Vice-President in council, considers the Mhairwara accounts for 1826—27, which accompanied it, to be satisfactory.

2. The intelligence conveyed in that dispatch of the complete abolition of the custom of female infanticide, and sale of women, is highly gratifying, and the measures adopted by Captain Hall with that view, are considered by his Lordship in council to be highly creditable to that officer.

I have, &c.
(signed) *G. Swinton*, Secretary to Government.

Fort William, 21st September 1827.

FORT ST. GEORGE.

PAPERS relating to Infanticide, under the Presidency of Fort St. George.

LIST.

Extract, Fort St. George Judicial Consultations, the 24th June 1825.
D° - - - d° - - - d° - - - - 1st July d°
Appendix, N° 20, to the Foujdarry Adawlut, General Report of 1825.
Extract, Fort St. George Judicial Consultations, the 5th August 1825.
D° - - - d° - - - d° - - - 24th February 1826.

EXTRACT, Fort St. George Judicial Consultations, 24th June 1825. FORT ST. GEORGE.

Read the following letter from the acting criminal judge and magistrate of Seringapatam.

To the Secretary to Government in the Judicial Department, Fort St. George. N° 19.

Sir:—I have the honour to report for the information of the Honourable the Governor in council, that I have received charge of a woman named Soobamah, forwarded to me by the officer commanding the new cantonment at the French Rocks near Seringapatam.

The woman is charged with having murdered her new born child by drowning it in a tank.

She is a camp follower of the 42d regiment Native Infantry, and therefore a British subject.

Agreeably to the instructions contained in Regulation XI. 1809, I beg to report, that having examined the witnesses and evidence in support of the charge, I have committed the woman Soobamah for trial before the court of Circuit, and I beg that the sanction of the Honourable the Governor in council may be obtained accordingly for her trial before the court of Circuit to be held at Seringapatam.

I have, &c.
(signed) *F. Lewin*, Acting Criminal Judge and Magistrate.

Seringapatam, June 18, 1825.

Ordered in consequence, That the following letter be dispatched.

(N° 219.)—To the Register to the Court of Foujdarry Adawlut. N° 20.

Sir:—I am directed by the Honourable the Governor in council to transmit to you the accompanying copy of a letter from the acting criminal judge and magistrate of Seringapatam, and to request to be informed, whether in the opinion of the court of Foujdarry Adawlut, the circumstance stated in the third paragraph of it, renders the woman who is charged with child murder, a subject of the British government.

I have, &c.
(signed) *J. M. Macleod*, Secretary to Government.

Fort St. George, 24th June 1825.

Extract, Fort St. George Judicial Consultations, 1st July 1825.

Read the following letter from the Register to the Court of Foujdarry Adawlut.

(N° 40.)—To the Secretary to Government in the Judicial Department. N° 16.

Sir:—I am directed by the judges of the court of Foujdarry Adawlut to acknowledge the receipt of your letter, N° 219, dated 24th instant, desiring the opinion of the court, as to whether the circumstance of being a camp follower of a regiment of the Honourable Company's native infantry, renders the woman therein referred to, who is charged with child murder, a subject of the British government.

2.—The judges beg leave to offer their opinion, that unless this individual was

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born a subject of the British government, the circumstance above stated will not render her amenable as such to the jurisdiction of the criminal courts under the provision of Regulation XI. of 1809.

I have, &c.
(signed) *W. Hudleston*, Register.

Foujdarry Adawlut, Register's Office, 28th June 1825.

Ordered in consequence, That the following letter be dispatched.

N° 17.

(N° 233.)—To the Acting Criminal Judge and Magistrate of Seringapatam.

Sir :—With reference to your letter of the 18th ultimo, I am directed by the Honourable the Governor in council, to transmit for your information and guidance, the accompanying copy of a letter from the register to the register to the Fouzdarry Adawlut, stating the opinion of the judges of that court, that the circumstance of being a follower of one of the Company's regiments, does not render the person whom you have proposed to bring to trial under Regulation XI. of 1809, a subject of the British government.

2. I am further directed to observe, with reference to your having committed the prisoner for trial before the court of Circuit, that in cases of commitment under the regulation referred to, it is enjoined, that "the form shall specify until the orders of "government shall be received;" and that the regulation makes it the province of government to determine, not only whether or not the prisoner shall be brought to trial at all, but also, if a trial be resolved on, before what tribunal it shall take place.

I have, &c.
(signed) *J. M. Macleod*, Sec^{y} to Government.

Fort St George, 1st July 1825.

Appendix, N° 20, (To the Foujdarry Adawlut General Report, of 1825.)

To the Secretary to Government, Judicial Department, Fort St. George.

Sir :—I have the honour to report, for the information of the Honourable the Governor in council, that I have received charge of a woman, named Soobannah, forwarded to me by the officer commanding the new cantonment at the French Rocks near Seringapatam.

The woman is charged with having murdered her new-born child by drowning it in a tank.

She is a camp follower of the 42d regiment Native Infantry, and therefore a British subject.

Agreeable to the instructions contained in Regulation XI. 1809, I beg to report, that having examined the witnesses and evidence in support of the charge, I have committed the woman Soobannah for trial before the court of Circuit; and I beg that the sanction of the Honourable the Governor in council may be obtained accordingly for her trial before the court of Circuit, to be held at Seringapatam.

Seringapatam, 18th June 1825. I have, &c.
(signed) *F. Lewin*, Acting Criminal Judge and Magistrate.

(A true copy.)
(signed) *J. M. Macleod*, Secretary to Government.

Extract, Fort St. George Judicial Consultations, 5th August 1825.

Read the following letter from the deputy register to the court of Fouzdarry Adawlut.

(N° 52.)—To the Secretary to Government in the Judicial Department.

N° 11.

Sir:—I am diected by the judges of the court of Foujdarry Adawlut, to acknowledge the receipt of your letter, dated 30th ultimo, and to transmit to you the accompanying list of twenty-one convicts forwarded by the criminal judge in the zillah of Chingleput, under sentence of transportation.

I have the honour to be, Sir, your most obedient servant,
(signed) *J. F. Thomas*, Deputy Register.

Foujdarry Adawlut Register's Office,
4th August 1825.

ABSTRACT List of Convicts arrived at Chingleput, under sentence of Transportation, 4th August 1825.

N°	NAME.	Period of arrival at Chingleput.	From	Crime.	SENTENCE.	Date of Sentence.
9	Poospate Peringunea one Mayah.	15th May 1825	Malabar	Infanticide	To be imprisoned and transported to such place or places beyond sea as the Governor in Council shall appoint, there to be imprisoned and kept to hard labour in irons, on the public roads, or other public works, for and during the period of his natural life.	10th Feb. 1825.

Extract, Fort St. George Judicial Consultations, 24th February 1826.

(N° 67.)—To the Secretary to Government in the Judicial Department. N° 4.

Sir:—I am directed by the judges of the Foujdaree Adawlut, to transmit to you for the purpose of being laid before the Honourable the Governor in council, the accompanying extract from the court's proceedings of this date, together with the papers therein referred to.

I have, &c.
(signed) *W. Hudleston*, Register.

Foujdaree Adawlut Register's Office, 18th Nov. 1825.

Extract from the Proceedings of the Foujdaree Adawlut, under date the 18th Nov. 1825.

Read, letter dated 24th ultimo, from the second judge, late on circuit in the Western Division, submitting the report prescribed by section 37, Regulation VII. of 1802.

In paragraph 20 of the report, the second judge notices the case of infanticide which formed the subject of the communications made by the government to the court of Foujdaree Adawlut, dated respectively 24th June and 29th July last, and states his opinion, that criminal offences committed at the new cantonment, should be tried as they are at Bangalore, observing, that "the Regulation only provides for the trial by a court of Circuit under the authority of government of offences committed beyond the limits of the British government by a native subject of the British government."

2.—The court of Foujdaree Adawlut deem it proper that the second judge should be apprized, that the prisoner in the case to which he refers was ascertained to be a native subject of the British government.

Calendar of Trials.—First Sessions, 1825.

(Extract.)

In one of the referred cases, the prisoner, a female, confessed the crime of infanticide with which she was charged, assigning as a reason for the act, inability to maintain the child. Zillah Malabar.

20. Of the five cases committed for trial on the Seringapatam calendar, one for "infanticide" was left untried. The offence was committed at the new cantonment near the French Rocks, out of the jurisdiction of the zillah by a camp follower, and the acting criminal judge had omitted to obtain the necessary authority from government to warrant the court of Circuit to try the prisoner. It appears to me, that criminal offences committed at the new cantonment should be tried as they are at Bangalore. The regulation only provides for the trial by a court of Circuit, under the authority of government, of offences committed beyond the limits of the British government by a native subject to the British government. Zillah Seringapatam.

 Ordered,

COMMUNICATIONS

RELATING TO

INFANTICIDE

IN

INDIA.

Ordered, by The House of Commons, *to be Printed,*
18 *July* 1828.

INFANTICIDE (INDIA).

RETURN to an ORDER of the Honourable The House of Commons, dated 21 June 1843;—*for*,

COPIES or EXTRACTS of all COMMUNICATIONS received since the last Returns presented to Parliament, relative to the Practice of INFANTICIDE in *India*.

East-India House,
15 August 1843.

J. D. DICKINSON,
Deputy Secretary.

(*Mr. Evans.*)

Ordered, by The House of Commons, *to be Printed*,
24 *August* 1843.

SCHEDULE.

[*Note.*—This Return consists of Letters from the Governments of India to the Court of Directors, with their Enclosures, and the Replies of the Court of Directors to those Communications; but the Return is not given as complete: a more extensive search of the Records than there has yet been time to make may produce additional matter.]

Date of Cons.	Date.	From	To	Page
	13 Mar. 1834	Government of Bengal	Court of Directors	1
	13 Nov. 1834	Ditto	Ditto	1
	7 Mar. 1835	Government of Agra	Ditto	2
	6 April 1835	Government of India	Ditto	2
	30 Jan. 1837	Ditto	Ditto	2
	21 Sept. 1839	Ditto	Ditto	2
	14 Jan. 1840	Ditto	Ditto	2
	1841	Government of Agra	Ditto	3
	18 April 1842	Government of India	Ditto	3
	29 July 1842	Governor-general	Ditto	3
	10 Aug. 1842	Government of India	Ditto	4
	17 Dec. 1842	Ditto	Ditto	4
	12 Feb. 1834	Court of Directors	Government of Bengal	4
	22 July 1835	Ditto	Government of India	4
	11 Nov. 1835	Ditto	Ditto	5
	20 Sept. 1837	Ditto	Ditto	5
	16 May 1838	Ditto	Ditto	5
	26 Jan. 1842	Ditto	Ditto	5
	21 Sept. 1842	Ditto	Ditto	6
	14 Dec. 1842	Ditto	Ditto	6
	30 Dec. 1842	Ditto	Ditto	6
	1 Mar. 1843	Ditto	Ditto	6
	1 Aug. 1829	Government of Bombay	Court of Directors	7
	21 Feb. 1831	Ditto	Ditto	8
	10 Aug. 1831	Ditto	Ditto	8
	17 Nov. 1831	Ditto	Ditto	9
	19 June 1833	Ditto	Ditto	9
	11 Dec. 1833	Ditto	Ditto	9
	7 July 1835	Ditto	Ditto	9
	15 July 1835	Ditto	Ditto	11
	3 Nov. 1835	Ditto	Ditto	12
	2 Nov. 1836	Ditto	Ditto	13
	31 Dec. 1836	Ditto	Ditto	14
	20 Feb. 1839	Ditto	Ditto	14
	27 Nov. 1839	Ditto	Ditto	15
	20 May 1840	Ditto	Ditto	15
	22 June 1840	Ditto	Ditto	15
	20 Aug. 1840	Ditto	Ditto	15
	29 Sept. 1841	Ditto	Ditto	18
	15 June 1842	Ditto	Ditto	19
	30 Oct. 1842	Ditto	Ditto	19
	5 Nov. 1842	Ditto	Ditto	22
	19 May 1843	Ditto	Ditto	25
	17 Nov. 1830	Court of Directors	Government of Bombay	25
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	5 Nov. 1834	Ditto	Ditto	26
	27 April 1836	Ditto	Ditto	26
	7 Sept. 1836	Ditto	Ditto	26
	13 May 1840	Ditto	Ditto	27
	23 Dec. 1840	Ditto	Ditto	28
	27 Jan. 1841	Ditto	Ditto	28
	7 April 1841	Ditto	Ditto	28
	25 Jan. 1843	Ditto	Ditto	28
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	1 May 1839	Government of Bengal	Ditto	28
	5 Oct. 1841	Government of Agra	Ditto	29
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Bengal, 30 May 1833	15 May 1833	Resident, Gwalior	Sec. to Government of Bengal (No. 38)	30
	30 May 1833	Secretary to Government	Resident, Gwalior (No. 40)	30

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East India House,
15 August 1843.

T. L. Peacock.

COPIES or EXTRACTS of all COMMUNICATIONS received since the last Returns presented to Parliament, relative to the Practice of INFANTICIDE in *India*.

EXTRACT POLITICAL LETTER from Government of Bengal to the Court of Directors; dated 13 March (No. 3.) 1834.

395. IN the despatch recorded as per margin, Mr. Cavendish reported the occurrence of a suttee in the Gwalior camp, and the feelings of regret testified by the Baee. He also reported the prevalence of infanticide among the Tomargur Seekunruzee and Ruchwangeea Rajpoots in the vicinity, and stated that he brought it to the notice of her Highness. He was informed in reply, that the course of proceedings adopted by him on these occasions appeared to us to have been very proper.

Cons. 30 May, Nos. 37 and 38. List of Packet, No. 223.

Cons. No. 40. List, No. 223.

396. We shortly after derived much gratification from the intelligence that the Baee had strictly prohibited infanticide; and also that the slave trade had been suppressed within the Gwalior territory.

Cons. 13 June, Nos. 32, 33. List of Packet, No. 223.

470. It appearing, from a notice in the diary of the political agent in Bhopaul, that the chief of Kelcheepoor had issued a proclamation abolishing the custom of infanticide within the sphere of his influence, the Governor-general desired the resident at Indore to intimate to him the high satisfaction with which his Lordship had viewed his conduct.

Cons. 12 Feb. No. 206. List of Packets, No. 263.

EXTRACT POLITICAL LETTER from Government of Bengal to Court of Directors; dated 13 November (No. 8.) 1834.

Para. 98. THE readiness with which the officers of both states agreed, at Mr. Wilkinson's recommendation, to prohibit the shocking practice of infanticide, formed, it was observed, a redeeming feature in their conduct, which had been viewed by government with real satisfaction; and the conduct of the Raj Rana of Kotah, who had co-operated in the same laudable purpose, was deserving of equal praise. Lieutenant-colonel Speirs was desired to keep the object of putting down these species of crime steadily in view; and every proper opportunity, it was added, should be taken of impressing upon the native authorities of the different states the idea of the utter abhorrence with which it was viewed by the civilized world.

Oodeypore and Boondoe.

100. Translations of the letters addressed by the Governor-general on this occasion to the Rana of Oodeypore, the Rao Rajah of Boondee, and the Raj Rana of Kotah, are recorded as per margin.

EXTRACT POLITICAL NARRATIVE for February 1835, from Government of Agra to Court of Directors; dated 7 March 1835.

Para. 51. THE Superintendent submitted a copy of the sketch of Mhairwara, prepared by order of the Supreme Government, from the year 1818 to the present time.

1835: Proceedings, 18 Feb. Nos. 20, 21.

52. The above document showed, that by good management and conciliatory conduct a turbulent and lawless race of people had been led into peaceful and industrious habits. Agricultural enterprise had been stimulated and promoted by discriminate and moderate assessment; civil and criminal justice (including gaol discipline) had been administered in a simple, judicious, popular, and efficacious form; the custom of female infanticide had been completely and satisfactorily abolished; the usages relating to slavery had been ameliorated; and the existing regulations and practices respecting bondage and vassalage were peculiarly mild and well defined in their character.

EXTRACT POLITICAL LETTER from Government of India to Court of Directors; dated 6 April 1835.

1834: Cons. 1 May, Nos 20 and 21.

Para. 102. NOTED as per margin is another letter from the officiating agent, with its enclosed translation of a khurretah from the Raj Rana of Kotah, in reply to the communication which had been addressed to him by the Governor-general on the subject of the suppression of the practice of female infanticide.

EXTRACT POLITICAL LETTER from Government of India to Court of Directors; dated 30 January (No. 8) 1837.

Political Cons. 1 August 1836, No. 49 to 51. List, No. 70.

Para. 153. THE correspondence noted in the margin contains a report, submitted by the political agent, Bhopaul, relative to the prevalence of infanticide in Malwa and Rajpootana, and the means of eradicating the practice.

154. We were disposed to concur with Mr. Bax in the opinion that against the revolting crime in question (which in our own provinces, by section 13, Regulation XXI. 1795, is treated as wilful murder) there was no effectual remedy but the diffusion of education and the gradual civilization of the independent Rajpoot tribes.

155. Some of the suggestions offered by Mr. Wilkinson, especially that relative to the appropriation of any surplus arising from retrenchments in the expenses of the Grassiah horse to the purpose of rewarding such influential Rajpoots as had contributed their efforts in effecting a renunciation of the crime among their kinsmen and tribe, appeared to us to be inadmissible. There were other propositions, however, which we thought might be adopted, with some modifications.

156. The resident was in the meantime informed that before any further step could be taken by the government, it was obviously desirable that some attempt should be made at reconciling the conflicting statements submitted by himself and Mr. Wilkinson respectively as to the number of these atrocities annually committed in Malwa and Rajpootana. According to Mr. Bax's information, they did not exceed 50 in the year; according to Mr. Wilkinson, they amounted to 20,000. Entertaining the belief that the cause of this discrepancy might be ascertained, and some means might be found of partially reconciling it, we desired the resident, after communication with Mr. Wilkinson and such individuals as he might be desirous of consulting, to furnish a further report on this point.

EXTRACT POLITICAL LETTER from Government of India to Court of Directors; dated 21 September (No. 70 1839.

Para 5. WE have obtained the required information from the government of Bombay, and have caused 50 copies of the Report to be printed for the use of the political functionaries under this government.*

Para. 44.

6. Requires no remark.

EXTRACT POLITICAL LETTER from Government of India to Court of Directors; dated 14 January (No. 1) 1840.

1840: Pol. Cons. 27 July, 32 to 34. List, No. 19.

34. THE correspondence cited in the margin arose out of a circular letter addressed by Captain Richards to the chiefs within the range of his political superintendence, describing the anxiety of the British Government to prevent the performance of the rite of suttee and other barbarous practices within their respective territories.

35. We noticed the irregularity of the course pursued by Captain Richards in addressing to the chiefs of Kotah Boondee and Jhullawar a communication of the nature

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* Letter to, dated 16 May, No. 30, of 1838:
(43.) Court directs this Government to obtain from the Bombay government, and circulate among its political functionaries, a statement of the system successfully practised by that government for the suppression of infanticide in Katteewar.

nature above referred to, without advising in the first instance privately with Lieutenant-colonel Sutherland; it was, however, satisfactory to us to find that the chieftain of Jhullawur entertained views so humane and enlightened as those expressed in his reply to Captain Richards, from which it will be seen that the Maharaj Rana has promised to exert his best endeavours for the prevention of the practices alluded to in his dominions.

(No. 1.)

EXTRACT from the Narrative of the Progress of the Honourable the Lieutenant-governor of the North-west Provinces, in the Political Department, for the months of July, August, and September 1841, to Court of Directors, dated 1841.

Respecting the practice of infanticide in the territory of the Rajah of Rewah.

Proceedings, 6 August 1841, Nos. 33 and 34. 22 Sept. No. 147. *Vide* Col. No.

AN extract having been received from the Judicial department relative to the practice of infanticide in some of the villages in the territory of the Rajah of Rewah, the agent to the Lieutenant-governor in the Saugor and northern territories was directed to communicate to the Rajah of Rewah the hope entertained by the Honourable the Lieutenant-governor that he will exercise his influence to suppress so inhuman a practice as that of infanticide, which seemed to prevail in the Rajah's territory.

2. The agent reported that the destruction of female children was not uncommon amongst the Rajpoots of the Jubbulpore district; that he had succeeded in part in suppressing the crime, but that he would issue a proclamation, with a view to direct more particular attention to the subject.

3. The agent also submitted a letter from the Rajah, in reply to his communication on this matter, in which the Rajah stated that the practice of infanticide was caused in many instances from the dread of expense attendant on marriages, and that a proclamation had been issued by him, stating that in instances where the parents could not afford to defray the marriage expenses of their daughters, upon an application being made to the Rajah, he would afford the necessary aid.

EXTRACT POLITICAL LETTER from Government of Fort William to Court of Directors; dated 18 April 1842 (No. 17).

1841: Political Cons. 13 December. No. 27 to 29. List, No. 48.

Para. 58. THE prevalence of the practice of female infanticide in Sindiahs' territory having been brought to the notice of the Durbar by the resident, we learned with great satisfaction that the Gwalior authorities had expressed their abhorrence of the crime, and had issued orders to their local officers with a view to its suppression.

From Governor-General to Court of Directors.

To the Honourable the Court of Directors of the East India Company.

Political Department, Allahabad, 29 July (No. 9.) 1842.

Honourable Sirs,

I HAVE the honour of herewith transmitting for the information of your Honourable Court, the accompanying copy of a despatch, under date 5th instant, from the agent to the Governor-general in Rajpootana, reporting the effects produced in Marwar by the promulgation of the rule prohibiting female infanticide in that country.

I have, &c.
(signed) *Ellenborough.*

EXTRACT POLITICAL LETTER from Government of Fort William to Court of Directors; dated 10 August 1842 (No. 27).

1842: Political Cons. 17 January, 52 to 54. List, No. 31.

62. THIS correspondence relates to the practice prevalent in Sindiah's territory of kidnapping children and others, for the purpose of disposing of them as slaves. Lieut.-colonel Spiers reported, that during the period of his incumbency at Gwalior several instances had occurred of slave-dealing, which he had not failed to bring to the notice of the Durbar, when the wrong-doers were punished. In the more recent case, described in the correspondence above referred to, the resident's remonstrances led to the issue of fresh orders by the Court to its local officers, with a view to the suppression of the evil; and the offenders in this instance were sentenced to two years' imprisonment in irons, in the fort of Gwalior.

63. The proceedings reported in the resident's despatch on the subject of the preceding paragraph were approved, and it was signified to him that the government relied on his prudent zeal for obtaining, to the utmost extent practicable, the co-operation of the Gwalior authorities for the general suppression of slave-dealing in that territory.

EXTRACT POLITICAL LETTER from Government of India to Court of Directors; dated 17 December (No. 36.) 1842.

Para. 23. THE details of information which Lieutenant-colonel Sutherland was desired to furnish on this head having been submitted by that officer, the attention of the secretary in attendance on the Governor-general will be drawn to the injunction of your Honourable Court on the subject of communicating that information to the authorities mentioned.*

EXTRACT POLITICAL LETTER from Court of Directors to Government of Bengal; dated 12 February (No. 2.) 1834.

Para. 58. WE learn with satisfaction that female infanticide and the sale of women, which were extremely prevalent in Mairwarra, have in a great measure ceased, and that the people themselves, in a general punchayet, have removed the principal inducement to the former practice, by lowering the sum which, according to previous usage, was payable on the contraction of a marriage by the husband. They have also "abolished all right of subsequent sale, and fixed a year's imprisonment or 200 rupees fine, with exclusion from caste, as the punishment for deviation." Major Hall is not perfectly explicit in his statement of the nature of the previous usage; but he says enough to show the great importance of the change which the people have spontaneously made in their ancient customs, and we agree with him, that "a more happy proof of general improvement could scarcely be adduced."

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 22 July (No. 29.) 1835.

Para. 40. THE intelligence which you here communicate is highly satisfactory.†

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* Letter to, dated 26th January, No. 1, of 1842:
(20 and 21.) Lieutenant-colonel Sutherland's successful exertions for the prevention of infanticide, mutilation, &c. at Joudpore; and the Court's desire that a statement, in detail, of the measures which have been taken on this subject, under the authority of that officer, may be drawn up, and communicated to other political functionaries, and to the government of Bombay.

† Letter, dated 13th March (No. 3) 1834:
(470.) The chief of Kitcheepore having abolished the custom of infanticide within the sphere of his influence, intimation was made to him of the high satisfaction of Government.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 11 November (No. 52.) 1835.

Para. 18. IT is creditable to the chiefs of Kotah and Boondee that they at once acceded to Mr. Wilkinson's suggestion for the prohibition of infanticide; and it is still more honourable to the Maha Rana of Oodeypore that two years previously he spontaneously issued a similar prohibition.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 20 September (No. 22.) 1837.

Para. 52. IT gives us the greatest pleasure to learn how sincere and successful have been the endeavours both of the Oodeypore and Boondee chiefs to suppress the practice of infanticide.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 16 May (No. 30.) 1838.

Letter, dated 30th January (No. 8) 1837:

(153 to 156.) Report by the political agent at Bhopaul, relative to the prevalence of infanticide in Malwa and Rajpootana, and the means of eradicating the practice.

Para. 43. WE highly approve of Mr. Wilkinson's well-directed exertion of moral influence for the discouragement of infanticide. We think it desirable that you should obtain from the Bombay Government, and circulate among your political functionaries, a clear and succinct statement of the system which has now been practised for some years with considerable success by that government for the suppression of infanticide in Katteewar, and which conforms in all respects to our conception of the most efficacious means of obtaining the desired result. The nature of this system does not appear to be accurately understood by your officers. For instance, Mr. Wilkinson states that considerable funds are employed by the Bombay government in furnishing chiefs who preserve their female children with pecuniary assistance towards the celebration of the marriages of those children; but Mr. Wilkinson does not seem to be aware that these funds are derived from the fines levied on the chiefs themselves, for infringement of their engagements with the British Government, and especially for practising or permitting infanticide. The chief principle of the Katteewar system is the imposition, after a full investigation, of a moderate but adequate penalty upon every chief who after having signed an engagement not to practise or countenance the crime violates that engagement.

44. You have very properly called for further information as to the extent to which the practice actually prevails in Malwa and Rajpootana.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 26 January (No. 1.) 1842.

Letter, dated 14th January (No. 1) 1841:

(34, 35.) Concerning a circular addressed by Capt. Richards to the chiefs of Kotah, Jhallowur, and Boondee, urging the abolition of suttee, burying alive, and mutilation.

Para. 19. CAPTAIN RICHARDS should not, as you justly observed, have agitated these questions with native chiefs, except with the previous sanction of his official superior, Lieutenant-colonel Sutherland. It is, however, very satisfactory to find that the Maha Rao gave an assent, and the Jhallowur chief a cordial assent, to Captain Richards' exhortation.

20. We have read with much pleasure the following passage from Lieutenant-colonel Sutherland's letter to Captain Richards, dated 23d June 1840: "At Joudpoor I had lately no difficulty in not only getting infanticide prohibited, but in organizing a system through which the householders of a village agreed to pay the fair demands of the Bhats and Charuns on the celebration of marriages; the Bhats and Charuns themselves engaging to receive this contribution, and confessing that it would put more into their pockets than they received through their irregular levies; and I had the satisfaction to discover that this was only renewal

of a law of the famous Maha Raja Beejee Singh to limit the undue exactions of these classes; for it is their exactions which in Marwar led to infanticide. Neither had I any difficulty in getting a law passed prohibiting mutilation; and the important question of surna, or asylum, was legislated for in a manner which deprives it of some of its worst features."

21. These facts are most important, as opening a new view of the means by which infanticide may be prevented; and we desire that a statement in sufficient detail of the measures which have been taken on that subject, under Lieutenant-colonel Sutherland, at Joudpore, be drawn up and communicated to your other political officers in the parts of India where infanticide prevails, and to the Bombay government. We hope that by similar means Lieutenant-colonel Sutherland may hereafter be enabled to effect the abolition of suttee also.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 21 September (No. 16.) 1842.

Para. 10. A BODY of rules has been framed by the Council for the conduct of the affairs of the state, conformably to the practice prevailing in what is regarded as the most prosperous period of Joudpore history, the reign of Bejey Singh, termed the great Maharaja. These rules are in general too vague to be of much avail for guidance; but Lieutenant-colonel Sutherland succeeded in obtaining the introduction among them of a prohibition of mutilation and of infanticide, the donations to Bhats and Charuns, on the occasion of marriages (the burthen of which had been the principal cause of infanticide), being at the same time fixed on a moderate scale. The privilege of surna, or asylum, was also subjected to some, though not a very considerable limitation.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 14 December (No. 26) 1842.

Para. 6. WE are glad that Scindia's government has issued orders prohibiting infanticide. A copy of the Ordinance of Raja Bejey Sing, of Marwar, recently revived by the Joudpore government, has very properly been communicated to the Durbar of Gwalior by the resident.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 30 December (No. 30) 1842.

General Narrative for July, August, and September 1841:

(107 to 109.) The Rajah of Rewah urged to suppress infanticide in his territory.

Para. 53. WE observe the Rajah states, that he has now renewed a proclamation formerly issued by him, in which he not only prohibited infanticide, but promised pecuniary aid (when required) for the marriage expenses of daughters, a measure of which we direct that our high approbation may be signified in suitable terms to the Rajah.

EXTRACT POLITICAL LETTER from Court of Directors to Government of India; dated 1 March (No. 4.) 1843.

Letter, dated 10th August (No. 27) 1842:

(62, 63.) Prevalence, in Scindia's territory, of the practice of kidnapping children and others, to be sold as slaves.

Para. 29. WE regret to find it stated by Captain Ellis, the assistant to the resident, in his letter of 4th October 1841, that "the measures of the Durbar for the abolition of the slave trade, like those for the prevention of infanticide, have proved to be ineffectual." You will not fail to urge both subjects on Scindia's attention, in the manner best calculated to engage his hearty co-operation. It is satisfactory that in several instances in which persons guilty of kidnapping have been detected by our officers, the Maharaja has punished them, and that he has recently issued fresh orders, although in too general terms, to some

some of his aumils, enjoining them to be vigilant in suppressing both infanticide and slave-dealing.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 1 August (No. 5.) 1829.

7. IN our letter dated the 12th February 1827, paragraphs 18 to 20, we submitted a Report from the resident in Cutch on the interesting subject of female infanticide in that province. We have now the satisfaction of communicating to your Honourable Court the happy result of the humane endeavours of Lieutenant-colonel Miles, political agent at Pahlunpore, to abolish this inhuman practice in the districts under his superintendence. In former Return, dated 17 July 1828. Political Cons. 27 Sept. 1826, No. 11 to 13. In former Return.

8. It appears from Colonel Miles's Reports that since the engagements entered into with the Jarejah chiefs attached to his agency, several of them had preserved their female children, to the number of 13, and that from this sample of their faith in the observance of their engagements, he entertained great hopes that the horrible custom of destroying their female offspring would, under the mild influence of the British Government, in a short period be entirely abandoned in that quarter. Political Cons. 10 Sept. 1828, No. 37 and 38.

9. We at the same time received a Report from the acting political agent in Katteewar, on the progress of the measures adopted for checking female infanticide in that peninsula since Major Barnewall's last Report, as noticed in our despatch of the 23d November 1825, paragraphs 144 to 152, together with an account of the infanticide fund. Political Cons. 10 Sept. 1828, No. 39 to 41. In former Return

10. The diffiulties opposed to the detection of the crime are so great that a clear case of conviction can hardly be supposed, and punishment therefore should be resorted to with great caution. No grounds of suspicion against individuals have however come to notice.

11. Our chief reliance must, in the present state of society and government in Katteewar, be placed in measures of persuasion and encouragement, and these continue to be unremittingly persevered in.

12. An infanticide fund has been formed, and presents have been distributed to some of those who have preserved their female children. It was intended that each individual known to have a daughter living should receive some mark of the approbation of government, and they were accordingly invited to Rajcote for that purpose by the late acting political agent. A few only attended, but all those who came received presents according to their rank. An account of this fund accompanies the acting political agent's Report.

13. A census of the Jarejah females in the Noanuggur talooka, which was made last year, enumerates 171 individuals, which is an increase of 95 on the number shown in the statement which accompanied Major Barnewall's Report. Referring, however, to the ages specified in this census, it appears that the increase now exhibited must be partly owing to omissions on the former inquiry; but if there be any inaccuracy on this head, there is not, we imagine, the slightest doubt that the total is correct, and that there are at least that number of Jarejah females now alive in the Noanuggur district.

14. An equally favourable result will, we trust, be exhibited when a census shall have been made of the other talookas.

15. Without therefore over-estimating the success which we have hitherto obtained, much has unquestionably been effected towards determining this horrid and unnatural practice.

16. The chief motive with the Jarejahs to the commission of infanticide is the pride which leads them to consider the other tribes of Rajpoots unworthy of receiving their daughters in marriage, and as no Rajpoot can marry a female of his own tribe, they prefer putting them to death to the prospect of the dishonour which is likely to result from their living in a single state; the expense of marrying their daughters might operate with the poorer Jarejahs, but the preservation of a female was equally unknown in the most wealthy families.

17. Amongst the other Rajpoots, equality of rank and wealth is the chief consideration in contracting marriages, and the Jarejah females who have been preserved since the engagements entered into with Colonel Walker have been given in marriage according to this rule.

18. As the example of the principal Talookdars in sanctioning this practice may be expected to have great influence in diminishing the crime, it is highly gratifying to observe, that in each of the large talookas either the chief himself or one of his nearest byad have joined in establishing it by the preservation and marriage of their daughters.

"The principal Jarejah talookas are Nowanuggur, Gondul, Rajcote, Moorve, and Durole."

"In Nowanuggur the Jam's own brother has a daughter who is betrothed to the son of the Rana of Porebunder, the head of the Jaitwar Rajpoots."

"In Gondul the present chief's late brother, who preceded him on the gaddee, has a daughter who is married to the son of the Rajah of Durangadra, the head of the Jhalla Rajpoots."

"In Rajcote the late chief, father of the present Thakoor, had a daughter who is also married to the son of the Rajah of Durangudra."

"In Moorve the present chief has a daughter who is married to the son of the Rajah of Wankaneer, a Jhalla Rajpoot."

"In Durole several distant relations of the chief have married daughters, but none of his own family have yet concurred in setting an example to his subjects."

19. When the prejudice with regard to marriage shall have been fully overcome it may be fairly anticipated that the Jarejahs will adopt the same views respecting the expense of the celebration, &c. as the other tribes of Rajpoots, with whom they have now become more intimately connected. In the census above noticed 68 out of 171 appear to be married or betrothed. Of the remainder the greater part are of tender years, but a few have exceeded the age beyond which they should not remain single, and in such instances, if poverty be the cause, assistance judiciously afforded might have a beneficial effect.

20. The Rajpoots in general are said to be guilty of the crime of female infanticide, but in any other tribe except the Jarejah it is of very rare occurrence, and is not admitted to exist in Katteewar.

From Government of Bombay to Court of Directors.

To the Honourable the Court of Directors for Affairs of the Honourable United Company of Merchants of England, trading to the East Indies, London.

Political Department, Bombay Castle,
Honourable Sirs, 21st February (No. 4.) 1831.

Political Cons. 22 July 1829, Nos. 90 to 93.

NOTWITHSTANDING the doubts which have from time to time been entertained of the success of our efforts to suppress infanticide in Katteewar, it would appear that some favourable result has been produced when we find that in the petty state of Dherolle Talooka, which does not contain more than 25 or 30 inhabited villages, there are no less than 71 Jarejah females at present in existence, a number nearly equal to the whole number throughout the Peninsula a few years since.

2. The system of making presents to some of the Jarejahs, and assisting others in embarrassed circumstances with money from the Infanticide Fund, appears to have had beneficial effects in the suppression of this inhuman practice, and hopes may be entertained that in the course of time the crime of infanticide will be unknown in Katteewar.

We have, &c.
(signed) *J. Romer.*
W. Newnham.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 10th August (No. 18) 1831.

Secret Cons. 14 July 1830, No. 5.

PARA. 9. OUR president took this opportunity to express his sentiments most fully on the subject of infanticide. The Jarejahs knew, he said, the solicitude of the British Government for the abolition of that most barbarous crime, which so far from being countenanced or sanctioned by the usage of Hindoos, was held in utter

utter execration by all of that race except the few tribes of Rajpoots by whom it was introduced and continued to be practised from motives of family pride. The Jarejahs of Cutch, he said, had long been reproached with this horrid and inhuman usage, the abolition of which had never ceased to be ardently desired by the British, one of whose principal motives in contracting and maintaining the connexion with Cutch was its hope of accomplishing this highly valued object.

10. He feared, he said, that little respect had been paid on this head by the Jarejahs to the 17th article of the treaty of 1829, and he was well aware that men did not readily abandon the customs of their ancestors, but he felt it his duty to declare to them that by continuing the practice of infanticide they incurred the risk of losing the protection of the British Government.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 17th November (No. 38.) 1831.

37. WE beg to refer your Honourable Court to our subsequent Reports on this subject, of the 1st August 1829, para. 7 to 20; and 21st February 1831, paras. 1 and 2.* No remark.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 19th June (No. 20.) 1833.

Para. 34. THE subject of these paragraphs will be reported separately whenever circumstances may occur to render it sufficiently important.† No remark.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 11th December (No. 38.) 1833.

7. WE have directed the amount of the fine‡ to be carried to the credit of the Infanticide Fund. Political Cons. 28 August 1833. No. 2494 to 2496.

From Government of Bombay to Court of Directors.

To the Honourable the Court of Directors for Affairs of the Honourable East India Company, London.

Political Department, Bombay Castle, 7 July (No. 24.) 1835.

Honourable Sirs,

Para. 1. IN the 34th paragraph of our letter, under date the 19th June, No. 20, of 1833, we stated it to be our intention to address your Honourable Court on the subject of female infanticide, as soon as circumstances might occur to render it sufficiently important; we have now the honour to lay before your Honourable Court copy of a Report from Mr. Willoughby, political agent in Katteewar, reviewing the measures pursued by him for the suppression of this inhuman practice amongst the Jarejahs of Katteewar, and the results with which they have been attended, and suggesting further proceedings with the view of finally suppressing it. Political Cons. 26 Nov. 1834, No. 3690 to 3699.

2. We beg to draw your Honourable Court's particular attention to this interesting

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* Letter to, dated 19th August 1829:
(37.) Continued exertion on the part of Government to abolish infanticide.

† Letter to, dated 17th November 1830 (No. 9);
Measures for preventing female infanticide, and the marks of distinction proposed to be conferred upon those Jarejahs who have daughters living, approved. Sanction the appropriation of the fines to the formation of a fund for defraying the expense, and for portioning the marriageable daughters of the poorer Jarejahs.

‡ Of 5,000 rupees, levied against the chief of Jhurdan, for breach of engagement.

ing and able Report, which displays throughout an unremitting zeal in the cause of humanity, united with the soundest judgment and discretion in treating of the measures best calculated to effect the abolition of the barbarous practice under review. The forms which accompanied Mr. Willoughby's Report are lucid and well devised; and the judicious measures taken by him to test their accuracy warrant a confidence in their general correctness.

3. We entirely concur in Mr. Willoughby's conclusions, as stated in the 5th to 11th paragraphs of his Report, namely, that "improvement is progressive, and that a cheering prospect exists of ultimate success."

4. As the want of a full and complete census of the Jarejah population of the province of Katteewar has been much felt, and as this information is of the utmost consequence, Mr. Willoughby, in the 13th to 16th paragraphs of his Report, suggests that a general census of the tribe be now made, and which will also be attended with the beneficial effect of making every individual Jarijah acquainted with the feelings of the British Government on the subject of infanticide. Entirely agreeing in the sentiments expressed by Mr. Willoughby, we have sanctioned the entertainment of the following establishment required for the preparation of the proposed census and returns; viz.

One carcoon, at 50 rupees per mensem, and 10 rupees batta, whilst actually absent from Rajcote; one peon, 6 rupees; stationery, 4 rupees: making a total of 60 rupees per mensem, exclusive of batta; and which expense we propose being borne by the Infanticide Fund, which by the last account, dated 15th September 1834, stands as follows:

		Rs.		
Balance due to the fund on the 24th April 1833 - -		51,146	1	8
Intermediate receipts - - - - - - -		31,781	3	6
Intermediate disbursements - - - - -		1,000	—	—
Surplus receipts - - - - - - -		30,781	3	6
Balance due to the Fund on the 15th February 1834 - -	*Rupees*	81,927	5	2

5. In the 17th paragraph of Mr. Willoughby's Report, he suggests the promulgation of a proclamation by government throughout Katteewar, requiring the Jarijah chiefs to enforce the observance of the infanticide engagements within their respective jurisdictions, announcing the determined resolution of government to suppress the crime, and noticing either in terms of approbation or condemnation those chiefs who by the present census are proved either to have adhered to or departed from their engagements. The proclamation we approved with two exceptions. The degree of criminality attaching to infanticide compared with other crimes, as taken from the Shasters, might, in our opinion, be omitted with advantage in a proclamation by the British Government; and upon the whole we preferred that the denouncement of punishment, towards the conclusion of Mr. Willoughby's proclamation, against those who continue to commit the crime, should be general, rather than that it should be specified that the offenders should be tried by the Katteewar high court of judicature, or otherwise dealt with.

6. We accordingly caused 700 copies of the proclamation, altered as above, to be lithographed, with a copy of the renewed engagements entered into in the year 1812, by the Jam of Noanuggur, the head of the Jahreja tribe in Katteewar, appended to each, and transmitted them to Mr. Willoughby for promulgation.

7. With reference to the general promise of reward to informers in cases of infanticide, on conviction, proportioned to the rank and power of the offender, we have established the following system. The political agent will institute a preliminary investigation, and if persuaded of the guilt of the party, will make a report to government, and suggest in each case the course to be pursued with reference to the actual circumstances, the rank of the offender, and other considerations of importance, whether that the guilty party should be at once punished by a fine, or in any other way, or whether the case should be tried by the high court of criminal judicature for Katteewar.

8. We fully concur in Mr. Willoughby's remarks, as contained in the 20th paragraph of his Report, relative to the general notice which the proclamation intimates will be taken of chiefs within whose talookas infanticide is found to prevail, and have approved of the circular which he proposed to issue to the Rajpoot chiefs in Katteewar, calling upon each when giving his daughter in marriage to a

Jarijah

Jarijah to make it a stipulation that the issue of the union shall be preserved, and to oblige every rajpoot subject to him to do the same.

9. We have sanctioned the rewards to be borne by the Infanticide Fund, enumerated in the 22d paragraph of Mr. Willoughby's Report, as marks of approbation to be extended to chiefs who have adhered to their engagement to preserve their female issue, and have authorised that officer to communicate to the jam of Noanuggur the satisfaction of government at the progress made in his districts in suppressing infanticide, as intimated by Mr. Willoughby in the 23d paragraph.

10. The resident in Cutch has been directed to make known to Mr. Willoughby the steps taken by him for the abolition of infanticide in that province, and their result, and we have requested Mr. Willoughby on all occasions to communicate fully with Colonel Pottinger on this important topic.

11. We have not failed to inform Mr. Willoughby that we view his exertions in this interesting cause with peculiar satisfaction, and have exhorted him to a continuance of those efforts which have so justly entitled his proceedings to our unqualified approbation and acknowledgments.

We have, &c.
(signed) *J. Sutherland.*
E. Ironside.

From Government of Bombay to Court of Directors.

To the Honourable the Court of Directors for Affairs of the Honourable East India Company, London.

Political Department, Bombay Castle,
15 July (No. 26.) 1835.

Honourable Sirs,

Crime of infanticide committed by the chief of Rajcote; fine imposed on him; remission of tribute, and rewards granted to certain individuals.

Political Cons. 3 June 1835, No. 1413 to 1420.

Para. 1. Since our letter of the 7th July, No. 24, of 1835, was written, transmitting to your Honourable Court Mr. Willoughby's Report on infanticide in Katteewar, we have received from that gentleman a further Report of the joint proceedings of Captain Lang and himself in investigating a charge of infanticide preferred against Jhareja Soorajee, the present chief of Rajcote, tributary to the British Government, and which we regret to state has been most clearly established.

2. We beg to refer your Honourable Court to Mr. Willoughby's letter, containing a summary of the evidence by which the charge is supported, accompanied by remarks in elucidation of the circumstances under which this revolting instance of child murder was perpetrated and brought to light.

3. The evidence adduced before Mr. Willoughby and Captain Lang incontestably establishes the guilt of the chief of Rajcote, and the barbarous insensibility which that chief evinced on that occasion proves him to have little claim to forgiveness.

4. We entirely concur in Mr. Willoughby's judicious and enlightened observations with respect to the principles and considerations by which we ought to be guided in dealing with this inhuman offender, and have accordingly sanctioned his suggestions as contained in the 21st paragraph of his letter; viz.,

1st. "That a fine of 12,000 rupees be imposed upon Sarajee, to be credited to the Infanticide Fund, and that his talooka continue under attachment until it is paid.

2d. "That he be required to renew the engagement by which himself and family are already bound to renounce infanticide, and that he furnish the security of two or three of the principal Jhareja chiefs for the observance of the same.

3d. "That an additional article be inserted in this contract, providing that on any expected birth in his family the chief is to advise the political agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.

4th. "That he be required to dismiss from his service Joota Bulwunt and Dulput Mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory 10 days after the receipt of the order.

5th. "That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as government may see fit to award."

5. The above measures we deem sufficient, under the circumstances of the case, for the punishment of the crime committed, and as promising to be efficacious in preventing the perpetration of like enormities in future.

6. The death of Jhareja Mhoorjee, the person through whose agency the present case of infanticide was principally brought to light, is much to be regretted, as Mr. Willoughby, by this event, has been deprived of an agent on whose future exertions he could have relied: we have, without hesitation, in order to mark our sense of his merits, bestowed on his family those tokens of approbation which Mr. Willoughby and Captain Lang so properly recommended, namely, a remission of one half the tribute and zoor tulbee payable this year from Gowreedhur, a donation of 1,000 rupees to defray his funeral expenses, and a pair of silver bangles to his eldest son.

Political Cons. 24 June 1835, No. 1604 to 1606.

7. We have also sanctioned a reward of 200 rupees to an unemployed mehta at Rajcote, who assisted in the inquiry, and have intimated to Mr. Willoughby that he will of course adopt measures for the protection of the female witnesses against the chief, who appear to be persons in that individual's power.

8. The example which in this instance is to be made of the chief of Rajcote will, we trust, produce a salutary effect, not merely on the surrounding chiefs, but on the Jhareja population of Rajcote, among whom the census which accompanied Mr. Willoughby's Report of the 24th September 1834, proves that the crime of infanticide was of frequent occurrence.

We have, &c.

(signed) *J. Sutherland.*
E. Ironside.

From Government of Bombay to Court of Directors.

To the Honourable the Court of Directors for the Affairs of the Honourable East India Company, London.

Political Department, Bombay Castle,
3 November (No. 43.) 1835.

Honourable Sirs,

Reporting two cases of infanticide.

Para. 1. With our letter, dated 15th July, No. 26, of 1835, we did ourselves the honour to lay before your Honourable Court a report of the joint proceedings of Mr. Willoughby and his assistant on a case of infanticide, committed by the chief of Rajcote.

Political Cons. 16 October 1835, No. 2734.

2. It becomes our duty now to report two more instances of the perpetration of this atrocious crime, detected and punished by Mr. Willoughby.

3. The first case is that of Jahreja Veerajee of Khureesa, a dependent of Jahreja Doonjurjee, the chief of that place.

4. The crime was established in the completest manner against Veerajee, and there was little to justify any mitigated punishment; the accused personally was not a fit object of clemency; no plea existed in extenuation of his offence, nor could he urge inattention on the part of the British Government in enforcing the agreements of his tribe to renounce infanticide, or plead ignorance of the measures adopted to put down this inhuman practice.

Political Cons. 16 October 1835, Nos. 2735 & 2736.

5. We accordingly sanctioned his being sentenced to suffer 12 months' ordinary imprisonment in the gaol of Rajcote, to pay a fine of 3,000 rupees, or in default thereof, to be imprisoned for a further period of two years, and, finally, on his release to furnish security that he will abstain from infanticide hereafter.

6. We regret to state that the chief of Khureesra is so far implicated in Veerajee's offence, that, with a full knowledge of it, he failed to report it to the agent, although bound to do so by his engagements. Under ordinary circumstances, this chief would be justly liable to fine for having tacitly permitted one of his dependents to commit infanticide, without reporting the circumstance to the agent; but we have contented ourselves with the withholding of the remission of his annual tribute to the amount of 1,000 rupees, and a present of 100 rupees, reported to your Honourable Court in the 9th paragraph of our letter, dated 7th July, No. 24, of 1835.

7. Mr. Willoughby represented the conduct of the mehta Indooram, who brought Veerajee's crime to light, as very praiseworthy, and recommended that he should be proportionately rewarded; he is the wakeel of the chief of Khureesra; and as

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he will probably lose his situation in consequence of his having informed against a dependent of his master, we did not consider the reward of 800 rupees, recommended by Mr. Willoughby, as too much, and sanctioned the amount accordingly, to be debited to the Infanticide Fund.

8. In the second case which we have to report, the crime was committed by the grandfather of the infant. The father of the child was a youth of weak intellect, was thought not to have been concerned in the murder; there is no proof whatever against him; and his father Bugwanjee stated that the child was destroyed by his order. The destruction of the child was confirmed by the evidence of two other Jahreejas. Political Cons. 16 October 1835, No. 2738.

9. Mr. Willoughby considered that Bugwanjee was the only person deserving of punishment, and recommended that he should not be severely dealt with; first, because the offence was committed previously to the detection of the Rajcote case, and consequently before the warning that case afforded to the Jahreja community; and second, in consideration of the delinquent's confession. The family, moreover, are in very impoverished circumstances, and quite unable to pay a fine of considerable amount. Having taken all these circumstances into consideration, Mr. Willoughby suggested that Bhugwanjee should be sentenced to pay a fine of *Rs.* 100, or in default thereof to suffer three months' imprisonment in the Rajcote gaol, and in either case to furnish security to abstain from the practice of infanticide hereafter.

10. Painful as it is to receive accounts of the repetition of this execrable crime, we hail this case as proving, on the solemn depositions of the guilty parties themselves, that the meritorious exertions of the British functionaries for the suppression of the practice, as exemplified in the matter of Veerajee, are already accomplishing the first great object of a vigilant administration of justice; namely, that of bringing to light concealed delinquency. Political Cons. 16 October 1835, No. 2739.

11. We concurred with Mr. Willoughby in thinking that punishment should be awarded to the grandfather Bugwanjee alone, and that it should be confined to the lenient infliction which he recommended. Even the security for future good behaviour, to be demanded from Bugwanjee on the termination of his imprisonment, we directed should be regulated, as to its amount, by his known circumstances, as otherwise he would be exposed to the risk of being confined for life.

12. Observing on this occasion, that when the statements of the accused parties were received, inquiries were always made whether the confession, if made, was elicited by any promise of pardon, we considered it right, though in this case no promise had been given, to signify to the agent our opinion, that if a pardon had been promised, the confession might not on that account be rejected.

13. It is a highly technical rule, which totally excludes confessions so obtained; and we should be sorry to see it implicitly adopted in investigations which, wanting many of the facilities of regular courts of justice, should not be fettered as a matter of course by all their restraints. The question admits of distinctions, but generally speaking we are of opinion, that confessions obtained by promises of favour should be admitted in evidence; but that unless there be fully sufficient evidence to convict without them, the promise should always be taken into account in dealing with the accused after conviction, and we caused instructions to be issued to Mr. Willoughby accordingly.

We have, &c.
(signed) *R. Grant.*
John Keane.
J. Sutherland.
E. Ironside.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 2 November (No. 16.) 1836.

Para. 16. IN order to show the young Rao of Cutch that your Honourable Court keeps a watchful eye over his conduct, we have transmitted to the resident copies of these paragraphs*, and have requested Lieutenant-colonel Pottinger to communicate

* Letter to, dated 19th August (No. 12.) 1835:
(7 and 8.) The Court express their satisfaction with the young Rao's determination to enforce the article of the treaty which prohibits female infanticide; and with the account given by Colonel Pottinger, and confirmed by Lieutenant Crofton, of the reforms contemplated by the Rao, in his public and private establishments, and the mode of his conducting the affairs of the state.

communicate to his Highness the satisfaction expressed by your Honourable Court with his determination to abolish the inhuman practice of female infanticide.

Extract Political Letter from Government of Bombay to Court of Directors; dated 31 December (No. 24.) 1836.

Katteewar Rajcote.

Para. 50. In our letter dated the 15th July, No. 26, of 1835, we reported to your Honourable Court our proceedings consequent on the attachment of the talooka of the chief of Rajcote, for having violated Colonel Walker's settlement for the suppression of female infanticide. We have now the honour to lay before your Honourable Court a copy of a Report from Captain Lang, acting political agent in Katteewar, of his proceedings on the occasion of removing the attachment.

Political Cons. 10 August 1836, No. 3412.

Nos. 3413 & 3414.

51. The chief of Rajcote having paid the fine of *Rs.* 12,000, and having complied with all the other conditions which we thought fit to prescribe at the time the attachment was imposed to guard against the repetition of his grievous offence, the removal of the attachment was in our opinion a very proper measure.

52. The securities afforded by the chief for the discontinuance of the inhuman practice of infanticide within his talooka are unexceptionable, and have met our entire approval. Our best security, however, for the complete extinction of this revolting custom, is the vigilance of our agent in compelling the Jarijahs to adhere to their engagements for its renunciation.

53. The letter from the chief of Rajcote to the address of the late political agent, forming Enclosure No. 2 to Captain Lang's Report, furnishes reasonable grounds for hope that he is in some degree sensible of the enormity of the offence which he committed, and that he is resolved henceforward to renounce the diabolical custom, having already acted up to that part of his engagement which requires him to apprise the agent of any expected birth in his family.

From Government of Bombay to Court of Directors.

To the Honourable the Court of Directors for Affairs of the Honourable East India Company, London.

Political Department, Bombay Castle, 20 February (No. 5.) 1839.

Honourable Sirs,

Political Cons. 29 February 1839. No. 791 to 801.

1. With reference to our despatch dated the 7th July, No. 24, of 1835, we do ourselves the honour of transmitting to your Honourable Court copy of the Report of the political agent at Rajcote on female infanticide in the province of Katteewar, for the years 1835 and 1836, and beg to draw the attention of your Honourable Court to the Memorandum drawn up by our political secretary, reviewing the several points therein discussed, and to the instructions issued to the political agent on this important and interesting subject.

2. In transmitting these documents, we beg to observe that both the late and present political agents have evinced the warmest zeal to accomplish the benevolent object of suppressing this revolting crime, and have in our opinion been actuated in the several measures they have adopted by the most earnest desire to suppress and put an end to this inhuman practice by every effort which has suggested itself to their judgment, as best adapted to attain the object in view.

3. On a perusal of the Report now forwarded, your Honourable Court will be gratified to perceive the success which has attended Mr. Willoughby's efforts for the suppression of this revolting crime, which is strikingly shown by the number of female children preserved of those born in the last year of that gentleman's agency, and the one following it. In the short period of 12 months after the promulgation of Mr. Willoughby's proclamation, 73 female infants were preserved, exclusive of the Noanuggur district, from which no return had been obtained at the date of Mr. Erskine's Report.

4. Copies of the several Minutes recorded by us on this occasion are herewith forwarded, as also of the letter we have caused to be addressed to the acting assistant resident in charge of the Bhooj residency, instructing that officer to avail himself of the first favourable opportunity for concerting measures with his High-

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ness the Rao of Cutch for the abolition of the crime of infanticide, as far as his Highness's authority and influence may extend.

We have, &c.
(signed) *J. Farish.*
G. W. Anderson.
John Dunlop.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 27 November (No. 43.) 1839.

Dismissal of the infanticide censor for corrupt conduct.
Political Cons. 19 May 1838, No. 2159 to 2161. 11 July 1838, Nos. 2275 & 2276. 29 August 1838, Nos. 4156 & 4157. 10 October 1838, No. 4911 to 4913.

35. On the 31st December 1837, Mr. Erskine, the political agent in Katteewar, reported that it had been brought to his notice that Moonshee Goolam Mahomed, employed as infanticide censor in the province of Katteewar, had in the performance of his duties been guilty of corrupt conduct by receiving a bribe of 50 rupees, on a promise of concealing the birth and destruction of a female infant, in the family of Jareja Wuccotsing of Noagaum, one of the Mallia Bhyad.

36. The Moonshee at first denied the charge, but finally admitted his guilt, and expressed deep contrition for his conduct. We have nevertheless directed him to be removed from the situation of censor, and made him refund the bribe he received from Jarejar Wuccotsing, and have directed the political agent in Katteewar to appoint a respectable native as his successor.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 20 May (No. 16.) 1840.

Political Cons. 6 March 1839, No. 1047 to 1049.

Para. 12. We reported to your Honourable Court the birth, on the 26th of August 1838, of a son and heir to his Highness the Rao of Cutch, and we have now the honour of reporting the birth to his Highness of a daughter on the 17th February last.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 22 June (No. 21.) 1840.

Prisoner Jareeja Veerajee, release of.
Political Cons. 31 May 1839, No. 2657 to 2660. 14 August, No. 3640 to 3644.

Para. 70. With reference to the 3d to 7th paragraphs of our despatch dated the 3d November (No. 43.) 1835, we have the honour to report, that under the strong recommendation contained in the accompanying letter from Mr. Erskine, the late political agent in Katteewar, dated the 30th April 1839, we have remitted the unexpired portion of 14½ months of the term of imprisonment for three years, to which Jareeja Verajee was sentenced, on his being found guilty of the crime of infanticide.

From Government of Bombay to Court of Directors.

To the Honourable the Court of Directors for Affairs of the Honourable East India Company, London.

Political Department, Bombay Castle,
20 August (No. 32.) 1840.

Honourable Sirs,

1. WITH reference to the 4th paragraph of our letter to your Honourable Court, dated the 20th February (No. 5.) of 1839, we do ourselves the honour of transmitting herewith copies of the documents noted in the margin, on the subject of female infanticide in Cutch.

Despatch from Capt. Melvill, dated 5 May 1839, No. 118.
Ditto - - - ditto - - - 23 May — No. 130.
Ditto - - - ditto - - - 18 June — No. 151.
Ditto - - - ditto - - - 11 April — No. 84.
Despatch from Colonel Pottinger, dated 13 March 1840.
Minute by the Hon. the Governor, subscribed to by the Board, dated 10 July 1840.
To Captain Melvill, dated 4 August 1840.
To his Highness the Rao of Cutch, dated 4 August 1840.
To the Government of India, dated 4 August 1840.
Cons. 5 August 1840, No. 3498 to 3508.

2. In his despatch, dated the 5th May 1839, (No. 118.) Captain Melvill, political agent at Bhooj, reports his proceedings consequent on instructions issued by this government, on the 21st February preceding, directing him to con-

cert measures with his Highness the Rao of Cutch for the entire suppression of infanticide in his dominions.

3. It was proposed to the Rao to adopt a measure which had been with great success carried into effect by Mr. Willoughby (while political agent at Rajcote), in the adjacent province of Katteewar, namely, to take periodically a census of the Jarejah population, as the surest test for ascertaining whether infanticide still prevailed among the tribe.

4. To this proposition his Highness, in the first instance, demurred, as being repugnant to the feelings and privacy of Rajpoot life; but at the same time he suggested, that a meeting should be convened of the Jarejah chiefs, for the purpose of devising measures for the suppression of the barbarous practice. To this proposal Captain Melvill immediately and cordially acceded.

5. A meeting was accordingly convened, at which Captain Melvill attended, and the result, which was very discouraging and disappointing, is thus described in the 4th paragraph of his letter of the 5th May 1839:—"The chiefs assembled in considerable numbers, and at the Rao's particular request, I attended their meeting in the palace at Bhooj. I addressed them in strong language, assuring them of the universal horror with which the crime that unfortunately distinguishes the Jarejahs is viewed, and urging them by every motive I could suggest, to unite in an earnest effort to remove the stigma which rests upon their name. A long conversation enabled me to ascertain and to estimate with sufficient precision the sentiments and feelings of the assembly. The continued perpetration of the iniquity was not denied; it was lamented, indeed, but extenuated and almost defended; and I withdrew, after an interview of several hours, with the conviction forced upon my mind, that of all the Jarejahs assembled, not one man, his Highness the Rao excepted, entertained a sincere wish to put an end to the foul practice of infanticide, or, if left to himself, would stir a finger for the purpose."

6. The discussions on the subject continued for many days. A plan for establishing a fund for aiding the poorer Jarejahs in marrying their daughters was proposed; but though this scheme is stated to have been warmly supported by the Rao, it failed to meet that general concurrence essential to its success. The final result of these conferences was communicated to Captain Melvill in the following terms: "That the assembled Jarejahs are ready and agree to furnish a census of their population, if required; but they would be better pleased if the British Government would continue to repose in their prince the Rao and in themselves the same confidence as heretofore; and they, on their part, promise to exercise a stricter watch in their several districts, and duly to report every case of infanticide which may come to their knowledge."

7. On receiving this communication, Captain Melvill very properly advised the Rao to take advantage of the consent yielded, though reluctantly, by the chiefs, and to institute the census.

8. From Captain Melvill's Reports your Honourable Court will perceive that infanticide still prevails among the Jarejah population at Cutch to a most lamentable extent, and that this revolting crime is likewise prevalent among other tribes in that province.

9. The Jarejah population of Cutch is estimated by Captain Melvill at 12,000 adults; but it would be difficult, he adds, to discover 500 females among them.

10. Although we are fully alive to the great difficulties which exist against the full accomplishment of the views of the British Government, for the final and complete extinction of infanticide, still when the unbounded influence and power it has for many years exercised in Cutch are considered, the little progress which has been made in extirpating this sad blot on humanity in that province is very lamentable.

11. Captain Melvill observes, that the suppression of infanticide is easier of accomplishment in Katteewar than in Cutch; this we admit, but only so far that opportunities in forming suitable connexions for females are more frequent in the former than in the latter province.

12. To counterbalance this advantage, Cutch has a prince who is willing, by his own example and by the exercise of his authority, to co-operate with the British Government; for there is no reason to doubt but that his Highness Rao Daisuljee is perfectly sincere in his detestation of the crime of infanticide, and in his professions of being anxious to suppress it.

13. We regret that Captain Melvill is of opinion, that neither the force of good example nor persuasion will operate on the feelings of the Cutch Jarejahs; still

still we consider it no valid reason why the British Government should relax in its efforts to suppress infanticide in that province; and we accordingly informed that officer, that should measures of exhortation and persuasion continue unavailing, every endeavour should be made to detect the actual perpetrators of the offence, in order that severe examples may be made of them, as has already been done with such good effect in Katteewar.

14. We have, at the same time, authorized Captain Melvill to assure his Highness the Rao, that every support will be afforded by the British Government in carrying into effect such measures as he may deem necessary to secure the observance henceforward, on the part of the Jarejah chiefs, of their agreements to discontinue infanticide.

15. In his despatch, dated the 23d May (No. 130.) of 1839, Captain Melvill reports, that his Highness the Rao had commenced adopting measures for taking a census of the Jarejah population of Cutch, but that a party of considerable rank and influence had urgently requested that this measure should be postponed until they had endeavoured to arrange with the tribe—first, to diminish by common consent the customary, and heretofore compulsory expenses of Jarejah marriages; secondly, to establish a fund for assisting the poorer Jarejahs in defraying the necessary expenses of marrying their daughters. For this purpose they solicited a delay of three or four months, and the Rao immediately complied.

16. We entirely concur in the propriety and expediency of this proceeding, and have informed Captain Melvill, that in all the efforts for the extinction of infanticide, every endeavour should be made to secure the cordial co-operation of the tribe in the attainment of the humane object in view.

17. In his despatch, dated the 18th June (No. 151.) of 1839, Captain Melvill reports the detection of a case of infanticide which had lately occurred, perpetrated by order of the grandfather of the infant, who had been very properly placed under restraint by the Rao.

18. The offender acknowledged his guilt, but defended himself by merely stating that the practice commonly prevailed in the province of Cutch.

19. We are of opinion that there can be no doubt that, according to existing engagements, the family in which the crime was committed have forfeited their gerahs or hereditary possessions. We did not, however, consider that in this instance extreme measures should be resorted to, though we deemed it necessary that such a penalty should be inflicted as will sufficiently mark both the detestation in which the crime is held and the determination effectually to suppress it.

20. We have therefore instructed Captain Melvill to advise his Highness the Rao to cause the delinquent to be released, on payment of a suitable fine, the amount of which should, we observed, be fixed with reference to his means; his Highness being at the same time strongly urged to appropriate this and all other similar fines to an infanticide fund, and to issue a proclamation in explanation of the leniency observed in this case, and denouncing offenders hereafter.

21. The letter from Colonel Sir Henry Pottinger, dated the 13th March last, requires no observation from us, except that he acted with great judgment in availing himself of the time of his departure from Cutch to press on his Highness the Rao and the Jarejahs the necessity of their attending to the repeated warnings which have been given them against the ultimate consequences of a perseverance in the practice of infanticide; we consider his address to have been exceedingly well-timed, and tending to produce a salutary impression on the minds of his hearers.

22. We consider that the information contained in Captain Melvill's despatch, dated the 11th April last (No. 84.), to be highly satisfactory, inasmuch as it proves that his praiseworthy exertions, in endeavouring to suppress the crime of infanticide in Cutch, are likely to be crowned with ultimate success.

23. In our opinion Captain Melvill has acted with sound discretion in abandoning the plan (alluded to in the 4th para. of his despatch above noticed) of establishing a Durbar mehta, with assistants, in every district for the present, and until experience has proved that other measures, less offensive to the feelings of the Jarejahs, have failed; we are, however, sanguine in our expectations that the agreement which they have recently entered into will, if its observance is vigilantly watched, ultimately gain the object in view.

24. The deed of agreement alluded to in the preceding paragraph comprises four articles. By the first article, each chief binds himself to render an exact

annual census of the Jarejah population of his district; by the second article, he is bound to give information of every case of infanticide within 15 days of its occurrence, and if it can be proved in any way that the crime has been committed, and the chief, either from a want of vigilance or from a wilful desire of concealment, has failed to bring it to notice, he then becomes liable to such pecuniary penalty as the government pleases to inflict. A report is also required to be made, within the same period of 15 days, of every case of premature or still-birth, and the statement must be supported by the evidence or opinion of four respectable men. Under the third article of the deed, the Durbar engages to keep the amount of all fines inflicted under the second article in a separate fund, out of which it will be ready to assist the poorer Jarejahs in defraying marriage expenses, on a representation of the circumstances being made by their chief; and under the fourth or last article, the Durbar stipulates that it shall send one or two of its own mehtas round the country, to direct and assist the chiefs in framing the census.

25. We have requested Captain Melvill to submit to government, with as little delay as possible, the census required by the first article of the agreement in question, taking care that for the future it is rendered annually, by which means alone the progress made in the extinction of the crime of infanticide can satisfactorily be ascertained.

26. We have also directed that his Highness the Rao be further advised to cause it to be announced, for general information, that any Jarejah guilty of furnishing a false census will be severely fined, or visited with such other punishment as may be deemed expedient. We at the same time informed Captain Melvill that the system of a voluntary census is preferable to one by compulsion, but that to render it useful, precautionary measures must be adopted to guard against fraud and deceit being resorted to.

27. With reference to the suggestion contained in the 11th para. of Captain Melvill's despatch, we much doubt the expediency, at the present moment, of entertaining a mehta on the part of the British Government, to be associated with those of the Cutch Durbar in assisting the Jarejahs to frame a correct census; we have, however, informed the political agent that we see no objection to some person already on his establishment being occasionally deputed, with the mehtas of the Cutch government, for the above purpose.

28. We have recommended to the favourable consideration of the government of India the suggestion contained in the 12th para. of Captain Melvill's despatch, for increasing the salary of his Guzerattee writer, Muccondjee Raghowjee, from 22 rupees to 40 rupees, as it is proposed that he should be employed in arranging and registering the census of the Jarejahs of Cutch in addition to his present duties.

Para. 29 is on the subject of suttee.

30. We have deemed it proper to convey to Captain Melvill the highest commendation of government for the zeal, judgment, and humanity he has evinced in his discussions with his Highness the Rao and the Jarejahs of Cutch, on the subject of the abolition of infanticide in that province.

31. We consider the laudable endeavours made by his Highness the Rao of Cutch, for suppressing the crime of infanticide within his dominions, to entitle him to the greatest praise; and we beg to draw the attention of your Honourable Court to the accompanying English version of a letter addressed by our honourable president, under date the 4th August, to the Rao, expressing the high sense entertained by government of his praiseworthy conduct, and stimulating him to further exertions in the cause of humanity.

We have, &c.
(signed) *J. Farish.*
G. W. Anderson.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 29 September (No. 62) 1841.

147. THE political agent in Cutch* has been furnished with a copy of this paragraph, with instructions to communicate its substance to his Highness the Rao.

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* Letter to, dated 23d December (No. 19.) 1840:
Para. 10. The Court are gratified that an opportunity occurred, in February 1839, for his Highness the Rao of Cutch to show by personal example, on the occasion of the birth to him of a daughter, his discontinuance of the practice of infanticide.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 15 June (No. 27.) 1842.*

Para. 4. ON receipt of this despatch we furnished Lieutenant-colonel Melvill and Mr. Malet, the present political agent in Cutch, with a copy of this paragraph, with instructions to intimate to his Highness the Rao the gratification which your Honourable Court have derived from the praiseworthy endeavours of his Highness to eradicate this inhuman rite from his dominions. A separate Report of the subsequent proceedings of this government, connected with this subject, and of the further measures which have recently been adopted by his Highness the Rao for the suppression of this rite, is under preparation, and will shortly be submitted to your Honourable Court.

From Government of Bombay to Court of Directors.

Political Department, Bombay Castle, 30 October (No. 42.) 1842.

To the Honourable the Court of Directors for Affairs of the Honourable East India Company, London.

Reply at the Board, Pol. Cons. 3902. 21 July 1843.

Honourable Sirs,

Para. 1. WITH our letter dated the 20th February (No. 5.) of 1839, we transmitted to your Honourable Court copy of a Report by the political agent in Katteewar for the years 1835 and 1836, on female infanticide in that province, and a memorandum drawn up thereon by Mr. Willoughby, our political secretary, reviewing the measures which have been adopted for the abolition of the detestable practice, and the degree of success which had, up to that date, followed their adoption.

Cons. 17 Aug. 1842. No. 4148 to 4152.

2. We have now the honour to submit copy of a Report from Captain Jacob, acting political agent in Katteewar, dated the 23d October (No. 334.) of 1841, on the same subject, for the year 1840.

3. On the receipt of this Report, our political secretary was requested to submit an opinion, founded on his practical knowledge of this interesting subject; and we beg to draw the attention of your Honourable Court to Mr. Willoughby's memorandum, dated the 1st June last, commenting on Captain Jacob's Report, and again reviewing the results which have as yet followed the endeavours of government to abolish female infanticide, and which, in anticipation of the explanations which follow, we are gratified to state are exceedingly favourable and satisfactory.

4. In the 1st and 4th paragraphs of his Report, Captain Jacob endeavours to explain the circumstance of no Report having been submitted to government on the subject of infanticide, between June 1837 and October 1841. We have informed him that his explanation, in extenuation of those officers who omitted to furnish these Reports at the proper period, is far from satisfactory, and that government confidently expect that they shall for the future be regularly forwarded on the 1st January of each year, since it is only through them that we are enabled to ascertain how far our measures for the extinction of infanticide are successful, and to suggest others which may appear adapted to assist the object.

5. In the 3d, 4th, and 5th paragraphs of his memorandum, our political secretary has alluded to a remarkable instance of the evils arising from the omission to forward

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* Letter to, dated 27th January (No. 1.) 1841:

Para. 5. The Court are highly gratified to perceive that his Highness the Rao of Cutch is seriously bent upon enforcing the duty incumbent upon Jarejah chiefs to suppress infanticide; and that the Thakoor Phooljee, who has been lately convicted of the offence, will be visited with a suitable fine. The Court remark, that the difficulties to be overcome, even with the most thorough good will on the part of the Rao himself, are very great, and a due sense of them appears in Captain Melvill's very judicious despatches; that something however has been done, by obtaining an engagement from the chiefs to render annually an accurate census, as well as to give information, within 15 days, of every case of infanticide; and by inducing them to acknowledge themselves liable to such pecuniary penalty as the government may choose to inflict, if, either intentionally or from negligence, they do not duly fulfil these engagements, the fines levied being, as in Katteewar, appropriated to the formation of a fund for the marriage expenses of the daughters of the poorer Jarejahs.

forward these Reports; for in the talooka of Shahpoor, during four years, the political agent reports, "not a single female has escaped the ruthless effect of Jareja pride." The failure of this chief to perform his engagement for the abolition of infanticide ought certainly to have been brought to our notice at an earlier period. At the suggestion of Captain Jacob, we have now imposed a fine of 1,000 rupees on the chief of Shahpoor, and have caused him to be informed that, if he continues to violate his engagements with government, his talooka will be attached.

6. In the 9th paragraph of his Report, notwithstanding the above melancholy exception, Captain Jacob observes, "It must be highly gratifying to those benevolent men who have laboured for the suppression of infanticide in this province, to see the progressive return to the order of nature in the relative proportion of sexes, that must be attributed to their labour alone." The total male population is shown to be 5,760; females, 1,370; the proportion, therefore, of all ages is a fraction more than four to one: but the number of both sexes under 20 years of age is, males, 2,923; females, 1,209; showing a proportion of 2 ¼ to 1, which favourable diminution chiefly arises from the preservation of female life during the last few years, which give the general result as follows:

Proportion of males to females,	under	10	years,	is 1 ¾ to 1.
ditto	ditto	9	–	is 1 ¾ to 1.
ditto	ditto	8	–	is 1 ¾ to 1.
ditto	ditto	7	–	is 1 ½ to 1.
ditto	ditto	6	–	is 1 ¼ to 1.
ditto	ditto	5	–	is 1 to 1.
ditto	ditto	4	–	is 1 to 1.
ditto	ditto	3	–	is 1 to 1.
ditto	ditto	2	–	is 1 to 1.
ditto	ditto	1	year,	is 1 to 1 ¼.

The correctness of these Returns is further tested by the proportion of deaths occurring in 1840, which is shown as 3 to 1.

7. In the 3d paragraph of our letter, dated the 20th February 1839, we observed that, in the short period of 12 months after the promulgation of Mr. Willoughby's proclamation in 1835, 73 female Jarejas were preserved; and the above analysis proves that the preservation of females among this tribe has ever since been annually progressive.

8. The signal success which has happily attended the measures adopted for the extirpation of this revolting crime in Katteewar affords us strong ground for hope that the practice will ultimately become extinct. This success is clearly evidenced by the following abstract of the whole Jareja tribe, at the date of Captain Jacob's Report, between the age of 10 and 1 year and under; showing, at the latter age, an actual excess of females over males.

Years in which Born.	AGE IN 1841.	Males.	Females.	Excess of Males over Females.	Excess of Females over Males.
1831–32	10 years	232	73	159	—
1832–33	9 ditto	150	54	96	—
1833–34	8 ditto	225	65	160	—
1834–35	7 ditto	201	58	143	—
1835–36	6 ditto	176	56	120	—
1836–37	5 ditto	165	70	95	—
1837–38	4 ditto	143	116	27	—
1838–39	3 ditto	140	111	29	—
1839–40	2 ditto	122	95	27	—
1840–41	1 year and under	96	128	- -	32
	Total Population, varying from One year and under to Ten years of age	1,650	826		
	Deduct Total Females	826			
	Total Excess of Males over Females	824			

9. Your

9. Your Honourable Court will no doubt observe, with feelings of the highest satisfaction, that, notwithstanding the unfavourable result of the census of Addoee (a talooka not heretofore included in the measures of prevention against infanticide), and of the Shapore talooka, still the excess of male over female registered births in the province of Katteewar, within the 30 Jareja talookas, mentioned in the margin, was, in 1837–38, only 27; in 1838–39, 29, and in 1839–40, 27; while in 1840–41, the census exhibits 32 females in excess of males. The complete suspension of this crime, originating in ignorance, prejudice, and false pride, must doubtless be the work of time; but, looking back to the past, and seeing how much has been accomplished within the last few years, we are, as above stated, encouraged strongly to hope that a steady and constant perseverance in the measures in operation will, in the end, be rewarded by full and complete success. On reference to Mr. Willoughby's first Report on Infanticide, when political agent in Katteewar, dated the 24th September 1834,* your Honourable Court will find that the number of Jareja females then ascertained to have been preserved, of all ages, amounted to 696; and from Captain Jacob's present Report it will be seen that the number now alive is 1,370. This increase of 674, in less than seven years, has surpassed the expectations of the most sanguine.

1. Nowanuggur.
2. Moorvee.
3. Dhurole Sumpdar.
4. Rajcote.
5. Gondul Dhorajee.
6. Kotra Sunganee.
7. Veerpoor Kurerce.
8. Drappa.
9. Mallia.
10. Jallia Dewanee.
11. Kherasra.
12. Lodheeka.
13. Gowreedur.
14. Shahpoor.
15. Rajpura.
16. Mengnee.
17. Bhudwa.
18. Satodur Waoree.
19. Mooleeradaree.
20. Ghulka.
21. Khotharia.
22. Pul.
23. Seesang Chandlee.
24. Katra Noyajee.
25. Seerwa.
26. Muwa.
27. Kanseeatee.
28. Vudalee.
29. Wankaneer (Jhala Yal.)
30. Addoee Purgunna under Moornee.

10. With the view of showing that the British Government is resolved to persevere in its exertions for the suppression of infanticide, and in order that the subject may be kept alive in the minds of the community of Katteewar, we have directed Captain Jacob to embody the results of the present census in a proclamation noticing, in terms of commendation those chiefs who, by the results, are proved to have adhered to their engagements, and in terms of condemnation those against whom the reverse is proved. This proclamation we have instructed that officer to circulate throughout the province of Katteewar.

11. In the 9th paragraph of our despatch dated the 7th July, No. 24, of 1835, we reported to your Honourable Court that we had sanctioned the proposition contained in the 22d paragraph of Mr. Willoughby's Report of the 24th September 1834, for granting remissions from and delays in payment of tribute and honorary presents, either in cloths or money, to those chiefs in Katteewar who distinguished themselves particularly in adhering to their engagement to renounce the custom of infanticide, and we have called upon Captain Jacob to state whether the present census does not enable him to point out any chiefs or inferior members of the tribe, worthy of having such indulgences and honours bestowed upon them.

12. We beg to draw the attention of your Honourable Court to the concluding observations contained in Captain Jacob's Report, and to our political secretary's comments thereon, in the 15th, 16th, 17th, 18th, and 21st paragraphs of his memorandum of the 1st June last. From these it will be observed that we have deemed it unadvisable to mix up the question of education in Katteewar with that of infanticide, which was formerly proposed by Mr. Erskine, and is now reurged on our consideration by Captain Jacob.

13. Your Honourable Court will perceive that Mr. Willoughby proposed that Captain Jacob's suggestion that 1,000 rupees be annually expended from the infanticide fund in prizes for the best essays against infanticide, with this modification, that in the absence of schools in Katteewar these prizes should be held out as objects of emulation among the scholars of the native education society at the presidency, and afterwards printed and circulated in Katteewar.

14. We have submitted this suggestion for the opinion of the political agent in Katteewar, and have informed him that we shall have no objection to a prize being offered to the scholars of the above institution for the best essay against infanticide, but that the expense of this prize must be defrayed from the educational funds of Government.

15. Annexed to Captain Jacob's Report, your Honourable Court will find a statement of the Katteewar infanticide fund, exhibiting, after deducting the expenses charged to the fund, a balance in its favour of *Rs.* 116,786,86.

16. We beg to draw the attention of your Honourable Court to a Minute recorded

* *Vide* our Despatch dated 7th July, No. 24, of 1835.

corded by the Honourable Mr. Anderson, under date the 4th of June last, and to the instructions which were issued to Captain Jacob, under date the 12th August last, at the conclusion of which we have informed that officer that we consider him to be fully entitled to the high approbation of Government for the zealous attention which he has bestowed on the interesting question of the final and complete extinction of female infanticide in Katteewar.

We have, &c.
(signed) *George Arthur.*
Thomas M'Mahon.
G. W. Anderson.

EXTRACT POLITICAL LETTER from Government of Bombay to Court of Directors; dated 5 November (No. 43.) 1842.

Reply at the Board Political Cons. 3902, 20 July 1843.

PARA. 1. In our despatch dated the 30th ultimo, we submitted to your Honourable Court a Report on the measures in progress for the suppression of female infanticide in the province of Katteewar. We now propose, in continuation of our despatch, dated the 20th August, No. 32, of 1840, to submit a similar Report for the province of Cutch, and at the same time to report the result of our endeavours to procure the agent of his Highness the Rao to abolish the inhuman practice of suttee within his dominions.

2. With reference to the 28th paragraph of our despatch of the 20th August 1840, we beg to report, that at the recommendation of Lieutenant-colonel Melvill,* then political agent in Cutch, we have, with the sanction of the Right honourable the Governor-general of India in Council, sanctioned the employment of a Guzerattee writer on the establishment of the Cutch agency in arranging and registering the census of the Jareja population of that province, and for this extra duty he is to receive a gratuity of *Rs.* 100, at the completion of each census, provided it is performed to the entire satisfaction of the political agent.

3. In regard to the case of infanticide alluded to in the 17th and 20th paragraphs of the same despatch, we have now the satisfaction to report that his Highness the Rao was prevailed upon to adopt the suggestion of this government, and imposed a fine of 1,000 corees on Jareja Phooljee, the delinquent in that case, before releasing him from confinement.

4. In his letter of the 21st November 1840, No. 262, the political agent reports that on finally disposing of this case, his Highness the Rao issued a proclamation in the terms recommended by this government, declaring that henceforward the crimes of infanticide would subject the offender to the forfeiture of his geras, or to a heavy fine, and that his Highness intended to appropriate the fine levied from Jareja Phooljee, and all similar fines levied hereafter, to an "Infanticide Fund," from which to assist the poorer Jarejas in defraying the marriage expenses of their daughters.

5. We now beg to solicit the attention of your Honourable Court to Lieutenant-colonel Melvill's Reports, dated the 8th December 1840, and 11th January 1841, submitting the first census that has been yet obtained of the Jareja population of Cutch and Wagur, and explaining the measures which either have been adopted or are in progress for the suppression of infanticide in Cutch, together with some observations regarding the custom of suttee, which we regret to state is still permitted in this province. At the same time we request the notice of your Honourable Court to the memorandum, dated the 28th April 1841, drawn up by your political secretary, containing remarks and suggestions on these Reports.

6. Your Honourable Court will regret to find in these documents a most lamentable account of the extent to which female infanticide has during the last 25 years prevailed in Cutch, and that it is established beyond doubt that the practice is not simply confined to the Jareja tribe, but that their evil example is followed by other Hindoos, and even by Mahomedan tribes residing in that province.

7. With reference to Lieutenant-colonel Melvill's observations respecting the mode in which the census was obtained, we informed Mr. Malet, who had intermediately been appointed his successor, that it is of great importance that he should select persons of intelligence and integrity to take the next census, and that without

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* *Vide* Mr. Secretary Maddock's letter, dated 11 January, No. 144, of 1841.

out any previous notice he should depute a mehta to different parts of the province for the purpose of testing the accuracy, or otherwise, of the returns.

8. The census submitted by Lieutenant-colonel Melvill embraces the whole of Cutch and Wagur, with the exception of Addooee, belonging to the chief of Moorvee, in Katteewar, and which is now included in the census of that province, and exhibits the following results:

Total number of houses or heads of families - -	2,287
Ditto sons, grandsons, and great grandsons - -	2,625
Ditto daughters, granddaughters, and great granddaughters - - - - - - - -	335
Excess of males over female children - -	2,290

9. Deeply as the results thus exhibited are to be lamented, it is, nevertheless, satisfactory to observe, from the observations contained in the 7th and 11th paragraphs of Lieutenant-colonel Melvill's Report of the 8th December 1840, that the practice of infanticide has lately diminished in a very sensible degree, and that the measures recently adopted for its suppression, although in their infancy, have already been rewarded with considerable success.

10. We are happy to state that his Highness the Rao of Cutch appears sincere in his desire to suppress this inhuman custom, and with his cordial co-operation, and the constant vigilance of the political agent, we trust that we may safely calculate on its gradual diminution and ultimate complete extinction in Cutch. We have instructed the political agent to avail himself of every opportunity to stimulate his Highness's avowed determination to suppress the practice, as springing from himself in dislike and horror at its extreme cruelty, as well as in the knowledge that it is most obnoxious to the feelings of all civilized nations, and directly opposed to his Highness's engagements with the British Government.

11. With reference to the 16th and 17th paragraphs of Lieutenant-colonel Melvill's Report of the 8th December 1840, your Honourable Court will be gratified to observe, from his subsequent letter of the 1st January 1841, that the Rao of Cutch has issued a proclamation addressed to every tribe and family in the province, in any degree descended from the Jarejas, whether Hindoo or Mahomedan, stating that, as infanticide has been abolished amongst the Jarejas, it will not, under any circumstances, be tolerated in any other tribe in Cutch; and that in every case which may be hereafter proved to the satisfaction of the Cutch durbar, the guilty party will be severely punished.

12. With the view, also, of facilitating the detection of offenders, his Highness has announced, in the same proclamation, that rewards will be granted to persons who will come forward and substantiate the commission of infanticide by any of the tribes among whom it is now practised. This announcement will, we are of opinion, produce beneficial effects; but we have informed the political agent that discrimination will be required to guard against the contingency of false accusations being thereby encouraged.

13. The promulgation of this proclamation being spontaneous on the part of his Highness, reflects great credit on his humanity; and we are much gratified to observe that, at the conclusion of his letter of the 1st January 1841, Lieutenant-colonel Melvill states it to be his opinion, founded on the gradual but certain progress which, up to that date, had been made towards the abolition of infanticide, that, "in the course of a few years, the infamous stigma which has hitherto attached to the name of the Jareja will be fully and for ever removed."

14. With his letter, dated the 27th September, No. 180, of 1841, Mr. Malet submitted to government copy of the proceedings held by his Highness the Rao of Cutch, for the purpose of ascertaining the real cause of the death of the female child of a person named Udojee Kurmjee, of the Hothee tribe. By these proceedings it was fully established that the crime of infanticide had been committed, but in consideration of the extreme poverty of the offender, a fine, 100 corees, was imposed on him, and in default of payment, imprisonment with hard labour for one year. We considered this sentence very lenient, but not deeming it expedient to object to it, we directed Mr. Malet to be careful to see that it was actually enforced.

15. In his letter dated the 7th October, No. 186, of 1841, Mr. Malet brought to our notice, with reference to the case adverted to in the preceding paragraph, that the Hothee branch of the Jareja tribe in Cutch had resisted the arrangements for the suppression of infanticide in force in that province, and that his Highness the Rao had failed in his endeavours to induce that branch of Jarejas to enter into written engagements to renounce the custom. Under these circumstances, the political agent referred for our instructions.

16. We informed that officer in reply, that as the heads of the Jareja tribe had already agreed to discontinue the revolting practice, and that as his Highness the Rao had very properly declared the offence punishable, when committed by any of his subjects, the Hothee Jarejas were, in our opinion, liable to the penalties attached to the commission of infanticide equally with his Highness's other subjects, and therefore, that the Rao's proclamation should be applied to them in common with all other classes of his subjects.

17. We at the same time instructed the political agent to inform his Highness the Rao, that whilst we confidently expected that he would follow this course with decision and firmness, he might rely on the aid of the British Government, if necessary, in overcoming any resistance which might be offered to his lawful authority, and in supporting his humane efforts for the suppression of female infanticide throughout his dominions.

18. Mr. Malet was further directed in his communications with the Hothee tribe, explicitly to inform them, that as they are subject to the general rules in force in the province of Cutch against infanticide, they would subject themselves to severe penalties if they persisted in the practice.

19. We are gratified to report that in his letter, dated 28th January last, No. 40, of 1842, Mr. Malet apprises us of the successful result of the measures adopted by his Highness the Rao towards the Hothees of Bundra and Toomree, terminating in their entering into a written contract to preserve their female offspring, and to observe the rules in force in Cutch generally for the suppression of infanticide.

20. In approving of Mr. Malet's proceedings on this occasion, we have directed him to inform his Highness the Rao of the satisfaction with which we have viewed his proceedings, and our reliance on his continued efforts to extirpate the crime of infanticide from his dominions.

21. Having submitted these proceedings for the information of the government of India, we were informed, in a letter from Mr. Secretary Maddock, dated the 21st March last, that the Governor-general in Council fully approved of them, and that it afforded his Lordship in Council "the highest satisfaction to find, that although serious difficulties were opposed to the accomplishment of this righteous purpose, the agency of all influential parties to the suppression of the practice of female infanticide has at length been obtained, and that it will be no longer regarded as innocent or laudable among any of the people of Cutch."

22. With his Report, dated the 1st July last, (No. 180.) Mr. Malet forwarded a census of the Jarejah population of Cutch for 1841. Your Honourable Court will be gratified to observe, from the following extract from this Report, that the results of this census are, on the whole, exceedingly satisfactory:

"I am happy to observe the more just proportion of females to males under one year old in this census. Last year it was one to three, 31; this year it is one to one, 22; and although infanticide must still be inferred, I think it is as satisfactory as could be expected. The Sahib, Ameer, and Ajanee tribes have actually more female than male children living.

"On the whole Jareja population the proportion of females to males has risen from 1 to 14, 6 last year, to 1 to 10, 5 this year. The married and betrothed females, deducting of course those under one year old in both years, were, last year, 1 to 1, 268; this year, 1 to 1, 127; a slight, but satisfactory increase."

23. On the receipt of this Report we have again directed the political agent to communicate to his Highness the Rao the extreme satisfaction with which we view his continued exertions for effecting the extinction of this revolting practice in Cutch; and we have at the same time informed Mr. Malet that he is entitled to our commendations for his own laudable exertions towards accomplishing the same object.

30. We have communicated to Lieutenant-colonel Melvill the high sense which we entertain of the zeal, judgment, and discretion which, during his residence in Cutch,

Cutch, have characterized his exertions for the suppression of infanticide and suttee in that province.

31. In conclusion, we beg to inform your Honourable Court, that our president having considered with great attention the past proceedings of this government on the subject of abolishing the barbarous practice of infanticide in Katteewar* and Cutch, has recorded the following Minute, under date the 22d instant, which has been concurred in by his Excellency the Commander-in-chief and the Honourable Mr. Anderson:

" I have perused the papers on the painfully interesting subject of infanticide in Cutch and Katteewar with great attention, and could not but feel that the results of the efforts to suppress the practice, as detailed in the Reports now before the Board, afford satisfactory evidence that the benevolent principles which guide our administration of India have not always been inoperative in producing great and beneficial moral changes among the natives of this country.

These results, moreover, appear to me of great value, as affording encouragement to all who have at heart the improvement of the country. They show that the supposed inveteracy of prejudice and custom among the natives, even on points connected with the utmost jealously-shrouded privacies of their domestic life, is not an ineffectual bar to innovation, when the cause of humanity and virtue is supported by temper, judgment, and firmness.

" It is but justice to Mr. Willoughby, our political secretary, in concluding our letter, to bring to the especial notice of the Court the prominent part he has taken in effecting a reformation so creditable to our government.

" It was owing to his humane energy, directed by great temper and judgment, and aided by his personal influence, that the engagement entered into by the chiefs for the suppression of the inhuman rite was strictly enforced, after being nearly dormant for so many years; and government is much indebted to his zeal and perseverance for the success which has attended the measures adopted, generally at his suggestion, for following out and giving effect to what had been commenced by Colonel Walker and Mr. Duncan.

" I am aware that such exertions convey their own best reward; but a knowledge of this should not, I think, prevent our expressing our sense of the value of Mr. Willoughby's services in a cause, the success of which reflects a permanent lustre on the character of our administration."

Extract Political Letter from Government of Bombay to Court of Directors; dated 19 May (No. 28.) 1843.

Para. 42. In conclusion, we have the highest satisfaction in drawing the attention of your Honourable Court to the gratifying fact, that during the whole of the year 1841, not a single instance of the commission of infanticide throughout the province of Katteewar came to the knowledge of the political agent, although the same careful supervision as that which has been exercised during the last few years on this important subject continued to be adopted. On this subject, however, we intend shortly to do ourselves the honour of submitting a separate Report to your Honourable Court.

Extract Political Letter from Court of Directors to Government of Bombay; dated 17 November (No. 9.) 1830.

Letter from, dated 1 August 1829 (7 to 20). Female infanticide.

Para. 15. You very justly remark that, on account of the extreme difficulty of proving the offence, your chief reliance must be placed in " measures of persuasion and encouragement." That such measures have not been altogether unattended with success, is proved by the increasing number of Jahrejah females known to be in existence.

16. We approve of the marks of distinction which you have resolved to confer upon those Jahrejahs who have daughters living. We sanction the appropriation of the fines exacted from chiefs on various occasions to the formation of a fund for defraying the expense of the above rewards, and for portioning the marriageable daughters of the poorer jarehjahs.

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* *See* our Despatch, No. 42, dated 30 October, on female infanticide in Katteewar.

EXTRACT POLITICAL LETTER from Court of Directors to Government of Bombay; dated 16 April (No. 7.) 1834.

Letter from, dated 21 Feb. (No. 4) 1831. Decrease of infanticide in Katteewar.

Para. 5. WE have much satisfaction in contemplating the increasing success of your exertions for the suppression of this revolting practice.

EXTRACT POLITICAL LETTER from Court of Directors to Government of Bombay; dated 5 November (No. 12.) 1834.

Para. 59. YOU have very properly imposed a fine of 5,000 rupees upon the chief of Jhusden for harbouring the outlaw Lushkurree, the amount to be carried to the credit of the "Infanticide Fund."

EXTRACT POLITICAL LETTER from Court of Directors to Government of Bombay; dated 27 April (No. 2.) 1836.

Reply to letters, 7 July (24), 15 July (26), 1835.

Para. 5. Mr. WILLOUGHBY's Report on the effect of our measures for the suppression of infanticide in Katteewar is highly creditable to him, and is, on the whole, satisfactory; for though it shows that the practice still prevails very extensively, it shows also that a great and progressive decrease has been produced by the effects of the British Government. It is impossible not to concur in the observations of Mr. Willoughby, when he says, that "to effect the complete extinction of the practice we must enlist the feelings of the community on our side; we must (more especially in the first instances that are brought to light) avoid the dangers of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them, who might otherwise be disposed to do so; in short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail." On these grounds we should have disapproved of the infliction upon the chief of Rajcote (who was proved to have, in violation of his engagement, destroyed his female infant) of any severer penalty than that which you have imposed upon him, and which is as follows: "1st. That a fine of 12,000 rupees be imposed upon Soorajee, to be credited to the Infanticide Fund, and that his talooka continue under attachment until it is paid.

"2d. That he be required to renew the engagement by which himself and family are already bound to renounce infanticide, and that he furnish the security of two or three of the principal Jareja chiefs for the observance of the same. 3d. That an additional article be inserted in this contract, providing that in any expected birth in the family, the chief is to advise the political agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement. 4th. That he be required to dismiss from his service Sota Ram and Dulput Mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory 10 days after the receipt of the order. 5th. That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as government may see fit to award."

EXTRACT POLITICAL LETTER from Court of Directors to Government of Bombay; dated 7 September (No. 8.) 1836.

Reply to letter, 3 Nov. 1835.

Para. 6. WE observe that two more cases of female infanticide have been detected by Mr. Willoughby. In one case the offence was discovered by the voluntary confession of the principal offender, and the punishment inflicted has, in consideration of this circumstance, been slight; in the other case, that of Jhareja Veerajee of Khureesra, the crime was proved after a diligent investigation, and Veerajee was sentenced to 12 months' imprisonment, and a fine of 3,000 rupees,

rupees, or in default thereof, a further imprisonment for two years. The chief of Khureesra having violated his engagements by not reporting Veerajee's offence, though fully informed of it, has been punished by withholding the remission of tribute to the amount of 1,000 rupees, which you had proposed to grant, and the present of 100 rupees, which you had previously resolved to bestow upon him as a mark of satisfaction at the favourable state of his talooka, in regard to infanticide.

7. These proceedings were proper; and we perceive in the documents relating to them gratifying indications of a progressive change in the moral sentiments of the people on this subject.

Extract Political Letter from Court of Directors to Government of Bombay; dated 13 May (No. 11.) 1840.

Para. 2. Mr. Erskine's Report on the progress of the measures for the suppression of infanticide in Katteewar, during the years 1835 and 1836, is creditable to his industry and intelligence. We agree with you, however, in thinking that the facts stated by him, and especially the very great increase, shown by the census, in the number of female children now in existence (assuming that the census is to be relied upon, of which we express no doubt), amply justify a far more favourable opinion than that entertained by him of the success of the means hitherto adopted to check infanticide; and that the result altogether is by no means such as to call for that total change of measures which he seems to recommend, although some of his suggestions may be beneficially adopted in aid of the measures already in operation.

3. Among other things, Mr. Erskine recommends an attempt to induce the Rajpoot chiefs in Katteewar (with whom the Jahrejahs principally intermarry) to enter into an engagement not to give their daughters in marriage to any tribe who will not give them their daughters in return. Mr. Erskine is of opinion that the chiefs would willingly enter into such an engagement; and he has shown good reason for thinking that, if adhered to, it would tend greatly to the suppression of the crime.

4. Another of Mr. Erskine's propositions is, that the Jahrejah chiefs should be required to enter into an engagement that the expenses of the marriage of the daughters of their byaad shall not exceed a certain amount, to be fixed at a meeting of the caste. If this tribe could be induced to abandon the idea that expenses, much exceeding those incurred on a similar occasion by other castes, are necessary in theirs, one of the inducements to the destruction of their female offspring would be considerably weakened.

5. You have sanctioned both these propositions, with the proper reservations. You have besides, judiciously as we think, declared an amnesty for all acts of this description committed before the end of 1835. Mr. Erskine's proposition for allowing impunity to such acts prospectively for two years, trusting meanwhile wholly to indirect means and to moral influence, was altogether inadmissible. Something might have been said in favour of such a plan at the commencement of our operations; but it is obvious that a system of investigation and punishment, once introduced, cannot be abandoned, or even suspended, without risking the entire failure of our object.

6. We approve of your having instructed Mr. Erskine to adopt his predecessor's practice of never exposing parties to the inconvenience and dishonour of a public trial without first satisfying himself, by a private investigation, that there was ground for the charge.

7. We are sorry to observe that it has been found necessary to dismiss the moonshee who had been employed to take the census, on proof of his having received a bribe to conceal an act of infanticide. Obstacles of this description are those to which your operations are chiefly exposed, and constitute an additional reason for not trusting exclusively, as Mr. Erskine recommends, to the general evidence of the census as the ground on which the chiefs shall receive tokens of the satisfaction or displeasure of government.

Extract Political Letter from Court of Directors to Government of Bombay; dated 23 December (No. 19.) 1840.

Letter from, dated 20 May (No. 16) 1840 (12). Birth of a daughter to the Rao of Cutch.

Para. 10. We join in the satisfaction expressed by Captain Melvill, that an occasion has presented itself to the Rao of discountenancing, by personal example, the practice of infanticide.

Extract Political Letter from Court of Directors to Government of Bombay; dated 27 January (No. 1.) 1841.

Reply to letter, 20 Aug. (No. 32) 1840.

Para. 5. It gives us much satisfaction to observe that the Rao is seriously bent upon enforcing the obligation already incumbent upon the Jahrejah chiefs to suppress infanticide, and that the Thakoor Phooljee, who has been convicted of the offence, will be visited with a suitable fine. The difficulties to be overcome, even with the most thorough goodwill on the part of the Rao himself, are very great, and a due sense of them appears in Captain Melvill's very judicious despatches. Something, however, has been done, by obtaining an engagement from the chiefs to render annually an accurate census, as well as to give information within 15 days of every case of infanticide, and by inducing them to acknowledge themselves liable to such pecuniary penalty as the government may choose to inflict, if either intentionally or from negligence they do not duly fulfil those engagements. The fines levied are to be appropriated, as in Katteewar, to the formation of a fund for the marriage expenses of the daughters of the poorer Jahrejahs.

Extract Political Letter from Court of Directors to Government of Bombay; dated 7 April (No. 7.) 1841.

Para. 6. We approve your having remitted the remaining term of confinement of Jahreja Veerajee, who had been convicted of infanticide. He had suffered enough for the purpose of example, and as his case seems far from being one of peculiar aggravation, the lenity shown him will probably have a more beneficial effect than severity.

Extract Political Letter from Court of Directors to the Government of Bombay; dated 25 January (No. 3.) 1843.

Reply to Letter, (No. 27) 15 June 1842.

Para. 5. A Report is promised on the laudable exertions of the Rao for the suppression of infanticide.

Extract Legislative Letter from Government of India to Court of Directors; dated 17th August (No. 9.) 1836.

Legis. Cons. 6th June 1836, No. 6.

Para. 86. Another reference from the Lieutenant-governor of the North Western Provinces has been referred to the Law Commissioners, the object of which is to provide for the suppression of the crime of murder of illegitimate children by their mothers in the Saugor and Nerbudda territories, where the commissioner, Mr. Shore, fears it is of frequent occurrence.

Extract Judicial Letter from Government of Bengal to Court of Directors; dated 1 May (No. 7.) 1839.

Criminal Proceedings, 7 Aug. 1838, No. 30 to 32.

Para. 10. Captain Wilkinson reported having passed sentence of imprisonment for life on one Musst. Beerung for the murder of her child, an infant of a month old. This horrid deed was perpetrated in the presence and at the instigation of one Kurry, her brother-in-law, who was likewise committed for trial, but died before the beginning of the sessions. His Honour confirmed the sentence.

EXTRACT from Government of Agra Judicial Narrative to Court of Directors; dated 5 October (No. 8.) 1841.

Para. 53. IN consequence of the unfortunate prevalence of infanticide in some of the villages on the borders of the Rewah state, the Raja was requested to exercise his influence to put down so inhuman a practice. Mr. Montgomery's arrangements for the purpose of its suppression were judicious.

EXTRACT JUDICIAL LETTER from Government of India to Court of Directors; dated 27 December (No. 15.) 1841.

Infanticide in th Rewah territory

Para. 44. THE Honourable the Lieutenant-governor of the North Western Provinces forwarded to us an extract of a letter from the magistrate of Allahabad, reporting that the crime of infanticide was common in six or seven villages in pergunnah Bana, lying on the borders the Rewa territory. As the practice prevailed amongst only three classes of the Rajpoot tribe, amounting in all to about 100 families, Mr. Montgomery did not despair of effectually checking the crime.

45. Remonstrance and persuasion were used, but without effect. Mr. Montgomery therefore adopted a more decisive measure, and appointed a chuprassee at each village, who was required to report the birth of every female child at the thannah. He also bound the gorait chowkeedar and midwives under a heavy penalty to report separately each birth at the thanna, and the thannadar was directed to hold inquests on the bodies of deceased infants, and afterwards to transmit them to the civil surgeon for examination. The tehsildar was associated with the latter officer, and both were promised rewards for successful exertions. The Honourable the Lieutenant-governor approved of the measures adopted by Mr. Montgomery, but suggested that care should be taken against any abuse of power by the chuprassees.

46. A communication had also been made through the agent in the Saugor and Nerbudda territories to the Rajah of Rewah, requesting him to exercise his influence in putting a stop to the practice.

47. We transferred these papers to the Political department, whence the Lieutenant-governor has been requested to make arrangements for securing the co-operation of the Rajah.

EXTRACT from Government of Agra Judicial Narrative to Court of Directors; dated 11 July (No. 5.) 1842.

Para. 64. THE state of the Allahabad district was generally favourable, such as reflected credit on Mr. Montgomery's exertions, more particularly in his measures for the prevention of female infanticide.

EXTRACT JUDICIAL DESPATCH from Court of Directors to Government of India; dated 14 December (No 20.) 1842.

Para. 19. MR. MONTGOMERY, the magistrate of Allahabad, deserves great credit for the active and judicious measures taken by him for the detection and prevention of this practice; and we trust that they have proved entirely successful.

Letter from, dated 27th December (No. 15) 18 pp. 44 to 47. Prevalence of infanticide in tain villages of pergunnah Bana, on the bor of the Rewa territory.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 12 Feb. 1833.

(No. 206.)

From *W. H. Macnaghten*, Esq. Secretary to the Governor-general, to the the Resident at Indore.

Sir, Camp, Jhansi, 18 December 1832.

I AM directed to call your attention to the extract from the Bhopaul diary, noted in the margin,* and to request that it may be intimated to the chief of Kilcheepore that his conduct in abolishing the horrid custom of infanticide within the sphere of his influence has been viewed with high satisfaction by the Right honourable the Governor-general.

I have, &c.
(signed) *W. H. Macnaghten.*
Secretary to the Governor-general.

(True copy.)
(signed) *W. H. Macnaghten,*
Secretary to the Governor-general.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 30 May 1833.

(No. 38.)

From *R. Cavendish*, Esq. Resident at Gwalior, to the Secretary to Government, Fort William.

Sir, Gwalior Residency, 15 May 1833.

Reports the prevalence of infanticide, and has brought it to the Baee's notice.

IT is with regret I have to report that the practice of infanticide prevails among the Tomargur and Sakurwaree and Kachwangar Rajpoots in this vicinity, and in a letter to the Baee I have brought the practice to her Highness's notice, earnestly suggesting, as a friend to the Raj, the prohibition of such a crime as the putting to death females.

Favourable result expected from the notice of the case.

2d. I have every reason to expect that attention will be paid to my recommendation, for the Mahrattas themselves abominate infanticide, though many of the Bangan and Brahmin aumils connive at the practice for the sake of lucre, and seldom, if ever, report any instances to the Durbar.

I have, &c.
(signed) *R. Cavendish,*
Resident.

(No. 40.)

EXTRACT LETTER from *W. H. Macnaghten*, Esq. Secretary to Government, to the Resident at Gwalior; dated Fort William, 30 May 1833.

Para. 5. THE course of proceeding which you adopted regarding the lamentable occurrences of suttee and infanticide, as reported in your letters of the 13th* and 15th instant, appears to the Governor-general in Council to have been very proper.

* Relates to suttee.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 13 June 1833.

(No. 33.)

From *R. Cavendish*, Esq. Resident at Gwalior, to the Secretary to Government, Fort William.

Sir, Gwalior Residency, 21 May 1833.

Reports the prohibition of infanticide.

IN continuation of my letter of the 13th instant,† I have the honour to report that the Baee has strictly prohibited infanticide, and has favoured me with a communication to this effect, and thanked me for bringing the practice to her notice.

† Relating to suttee.

I have, &c.
(signed) *R. Cavendish.*

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* Kilcheepore.—Goolubie Jageerdar orders the destruction of his infant daughter. The Rajah is said to have been angry with the Thakoor, and threatened to send him to Lehore. The Rajah proclaimed that this horrid custom ought to be abolished, and for that purpose he engages to bear the expenses of the education and marriage of any girl of his estate, when her parents acknowledge the want of means.

(No. 36.)

EXTRACT LETTER from *W. H. Macnaghten*, Esq. Secretary to Government, to the Resident at Gwalior; dated 13 June 1833.

Para. 2. THE suppression by the regent Baee of the slave trade and infanticide in the Gwalior territory has been received with much satisfaction by the Right honourable the Governor-general in Council.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 23 January 1834.

(No. 16.)

EXTRACT LETTER from the Officiating Agent for the States of Rajpootana to Mr. Secretary *Macnaghten*; dated 6 December 1833.

Para. 6. MR. WILKINSON'S strenuous exertions for the suppression of female infanticide amongst these wild tribes are highly creditable to his humane and benevolent disposition. The Ranah of Odeepore, the Rajah of Boondee, and the Raj Ranah of Kotah are also, I should think, entitled to consideration and praise for having apparently so warmly seconded him in this laudable undertaking. The total abolition, however, of this murderous and revolting practice is more to be hoped for than expected under their present governments.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 23 January 1834.

From the Officiating Agent at Kotah to Lieut.-Colonel *Lockett*, Agent to the Governor-general at Ajmere, 26 April 1833.

Para. 27. I HAVE already extended this letter to a greater length than I intended; I trust, however, that you will excuse my enlarging it by the introduction of one more subject; it relates to a matter of internal government, in which authoritative interference may not be called for. The interests of humanity and civilisation, however, are deeply concerned in this question, and our advice regarding it may be uncalled for. All the Meenas, as well of Boondee as of Oodeepore, have been the chief actors in the late aggressions of Meenas, called Pungar, and are much more wild and turbulent than any of the other 42 tribes of Meenas enumerated to me. This tribe is distinguished from the rest by their very general observance of what they regard as the command of Heaven to destroy their female children. To the discovery of the extent to which this foul practice is carried I directed my particular attention during the 15 days I remained at Etonda and Jahazpore, and in the course of my visits to all the neighbouring villages made particular inquiries into this subject, as well as the more immediate object of my visit to this quarter. Of the many hundreds of these Pungar Meenas who attended on me to give evidence, I let but few pass without inquiring into the extent to which they had obeyed what they regarded as a divine injunction. Many, owing to the scarcity of females and the expenses attending their procuring wives, are unmarried; but of those who are married and had families, rare indeed were those who did not admit the destruction of one, two, or three infant daughters.

28. On hearing these details, I adverted to the same practice amongst the Rajpoots, but bestowed most unqualified admiration on certain Rajpoots of Malwa, who had abolished the custom from their families. Upon this Kishen Rao Peshkar, Anund Row, and Ruttun Sing informed me that the Rannajee had not only discontinued the practice in his own family, but had also, about two years ago, issued a purwana prohibiting female infanticide among these Meenas. On asking the Meenas, they almost all denied that they had ever heard of any purwana to this effect. Some few admitted that they had heard that female infanticide had been prohibited some time before, along with the killing of peacocks and the emasculation of bulls. Kisen Row himself said that no purwana had ever been issued against the practice. After two or three days' search, however, the original purwana was discovered amongst the Jahazpore records. I now lavished my unbounded

bounded admiration on the humanity of the Maha Rana, only censuring the indifference and neglect of his local officers, who neglected to fulfil and even give publicity to his most benevolent and humane designs. Such few Meenas as had allowed their daughters to live, I commended most highly; to some few presents of clothes, or silver ornaments for their daughters, were presented.

These measures produced the desired effect. Named Lal, the Oodepore wakeel, said that he would report the negligence of Kisen Row to the Maha Rana and Junemyat Khan, the Boondee wakeel; and Thakoor Kishore Sing, not to be outdone, assured me that the practice should not only be prohibited in Boondee, but that the prohibition would be also strictly enforced by the Row Raja.

29. To both wakeels and thakoors of both states I addressed some arguments which appeared to me more likely to induce them to give their zealous co-operation to the repressal of the practice, than that of its inhumanity. I begged them to reflect on the good effects of the prohibition; that the Meenas, now so turbulent and independent, and vagabond in their habits, would be thrown quite into their power by having large families of children; that they must see that a man who had encumbered himself with a wife and family had given security to the state for his good behaviour, and was no longer free thoughtlessly to indulge a vagrant and idle disposition, which might bring ruin and misery on all those most dear to him; that owing to the scarcity of females, a wife amongst the Meenas now cost (marriages with them are nothing but the sales of the girls) from 100 rupees to 300 rupees; that hence arose many disputes of breaches of marriage contracts, which frequently led to acts of aggression and incendiarism; and that this high price almost compelled a Meena who was bent on marriage to turn plunderer to realize the means.

They all professed conviction, and their determination to effect the discontinuance of the custom; and on the occasion of my first interview with Row Raja of Boondee on my return from Jahazpore, he at once complimented me on having granted life to so many innocent and helpless babes.

A copy of the purwana issued by his minister, and also of the Raj Rana's khureeta on the same subject, are herewith forwarded, with translations.

31. That these rulers will exert themselves to enforce, for any length of time, the execution of the orders which they have now assured, my past experience does not authorise me to hope. Generations must elapse before they or their subjects contract that general cordial abomination of the practice necessary to secure its thorough eradication.

Something, however, has been done in procuring the bare edicts condemning the practice. By continuing to display a deep interest in the success of these orders in our intercourse with these chiefs, much may be effected. My interest on this point was latterly known to be so deep, that in two Meena villages such of the women as had daughters greeted my arrival with all their little daughters in their arms. Meena mothers may now indulge the influence of a more benignant nature, without risk of incurring reflections for a breach of the rules of their tribe.

32. I have the honour to annex a Table, showing the result of my inquiries in 13 of the Meena villages of Odeepore and Boondee, and though a few families of these Pungar Meenas are to be found in most of the other adjoining villages, these are almost the whole of the villages inhabited exclusively by Meenas.

The villages of Polya, Gooreemyan, and Kooranya are the only three which I did not visit. From a comparison of the number of male with the number of female children, a very correct estimate may be formed of the extent to which infanticide prevails amongst these Meenas. You will observe that in Paprula of Boondee, not a single girl was to be found, though there were no fewer than 22 boys under 12 years of age.

33. I trust that you will not withhold your approbation from my having casually undertaken these inquiries. I beg leave to assure you that they were conducted with the utmost caution, and in a way calculated to avoid all suspicion and alarm; indeed the Boondee and Odeepore authorities both daily made acknowledgments to me of the goodness of my motives, and the excellency of the suggestions, and professed themselves ready to carry them into execution. The Odeepore wakeel, Nundlah, now with you, will, I doubt not, confirm what I here advance.

34. The grave interests of humanity may perhaps suggest to you the propriety of recommending to the Right honourable the Governor-general in Council, that his Lordship be graciously pleased, at the same time that he may express his dissatisfaction

satisfaction at the conduct of these princes in regard to the suggestions, to announce the unfeigned satisfaction with which he must learn that the Rao Rajah of Boondee, and the Raj Rana of Kota so readily adopted my suggestions for the abolition of this custom; and the admiration which he must feel on learning that the Maha Rana had previously and voluntarily (if on inquiry at Ajmere it proves that no advice to this effect was ever given to him,) interdicted this abominable practice in his dominions.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 23 January 1834.

EXTRACT LETTER from the Right Honourable the Governor-General to Rao Raja *Ram Singh*, Rajah of Boondee; dated 23 January 1834.

AMONG other matters which have come under discussion on this occasion, however, there is one which I cannot but view with unmixed satisfaction.

I allude to the readiness with which you acceded to Mr. Wilkinson's suggestion to issue orders for the suppression of the crime of female infanticide.

I trust you will follow up the measures already adopted by such effectual and unremitted precautions as will render the repetition of the crime in your own country by any class of your subjects altogether impracticable.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 23 January 1834.

TRANSLATION of a Khureeta received on the 22d April from the Raj Rana of Kota, relative to the custom of Female Infanticide amongst the Pungar Meenas.

YOUR friendly letter informing me that the Maha Ranee of Oodeepore had, under the influence of the rewards expected in another world, issued a perwanna prohibiting female infanticide amongst the Meenas of Jahazpore, and suggesting the propriety, for the same reasons, of my following his principles with regard to the Meenas of this part of the country, has reached me; and its contents, full of humane feeling, been understood.

The entertaining of such benevolent designs gives proof of your compassionate disposition. According to the tenor of your friendly letter, I have given intimation to all the Rajpoots and Meenas of this country to refrain from destroying their daughters, but to cherish them. And although, as you state, the race of Meenas cannot urge the plea of the heavy expense attending the marriages of their daughters, as is the case in the higher castes, still an order has been issued that in cases of necessity assistance will be given to them at the time of marrying their daughters. And as infanticide and the inflicting of pain on men are most heinous offences, their recurrence has been formally interdicted. And now that you have wished that this crime should be interdicted, I have great pleasure in forbidding the practice; and offenders against these interdicts will receive the reward of their disobedience.

(True Translation.)
(signed) *L. Wilkinson,*
Officiating Political Agent.

TRANSLATION of the Perwanna issued by the orders of the Maha Rana of Oodeypoor, prohibiting Female Infanticide amongst the Meenas of Jahazpore.

THE Dumajee to the Jageerdars and Bhomeas, and to all the Patels, Putwarees, Zemindars, and Meenas of Jahazpore, greeting:

It is the orders of his Highness the Maha Rana, that no person of any of the villages of the Jahazpore Purgunna, should be allowed to destroy his daughters. Whoever shall destroy his daughter will be liable to punishment; but those who still preserve their daughters will be deemed deserving of consideration.

Issued on the 4th Mungseer (or Agghan) 1888 Sumbut.

TRANSLATION of the Purwanna issued by the Boondee Minister, prohibiting Female Infanticide amongst the Boondee Meenas.

To all Patels, Putwarees, and Meenas who have been in the habit of destroying their daughters: Henceforth refrain from destroying them. Let the Patels of every village bury a stone (engraven with an impression in case of disobedience) within the respective villages. Now, if any one shall destroy his daughter he will be guilty in the eyes of the government and of the community. He who preserves his daughter shall receive consideration. This addressed to the Patels of Tonken, Basnee, Baburra.

(True Translation.)
(signed) *L. Wilkinson,*
Officiating Political Agent.

Dated Chucth, 13th Busee 1889 Sumbut.

STATEMENT showing the Number of Houses, and of Boys and Girls under 12 Years of Age, in the principal Villages of the Jahazore Purgunnah, of Oodeepore, and of Boondee.

OF JUHUZPORE.	Number of Houses of Peryur Meenas.	Boys under 12 Years of Age.	Girls under 12 Years of Age.	REMARKS.
Buree Lohuree - -	85	51	14	
Chota Lohuree - -	58	66	14	*Although the Munees of this village are said to be well conducted, the proportion of the girls to the boys is exceedingly small. Number of boys not exactly ascertained.
Gurolee - - -	79	79	12	
Polya - - -	54	26	13	
Koosurya - - -	81	38	18	
Gorumyur - -	12	10	2	
Munohuyur - -	71	58	4	
Genu, about - -	40	—	10*	
Byethe, about - -	30	—	13	
BOONDEE VILLAGES.				
Oomur - - -	76	28	4	
Dewaka Khera - -	33	44	4	Two of the girls were musical, and said to be more than 12 years of age.
Butwaree - - -	20	9	2	
Puprula - - -	15	22	—	There was not a single girl in this village; the Munee women confessing to me that they have not allowed one to live.

By assuming the proportion of three or four inhabitants to one house, a very inadequate aggregate of the population would be found. The houses are all large, built of mud and stone, used as slates. In one house there are generally two, and frequently three families. A vast number of Meenas who have reached ages even of maturity are unmarried; and addicted so much to robbery as those are, a large part of their population must be constantly out on predatory expeditions. They are exceedingly expert in the use of the bow and arrow, and without which, as well as one or two kuttras, they never move, or even attended my cutcherry.

(signed) *L. Wilkinson,*
Officiating Political Agent.

EXTRACT BENGAL POLITICAL CONSULTATIONS, 23 January 1834.

(No. 32.)

EXTRACT LETTER from the Right Honourable the Governor-General to the Maha Rana of Oodeypore; dated Fort William, 23 January 1834.

IT is with pleasure that I now advert to a subject which excites in my breast, feelings of pure and unmixed satisfaction. It appears from Mr. Wilkinson's Report,

Report, that about three years ago your Highness issued an order prohibiting the practice of female infanticide among the Meenas of Jahazpore. It is true, that owing to the culpable indifference of your local officers the order was not carried into effect, but the fact of its having been issued by your Highness furnished a proof that your personal conduct is influenced by genuine philanthropy ; and the circumstance is accepted by me as a pledge of your readiness to use your best endeavours to put down a crime, the entire suppression of which is an object which the British Government has much at heart. I need not add, that your Highness's exertions in the cause should not be confined to the Meenas of Jahazpore, but should also be extended to all classes of people by whom the crime is supposed to be practised in all parts of your dominions.

I have, &c.
(signed) *W. C. Bentinck.*

Extract Bengal Political Consultations, 23 January 1834.

From the Right Honourable the Governor-General to the Raj Ranah of Kotah; dated Fort William, 23 January 1834.

My Friend,

I have derived much satisfaction from the readiness with which you accede to Mr. Wilkinson's suggestion to issue orders for the suppression of the crime of female infanticide. I trust you will follow up the measures already adopted by such effectual and unremitted precautions as will render the repetition of the crime in the Kotah country by any class of its inhabitants altogether impracticable.

I have, &c.
(signed) *W. C. Bentinck.*

Extract Bengal Political Consultations, 23 January 1834.

(No. 25.)

Extract Letter from Mr. Secretary *Macnaghten* to Lieutenant-Colonel *Speirs*, Acting Governor-general's Agent, Ajmere; dated 6 December 1833.

Para. 5. The readiness with which the officers of both states agreed to Mr. Wilkinson's recommendation to prohibit the shocking practice of infanticide, forms a redeeming feature in their conduct, which has been received by the Right honourable the Governor-general in Council with real satisfaction, and the conduct of the Raj Rana of Kotah, who has co-operated in the same laudable purpose, is deserving of equal praise. It is desired that you will keep the object of putting down this species of crime steadily in view, and every proper opportunity should be taken of impressing upon the native authorities of the different states the idea of the utter abhorrence with which it is viewed by the civilized world.

8. Letters are enclosed, with copies, for your information, for the Rana of Oodeypore, the Rao Raja of Boondee, and the Raj Rana of Kotah.

Extract India Political Consultations, 1 May 1834.

(No. 20.)

From the Officiating Agent for the States of Rajpootana to *W. H. Macnaghten*, Esq. Secretary to the Governor-general, Political Department, Fort St. George,

Sir,

I have the honour to forward to you a khurreeta from the Raja of Kotah, and English translation, to the address of the Right honourable the Governor-general, received under cover of a letter dated the 10th instant, from the officiating political agent, Kotah. This enclosure does not appear to call for any particular remark on my part.

I have, &c.
(signed) *A. Speirs*, Lieut.-Colonel,
Officiating Agent Governor-general.

Rajpootana Agency,
Ajmere, 14 April 1834.

Ordered, That the following translation of a letter from the Raj Rana of Kotah, to the Governor-general, submitted by Lieutenant-Colonel Speirs, be here recorded.

(No. 21.)

From Raj Rana of Kotah to the Governor-general of India.

TRANSLATION of a Khurrecta from Raja Rana Nuddeen Sing, to the address of his Excellency the Right honourable the Governor-general in Council; dated the 1st of, and received on the 9th April, 1834.

YOUR Lordship's letter, in which you were pleased to express yourself satisfied with the steps I had taken to put a stop to female infanticide, has been duly received, and has afforded me much pleasure. Your Lordship's clemency and well known benevolence will be an additional incentive to me to exert myself the more in suppressing this barbarous practice whenever it may be found to exist. Your Lordship's orders on this subject have also extended to the Malwa country, and I hope shortly to see the above practice wholly abolished, the credit of which is due to your Lordship alone.

I trust that considering me your Lordship's devoted and sincere well-wisher, you will continue to honour with your gracious letters.

(True Translation.)

(signed) *J. D. Macnaghten*,
Officiating Pol[l] Agent.

(True Copy.)

(signed) *H. W. Trevelyan*,
4th Assistant Agent Governor-gen[l].

(True Copies.)

(signed) *C. E. Trevelyan*,
Deputy-Secretary to Government.

EXTRACT AGRA POLITICAL PROCEEDINGS, 18 February 1835.

(No. 20.)

REFORM.

INDEPENDENTLY of plundering, the Mhairs had some other evil * customs to relinquish, viz. slavery, female infanticide, and sale of women.

The latter extended to the sale of mothers by their own sons, and regularly married wives by their husbands, and was besides closely connected with infanticide.

In fact women were looked upon in the light of, and were as disposable as cattle or any species of property, and (strange perversion) a son inherited his mother on the demise of his father, and disposed of her afterwards at pleasure, only keeping within the rules † of his particular tribe. All this took place, not from want of affection, or the absence of natural kind feeling, of which the Mhairs fully partake, but from the right of property originally felt to be derived by the sum paid to the woman's father on the marriage engagement taking place. The Mhairs having personal liberty to the most unlimited extent, would not be induced to relinquish a right each felt to be fully his own, in remuneration for the sum primarily given; and so far from this being considered a grievance by the women, they were flattered by the payment of a high price, feeling it to be a testimony to their beauty, and usefulness in household matters.

The

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* The Mhairs have the fullest belief in witchcraft. A woman accused of it used to have red pepper put into her eyes; if it pained her keenly she was considered innocent, and otherwise, guilty.

† A man cannot marry the wife of his deceased younger brother, but may that of his deceased elder brother, i. e. the wife cannot ascend, but may descend.

The real cause of this is not known, but that assigned is the elder brothers looking upon their younger brothers' wives as their daughters.

The following is an extract from a letter dated 31st July 1827, reporting the abolition of infanticide and the sale of women.

"Para. 5. It is most satisfactory to be able to report the complete and voluntary abolition of the two revolting customs, female infanticide and the sale of women. Both crimes were closely connected, having had their origin in the heavy expense attending marriage contracts. The sums were payable by the male side, were unalterable, equal for the rich and poor, without any abatement whatever in favour of the latter. What first established the payment is unknown; but it was so sacred, inviolable, and even a partial deviation so disgraceful, that the most necessitous of the tribe would not incur the imputation.

"6. Hence arose as decided a right over the persons of women as over cattle or other property. They were inherited and disposed of accordingly, to the extent even of sons selling their own mothers.

"7. Hence also arose infanticide. The sums payable were beyond the means of so many, that daughters necessarily remaining on hand after maturity, entailed immoral disgrace, and thus imposed a necessity for all female progeny becoming victims to their family honour.

"8. On the establishment of British rule, both evils gradually diminished. Females were not allowed to be transferred, except for conjugal purposes; their consent was to be obtained, and their choice consulted; kind humane treatment was enforced, and the whole system of considering them as mere cattle was discouraged, without any indication, however, of interference with the right of property so long existing.

"9. Female infanticide was at once prohibited, though many, no doubt, still fell secret sacrifices from the great facility of undetected destruction; yet the danger, aided by improved feeling, increased the survivors so considerably, as to force upon the Mhairs a due sense of the root of the evil, and a general wish for its removal, by a reduction of the regulated sum of contract; but they were averse, indeed declared their inability, to alter their long-established sacred custom themselves, and earnestly entreated it might be effected by an order of authority, binding all to obedience by heavy penalties. This was promised in a general way, in case of necessity, but as there were many points to be settled, and it was advisable to ascertain the general feeling with accuracy, as well as to avoid interference, if possible, a general punchayt was strongly urged, either to decide the matter, or at all events, aid in the framing of appropriate regulations.

"10. After the lapse of a few months allowed for consideration, the whole was settled in public punchayt, and its resolutions were confirmed without the slightest alteration, so that the proceedings originated with, and have been carried through by the inhabitants themselves, nor has there been a single petition against it, either pending or subsequent to adjustment.

"11. They have lowered the sum payable on marriage contracts, abolished all right of subsequent sale, and fixed a year's imprisonment or 200 rupees fine, with exclusion from caste, as the punishment for deviation."

This settlement went a little further than was necessary, as causes* might arise when divorce would contribute to happiness; and women having a pecuniary value, doubtless tended not a little to their personal safety† amongst a people so very sensitive and regardless of life.

The main point was effected in altering what had ever previously been considered sacredly unalterable, viz. the amount of marriage portion payable for the women.

This being once effected the evil spell was broken; none are compelled to exceed their ability as to amount, and consequently there is no insurmountable obstacle to matrimony. Daughters are easily disposable in marriage; the motive for female infanticide has ceased to exist; and it may be satisfactory to add, that of late years no circumstances have occurred to render its complete abolition at all doubtful.

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* As famine, criminal attachment to other men, disqualification.

† In consequence of famine this year, no molestation has been offered to the sale of women and children, as the alternative was starvation.

EXTRACT AGRA POLITICAL PROCEEDINGS, 18th February 1835.

(No. 21.)

EXTRACT LETTER from Secretary to Government of Agra to Superintendent of Mhairwara; dated 18 February 1835.

Para. 5. IT is gratifying to the Governor to know that the custom of female infanticide has been completely and satisfactorily abolished.

EXTRACT INDIA POLITICAL CONSULTATIONS, 1 August 1836.

(No. 49.)

From the Resident at Indore to *W. H. Macnaghten*, Esq. Secretary to the Government of India, Fort William.

Sir,

I HAVE the honour to forward, for the purpose of being laid before the Right honourable the Governor-general of India in Council, the accompanying copy of a despatch, dated the 9th ult., from the political agent at Bhopaul, relative to the prevalence of infanticide in Malwa and Rajpootana.

2. The practice of infanticide, on however limited a scale, is a topic which cannot fail to interest all civilised governments, to awaken the sympathy of every humane person, and to animate them with an anxious desire to annihilate a custom so utterly revolting to every created being, whether man or brute; and I should say the evil had assumed an aspect of startling and appalling magnitude, if the result of my inquiries and reasoning lead me to believe that the practice was nearly so prevalent as Mr. Wilkinson considers it.

3. I have not myself met with any one who professes to know much of the extent to which infanticide prevails in Malwa, but such information as I have obtained serves to confirm the general opinion of its being practised only by Rajpoots of high rank and pretensions who are in distressed circumstances, and have no prospect of obtaining suitable marriages for their daughters; and as the number of Rajpoots of this description in Malwa is very limited, it follows, if the above opinion is correct, that the number of female infants put to death must also be small.

4. Owing to the seclusion in which Hindoo females of rank live, it is almost impossible to procure a correct return of the number of births; but the circumstances in which Sir John Malcolm was placed in this province gave him great influence, and he endeavoured by every means in his power to elicit information regarding the number of male and female births among the Rajpoots, with a view to ascertain the extent of infanticide. The result of his inquiries satisfied him that it did not prevail among the lower classes, and that it was practised only by a few chiefs of high rank and embarrassed circumstances.

5. As an instance of the vague manner in which estimates respecting the extent of infanticide are made, I may observe that whilst Mr. Wilkinson has been told by an intelligent native that not less than 2,000 infants are annually destroyed in Malwa and Rajpootana, another intelligent native here, Govind Row Kautapoor, calculated that the utmost number of female children annually put to death in these provinces would scarcely amount to 50, and he grounded his calculation upon the fact that the practice was limited to Rajpoot chiefs of high rank and small means. Here then we have two estimates, one of which assigns 50 cases of infanticide to a whole year, and the other assigns nearly 55 such cases to each day throughout the year.

6. According to the returns furnished by Mr. Wilkinson, it would appear that 59 in the 100 of females born are destroyed by their parents, but I am disposed to put little faith in these returns. The chief of Banglee, who lives in this neighbourhood, is a trustworthy person, and perhaps took more trouble in his inquiries than the other individuals who supplied these statements, and yet his account shows the number of male and female children to be nearly equal. If the other returns were correct, and the practice of infanticide was as general as Mr. Wilkinson asserts it to be, Rajpoots might find some difficulty in procuring wives for their sons, but none in procuring husbands for the few daughters brought up by them. Every Rajpoot marries, and in many instances has two wives of his

own

own caste; but where, it may be asked, could he procure them if the returns furnished to Mr. Wilkinson are correct?

7. It is well known that the higher classes of Rajpoots look upon the birth of a son as a blessing, and that of a daughter as a misfortune. The former event is ostentatiously promulgated, whilst the latter is passed over in silence, or studiously concealed; hence it is extremely difficult to form estimates of the proportion between male and female births. It is also notorious that a great proportion of the Rajpoot chiefs have few or no children, owing to their debauchery and excessive use of opium. They are obliged to have recourse to adoption in order to continue their families; and what still more frequently happens, their wives introduce suppositious children as their lawful offspring. On these accounts the resulted births of sons will be much more numerous than those of daughters, and any estimate of their relative numbers formed upon common report must necessarily be erroneous.

8. It would be unfair, moreover, to suppose that every female child whose birth is concealed is put to death. They are often given away, I am told, for the purpose of being brought up in less noble, though more wealthy families; and it is but charitable to believe that the proudest Rajpoot would prefer such an alternative to that of destroying his own offspring, for the natural affections are as strong among Hindoos as among people who are considered more civilized.

9. Infanticide has never been eradicated in our own provinces, although the practice may be much less frequent now than formerly, owing to the peace and order which have long prevailed there, and the tendency which our institutions have to humble the pride of the tribes who resort to this custom. It has been practised for ages past, I believe, among the Rajkoomars of Oude, and in our districts, and in a tour formerly made by me in that quarter, I often heard the magistrates complain of the difficulty they experienced in detecting the crime, owing chiefly to the circumstance of the women passing into the neighbouring territory of Oude for the purpose of delivery, and returning with the child if it proved a boy, or otherwise without any. In Guzerat, too, and its vicinity, the crime is certainly not suppressed.

10. If, then, the difficulty of eradicating the crime is so great in our own provinces, it must be considerably greater in provinces which, like Malwa and Rajpootana, are governed by a variety of chiefs in whose internal administration we profess not to interfere. Still the desire to arrest so revolting a crime is highly laudable, and the means of effecting it are well worthy of the consideration of the enlightened government which exercises a paramount sway over the multifarious states of India.

11. Among the propositions suggested for this purpose in Mr. Wilkinson's despatch, his Lordship in Council will recognise some that have heretofore been resorted to. Sir John Malcolm, in his Memoir of Central India, says, in speaking to those natives who enjoyed superior rank and stations under the authority and control of the British Government, "I have ever, when infanticide was mentioned, stated my abhorrence of the murders that were committed under the plea of this usage, and refused to see those who practised it." And the latter part of this rule, if followed by Mr. Wilkinson and others, would furnish a strong and manifest proof, I think, of the sincerity of the abhorrence with which the crime is viewed.

12. Sumptuary edicts restraining the expenses of marriage, and the provision of dowers for the daughters of noble but poor families, are suggested as means for preventing infanticide by Lieut.-Colonel Tod in his Annals of Rajasthan. For the convenience of reference, I enclose the extract from that valuable work on this subject, and I should certainly anticipate a considerable diminution of the crime by the adoption of the measures there indicated.

13. There is too much reason to infer, I think, from Mr. Wilkinson's observations, that the prohibitions and resolutions against infanticide entered into by the chiefs to whom he alludes, have not arisen from any conviction on their part of the cruelty of the practice, and if so, I cannot concur in his opinion, that the multitude have no means of fully ascertaining this want of sincerity, for assuredly they will judge by the practice of their chiefs, not by their formal professions; but, as already remarked, it is amongst the chiefs themselves that the crime almost exclusively exists. Two thakoors, Modu Sing and Lall Sing, are stated by Mr. Wilkinson to have put their daughters to death a few months after that gentleman had explained to them the enormity of such a crime, and probably after having agreed to abandon it. The name of the former stands foremost of those appended

to the Resolutions entered into for its suppression, and I confess that I have little confidence in the sincerity of any of these thakoors.

14. With regard to the prospect of producing an abhorrence of the crime through the instrumentality of the Brahmins, I entertain no such expectations, for, as Mr. Wilkinson observes, they exercise but little influence in regard to established usages; but it is to the gradual progress of education and civilised habits, and to the operation of such measures as Lieutenant-colonel Tod mentions, that we must look, I think, for the extirpation of this shocking practice. Whatever funds it may please his Lordship in Council to grant to the political agent at Bhopaul for these objects, will, I feel assured, be judiciously appropriated; but the grant of such funds should be kept distinct, in my opinion, from any surplus arising from retrenchments in the expense of the Grassia horse, and which ought not to be diverted from the purpose of liquidating the advances made by the British Government on account of the Bhopaul contingent, as explained in my despatch to your address of the 5th of August last.

I have, &c.

Indore Residency,
4 July 1836.

(signed) *John Bax*, Resident.

Abstract, enclosing copy of a despatch, dated the 9th ultimo, from the Political Agent at Bhopaul, relative to the prevalence of infanticide in Malwa and Rajpootana, and the means of eradicating the practice, with observations on the same.

(signed) *T. Robinson*,
First Assistant to the Resident.

Extract from Colonel Tod's "Rajasthan," on the subject of Infanticide, Vol. I, p. 635.

Although custom sanctions, and religion rewards, a sati, the victim to marital selfishness, yet to the honour of humanity, neither traditionary adage nor religious text can be quoted in support of a practice so revolting as infanticide. Man alone, of the whole animal creation, is equal to the task of destroying his offspring; for instinct preserves what reason destroys. The wife is the sacrifice to his egotism, and the progeny of her own sex to his pride; and if the unconscious infant should escape the influence of the latter, she is only reserved to become the victim of the former at the period when life is most desirous of extension. If the female reasoned on her destiny, its hardships are sufficient to stifle all sense of joy, and produce indifference to life. When a female is born, no anxious inquiries await the mother, no greetings welcome the new comer, who appears an intruder on the scene, which often closes in the hour of its birth. But the very silence with which a female birth is accompanied, forcibly expresses sorrow; and we dare not say that many compunctious visitings do not obtrude themselves on those who, in accordance with custom and imagined necessity, are thus compelled to violate the sentiments of nature. Families may exult in the satis which their cenotaphs pourtray, but none ever heard a Rajpoot boast of the destruction of his infant progeny.

What are the causes, we may ask, sufficiently powerful to induce the suppression of a feeling which every sentient being has in common for its offspring? To suppose the Rajpoot devoid of these sentiments, would argue his deficiency in the ordinary attributes of humanity; often is he heard to exclaim, "Accursed the day when a woman child was born to me." The same motives which studded Europe with convents, in which youth and beauty were immured until liberated by death, first prompted the Rajpoot to infanticide; and however revolting the policy, it is perhaps kindness, compared to incarceration. There can be no doubt that monastic seclusion practised by the Frisians in France, the Longo-bardi in Italy, and the Visigoths in Spain, was brought from central Asia, the cradle of Goths. It is in fact a modification of the same feeling which characterizes the Rajpoot and the ancient German warrior—the dread of dishonour to the fair; the former raises the poniard to the breast of his wife rather than witness her captivity, and he gives the

the opiate to the infant, whom if he cannot portion and marry to her equal, he dare not see degraded.

Although religion nowhere authorises this barbarity, the laws which regulate marriage amongst the Rajpoots powerfully promote infanticide. Not only is intermarriage prohibited between families of the same clan (canipa), but between those of the same tribe (gote); and though centuries may have intervened since their separation, and branches thus transplanted may have lost their original patronymic, they can never be regrafted on the original stem; for instance, though eight centuries separated the two grand subdivisions of the Geulots, and the Yoringer, the Seesodia has superseded the elder, the Aharya, each ruling distinct states; a marriage between any of the branches would be deemed incestuous; the Seesodia is yet brother to the Aharya, and regards every female as his sister. Every tribe has therefore to look abroad to a race distinct from its own for suitors for the females. Foreign war, international feuds, or other calamities, affect tribes the most remote from each other; nor can war or famine thin the clans of Marwar without diminishing the female population of Ambur; thus both suffer in a twofold degree. Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would so operate. Sumptuary edicts alone can control it, and the Rajpoots were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed by the great Jey Sing of Ambur, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot state a decree, which was laid before a convocation of their respective vassals, in which he regulated the daya or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate. This plan was however frustrated by the vanity of the Choudawul of Saloomba, who expended on the marriage of his daughter a sum even greater than his sovereign could have afforded; and to have his name extolled by the bards and genealogists, he sacrificed the beneficent views of one of the wisest of the Rajpoot race. Until vanity suffers itself to be controlled, and the aristocratic Rajpoot submit to republican simplicity, the evils arising from nuptial profusion will not cease; unfortunately, those who could check it find their interests in stimulating it, namely, the whole class of mungtas (mendicants), bards, minstrels, jugglers, Brahmins, who assemble on these occasions, and pour forth their epithalamiums in praise of the virtue of liberality. The bardais are the grand records of fame, and the volume of precedent is always recurred to, in citing the liberality of former chiefs, while the dread of their satire (viserau), literally poison, shuts the eyes of the chiefs to consequences, and they are only anxious to maintain the reputation of their ancestors, though fraught with future ruin. "The dahima emptied her coffers" (says Chund, the polestar of the Rajpoots) "on the marriage of his daughter with Pirthiraj, but he filled them with the praises of mankind." The same bard retails every article of these dayas or dowers, which thus become precedents for future ages; and then the "lac passau," then established for the chief bardai, has become a model to posterity. Even now the Ranna of Oodipoor, in his season of poverty, at the recent marriage of his daughters, bestowed the gift of a lac on the chief bard, though the articles of gold, horses, cloths, &c. were included in the estimate, and at an undue valuation, which rendered the gift not quite so precious as in the days of the Chohan. Were bonds taken from all the feudal chiefs, and a penal clause inserted of forfeiture of their fief by all who exceeded a fixed nuptial expenditure, the axe would be laid to the root, the evil would be checked, and the heart of many a mother (and we may add father) be gladdened by preserving at once the point of honour and their child. When ignorance declaims against the gratuitous love of murder amongst these brave men, our contempt is excited equally by its short-sighted conclusions, and the affected philanthropy which overlooks all remedy but the "sic volo." Sir John Shore, when acting on the suggestions of the benevolent Duncan, for the suppression of this practice amongst the Rajkoomars, judged more wisely as a politician, and more charitably in his estimate of human motives. "A prohibition," says he, "enforced by the denunciation of the severest temporal penalties, would have had little efficacy in abolishing a custom which existed in opposition to the feelings of humanity and natural affection;" but "the sanction of that religion which the Rajkoomars professed, was affected to be in aid of the ordinances of civil authority, and an engagement, binding themselves to desist from the barbarous practice, was prepared and circulated for signature against the Rajkoomars."

koomars." It may well be doubted how far this influence could extend when the root of the evil remained untouched, though not unseen, as the philanthropic Duncan pointed out in the confession of the Rajkoomars: "All unequivocally admitted it, but all did not fully acknowledge its atrocity; and the only reason they assigned for the inhuman practice was, the great expense of procuring suitable matches for their daughters if they allowed them to grow up." The Rajkoomar is one of Chohan Lackæ, chief of the Agniculsa, and in proportion to its high and well-deserved pretensions on the score of honour, it has more infanticides than any other of the "thirty-six royal races." Amongst those of this race out of the pale of feudalism, and subjected to powers not Rajpoot, the practice is fourfold greater, from the increased pressure of the cause which gave it birth, and the difficulty of establishing their daughters in wedlock. Raja Jey Singh's enactment went far to remedy this. Conjoin his plan with Mr. Duncan's; provide dowers, and infanticide will cease. It is only by removing the cause that the consequences can be averted.

(True copy.)

(signed) *T. Robinson*,
First Assistant.

(No. 50.)

From the Agent at Sehore to *John Bax*, Esq. Resident at Indore.

Sir,

The preamble of the Regulation passed in the year 1834, for the abolition of corporal punishments, proclaims the propriety of the adoption by the British Government of such a course of procedure as should exhibit the principles of the most enlightened legislation, and encourage by example the native states depending on it to exchange their barbarous and cruel punishments for those of a more merciful and wise character. The British Government thus declaring that one of the reasons which induced it to adopt a marked change in its criminal code was to set an example of humanity to the native states, plainly professes to all its servants the sense which it entertained of the obligations attaching to it as the paramount power of India. I feel therefore that no apology is now required from me, in bringing, through you, to the notice of the Right honourable the Governor-general of India in Council, such information as I have been able to collect relative to the most barbarous practice ever openly confessed by tribes of beings laying claims to the title of men, I mean female infanticide, now exclusively prevailing amongst most tribes of Rajpoots in the dependent states of Malwa and Rajpootana. Its continuance in these states cannot but reflect disgrace on that paramount power before whose eyes the crime is daily being perpetrated; expression of its opinion of its enormity, and of its wishes for its eradication, would go far to effect its extermination.

2. Sir John Malcolm, in his printed Report on Central India, pp. 208 and 209, volume 2d., observes on this subject, "Infanticide is not known among the lower classes; this shocking practice appears limited to some Rajpoot chiefs of high rank and small fortunes, from a despair of obtaining a suitable match for their daughters of their own offspring. This usage is, however, on the decline, and every effort has been made to prevent the recurrence of such crime."

3. Since I first heard of the existence of this crime, shortly after my arrival in Malwa, about five years ago, I have made constant and close inquiries, with the view of ascertaining the extent to which the practice still prevails in this part of Malwa; and the facts and statements now furnished will satisfy you that infanticide is still extensively practised, and that a more regular and organised system of dissuasion, and the reiterated expression of our abhorrence at the practice, is necessary to secure its entire extermination.

4. In the petty states attached to this agency it is amongst the Bheelchee Rajpoots of Kheilcheepore, that this crime seems to have been most extensively practised. These Rajpoots pride themselves on their birth, and deem themselves of superior rank to the Oomuts of the adjoining chiefship of Rojghur and Nursinghur, to the Burgoozar Grassia chiefs, to the Ponewars of Agra, and other Malwa Rajpoots. They will accept the daughters of these Rajpoots in marriage, but they are deterred by their pride from giving their own daughters in marriage

to

to them. They court alliance with the Nara Rohtire, Kuchwoha, and Ranawut Rajpoots. I requested Shersing, the Raja of Kheilcheepoor, to institute an inquiry with a view to ascertain the number of sons and daughters of all his Kheechee kinsmen and other Rajpoots on his estates, and to forward to me a detailed statement of the result. Similar requests were preferred to the Oomut chiefs of Rajghur and Nursinghur, to the Thakoors of Guna, Koolookhairee and Ramgurh. They all readily forwarded to me the required returns. The inquiries and statements are all their own, but I have no reason to believe them inaccurate. From me they had nothing to conceal, for all parties were well aware of my knowledge of the existence of the practice, and many of the guilty had openly confessed the murder of one, two, or three daughters, as the case might be, and lamented the tyranny of custom, which made marriages so expensive as to drive them to the perpetration of this shocking crime. The result is as follows:—

District.	Tribe.	Sons.	Daughters.	Total.
Kheecheipoor - - -	Kheechee - -	118	16	134
Rajgurh - - - -	Oomut - -	240	98	338
Nursinghurh - - -	ditto - - -	131	61	192
Gurah - - - -	Sotinkhee - -	14	4	18
Koolookhairee - - -	ditto - - -	39	7	46
Ramgurh - - -	Chohan - -	20	7	27

The Keechee chief of Muksoondungurh, and the Rahotore, paid their respects to me as I passed in the neighbourhood of their estates during my recent circuit. I made the same request for a census of the children of their kinsmen as I had preferred to the chiefs within his agency. They forwarded the result of their inquiries with equal readiness. The returns received from them exhibit the following results:—

District.	Tribe.	Sons.	Daughters.	Total.
Mooksoondungurh - -	Kheechee - -	70	32	102
Boglee - - - -	Rhatine - -	77	72	149

Bheem Sing, the Thakoor of Boglee, holds a high result here given, proves the truth of his assertions that he has put a stop to the practice amongst his kinsmen. *Sic* orig.

5. A little more than two years ago the Grassia chief, Thakoor Mootee Sing, of the Burgoogur tribe of Rajpoots, destroyed a daughter: it was shortly before my return from Kotah. As I had before expressed the abhorrence with which the British Government regarded the crime, I wrote to inquire the truth of the common report of his having destroyed the child. In his reply he admitted that he had done so; he suspected that Thakoor Lall Sing, a Burgoogur Grassia chief, with whom he is on bad terms, had informed against him; and on the occasion of a subsequent visit upon me, he expressed his astonishment at Lall Sing's fancied shamelessness, as he had himself destroyed a daughter, born about 20 months ago, and long after my return from Kotah. Upon this I wrote to Lall Sing, inquiring if he had also destroyed his daughter. He also admitted his guilt, pleading, as usual, the heavy expenses attending the marriage of a daughter in his tribe in justification.

6. The Maharaja Bulwunt Sing of Sootalia, and Tharkoor Chullur Laul of Agra Burkhera, have also admitted the fact of their having, many years back, destroyed their infant daughters. Indeed the Rajpoot families in Malwa in which no daughters have been destroyed, are, I suspect, but comparatively few. In the families of some chiefs, however, the inhuman practice had been abjured. The Nursingurh and Rajgur chiefs, the Grassia chief Sewdeen Sing, and a few other chiefs, make a boast (and I believe with truth) of having preserved all their daughters. The returns from Rajgur and Nursingurh show that their example, however, has been ill followed by their subjects; and what can be more shocking

than the result exhibited by the census returned from the Kheecheepore Rajah? It would appear that, on the supposition of the equality of the numbers of the two sexes, the murders perpetrated in the Kheechee tribe were 77 per cent. of the females born.

7. An intelligent Rajpoot chief in conversing with me on the subject some months back, stated it as his opinion, that not less than 20,000 infants were thus annually destroyed in the whole of Malwa and Rajpootana, including Joudpoor, Bikaneer, Jeypoor, and Jussalmere. We have no means of ascertaining the fact; the number may be exaggerated, but it is certainly infinitely greater than that of the number of suttees ever was all over India since our connexion with it.

8. The following statement may, I believe, be relied on as a fact; it was made to me by the Rajgurh vakeel, by name Kaudoo Punt Bhao, who is distinguished amongst those about me by his superior regard for truth; his bent too was towards softening the traits related. He told me that Thakoor Megh Sing, a Chundrawal Rajpoot of the Ramgurh family, and a connexion of the Rajgurh chief, had four daughters; that he had preserved two of these, and destroyed the other two. That the elder of the daughters preserved had reached the age of 19, but that he had been unable, from his poverty, to secure a suitable match for the girl; that this difficulty had appeared so great a calamity to the Thakooranee, his wife, that she had proposed to destroy the younger daughter by poison (who was still only five years old), to save her from the like disgrace, of remaining unmarried after reaching years of puberty. The Thakoor publicly and freely discussed the propriety of following the mother's advice, but that he, the vakeel, on hearing the proposal, was horrified, and warned him against committing so cruel a murder, threatening him with the agent's displeasure. How perverted, and how utterly annihilated must be all the best feelings of our nature in a tribe where such a proposition could be not only entertained by an individual of it, but deliberately canvassed in the community?

The father of the Thakoor of Raggoogurh, in Dewas, is said to have separated from his wife for preserving a daughter against his orders.

9. I might multiply examples of female infanticide; but the returns above given afforded us a means of judging with, I believe, tolerable accuracy of the extent to which it is carried, and of asserting that it still prevails to a most serious extent. The result given by these censuses is 709 sons to 296 daughters, or 41 daughters to 100 boys, 59 in the 100 of the females born being (on the supposition of the equality of the sexes) cruelly destroyed by their parents. Great though the obstacles to detection in individual cases are, we have in the disparity of the sexes the surest means of ascertaining its extent in the mass.

10. The Rajpoots, fortunately for the cause of humanity, do not plead any religious sanction or authority, in any way, in defence of their barbarity. They all admit that it is a crime, and a crime even of heinous nature. In such light the Hindoo Shastrees always speak of it. The Puryar Meenas, inhabiting the wild frontier tracts of country between Boondee, Jeypore, and Oodeypore, are more addicted to the practice than even Rajpoots, and they have recourse to it in the belief that women born in their tribe are fated to bring only calamity on them, and they plead in justification of the practice, the authority of a sutee who commanded the practice on ascending the pile, and of the goddess Bhowannee herself, who enjoined it. Amongst the Puryar Meenas accordingly more violent opposition to any repressive measures is to be expected. In the Meena village of Paiprala, near Juhazgur, where there were 22 sons, not a single daughter had been allowed to live; every Meena of the village openly professing that he had destroyed all his daughters at their birth.

11. Since I first ascertained the existence of this crime, I have laboured incessantly to impress upon every Rajpoot, Raja, Thakoor, or Ryot, with whom I have been thrown in contact, the abhorrence with which the British Government and the civilised world regard this crime; that we regard it not only as murder, but as the most aggravated of murders, being perpetrated on the most innocent and helpless beings, by those bound by the strongest ties of nature to preserve and protect them.

When a Rajpoot murders his infant daughter, he is so far conscious of having incurred sin as to believe some expiation necessary. The poverty and brutalized hardihood of the Rajpoots has reduced this expiation to the "Seedha Surrimyam," or a single meal of flour to the family purohit or priest. I endeavoured to awaken the Brahmins generally to the heinousness of their brethren giving their concurrence

rence for a single meal to these murders; that this sanction of the murder of human beings ill consorted with their pretensions to an universal mercy and tenderness, which regarded with abhorrence not only the murder of men, but the killing even of the beasts of the field and of the birds of the air. (The British Government is engaged, by a promise made through the Resident at Delhi, not to allow the slaughter of cattle, or the shooting of peacocks by its servants in Harowtee.) To those who practise the crime,—to their spiritual guides, whether Brahmins, Byragees, Gosaeens, or Sadhs,—to their rulers,—to their associates,—to Sowars, and all classes and castes of the people,—I have addressed myself, exercising my ingenuity to impress all, by such arguments as seemed most suitable to each, with a proper sense of the enormity of this horrible practice.

12. I employed one of the most intelligent and most respected Brahmins of Malwa, by name Ooncar Bhut, to write a pamphlet in the strongest condemnation of the crime. It is written in Hindee verse, in a style to which these rude people are much attached, and quotes the authority of the Shastrees condemning the crime. I got it printed. It has become very popular, and is in very general circulation.

Ram Bhao, a learned pundit in the service of the Bhopaul minister, has since written a tale, relating an exceedingly barbarous instance of the crime, which occurred a few years ago, and is generally spoken of with horror, as having been perpetrated on a child several months old, whose life its mother did her utmost to save, but in vain. This little tale some friends of humanity also got printed for me, and it has also been widely circulated.

13. But well knowing the inveteracy of habit, confirmed by generations of practice, I regarded it as almost impossible to work any real and heartfelt general abhorrence towards the crime, except by the creation of a generally improved state of public feeling by education. It was the hope of eradicating this crime which first led me to project the establishment of the Sehore school. This you are aware has been established, and is maintained by the joint contributions of Bhopaul, Nursingurh, Raggur, Kheecheepore, and now also of Koorwypee; Sindia, Holkar, and the Pouwars of Dhar, contributing nothing. The school has now more than 150 pupils, brought up from their youth to entertain a deep abhorhence of the crime. As these become men, their superior attainments in every branch of learning will give to their humane opinions in regard to this practice a moral force and weight which must tend to create a general feeling of execration against the practice, and thus secure its eradication.

14. Formal renunciations of the practice by the Rajahs and chiefs, and prohibitions issued by them to their subjects and followers, did not appear to me likely to prove by any means efficient for the extinction of the practice. Penal enactments, not supported by public opinion, are a dead letter as far as the generality are concerned, or, if enforced, are enforced chiefly at the instigation of a rancorous and partial malice. But though admitted to be defective, they are still highly useful, and even necessary, as a commencement. A sense of consistency, and a fear of exposure to superior authority, will always operate in some degree in securing their observance and enforcement. The prohibitions and threatened penalties issued by the chief of each state must carry some authority with them. Though they have had their origin in no sincere conviction of the cruelty of the practice, still the multitude have no means of fully ascertaining that want of sincerity. The prohibition, too, would always give to the parent who was disposed to listen to the voice of humanity and affection, about to be disregarded by the other, a predominance that it would not otherwise have. For these reasons, I sought to procure these renunciations and prohibitions from all the chiefs connected with this agency; they were readily given, and have since been frequently repeated.

15. With a view to create a deeper and more general interest in the question, and to add to the solemnity of the individual renunciation of the chiefs, I determined, if possible, during the course of my late circuit, to procure a general assemblage of all the chiefs, and the adoption by this assembly of such measures as would prevent the future recurrence of the practice. At Chapahoree such a meeting was accordingly procured, of the Rajgur, Nursinghur, Kheecheepoor, Gagronee, and Agra chiefs. They had come attended by all their jageerdars and kinsmen. They met, and continued the discussion for the whole day, and at length adopted certain resolutions, by which they were of opinion the practice might be suppressed. These resolutions are of a sumptuary kind, being directed

chiefly against the expense of marriages. They submitted a copy of them to me, and a translation of this interesting document is herewith forwarded. Nothing could be more interesting than this meeting, as well on account of its object, as because it was attended by every Rajpoot of any note for miles round ; and it will not fail to exercise a great moral effect in the establishment of the general reprobation which it is desirable to attach to the crime.

16. It was with the view of promoting the extermination of this crime that I determined on taking with me all the Grassia chiefs receiving pay from us in the Grassia Horse or Bhopaul Contingent, to pay their respects to you at Indore. The silence of my predecessors in regard to this practice had led many to entertain the idea that I was labouring to eradicate a long-established custom, rather from my own personal views of its impropriety, than because my government regarded it with abhorrence. To correct this impression I wished to let them all hear from your own lips that the practice was viewed with horror, and ever must be, by the British Government and by all the civilized world. Your address to them at the Residency gave the fullest confirmation to my own endeavours to check the practice. Their visit to Mhow and Indore would, I conceive, have also other advantages, displaying to them the superiority of British civilization in many respects. The churches, roads, library and magazine at Mhow, and other objects, were all calculated to interest them and excite their admiration, and did so, and the beauty and elegances of the Indore Residency are, whenever the subject is recurred to, spoken of as surpassing anything they had dreamed of in their paradise of Wykoonth.

17. Such are the measures which I have adopted to promote the extermination of this shocking practice. I trust that none will be deemed injudicious. I have confined myself to persuasion and to appeals to the better feelings of the public, deeming that the British Government would not consider itself as having any right to exercise authoritative interference in foreign territories : I have carefully refrained from such interference. It has been my object to excite such a general and genuine feeling of execration as should lead to the voluntary abandonment of the practice : still, when we reflect on the inveteracy of habit and the extreme tardiness with which new ideas are spread in the world, it would be idle to hope that the abandonment of the practice will be effected by the measures already taken. Sanguine philanthropists conceived that the renunciations of the Jhareja chiefs of Guzerat, taken by the humane Colonel Walker, had sufficed to secure its eradication from those tribes of Rajpoots. Subsequent inquiries of Major Carnac, and the more recent ones of Mr. Willoughby, give ample proof of the fallacy of those hopes. With such experience before us, I am induced to recommend systematized perseverance in following up such measures as the British Government may deem necessary and prudent.

18. In Guzerat, considerable funds have been appropriated to the object of securing the suppression of female infanticide, and I trust I shall not appeal in vain to the humanity and liberality of the British Government when I solicit a comparatively very trifling degree of assistance to promote the extermination of the practice from this part of Malwa. Assistance has been proferred in Guzerat to enable chiefs who have preserved their daughters to celebrate their marriages.

The principle of granting assistance to men to perform a necessary moral duty seems liable to objection, as conveying our sanction to a relaxed scheme of moral duty. The British officers in Guzerat seem fully to acknowledge this, but that the peculiarity of the case may justify the course adopted. The assistance which I venture to solicit, I should recommend to be distributed to those who have exerted themselves in any way towards the repression of the practice, and to promoting education amongst the Rajpoots.

When the Pindarries and Grassias were reduced to order, the Grassia Horse was formed with the express view of giving employment to a few of the disbanded followers of the Grassia chiefs. It was thought that by keeping them under the agent's eye the best check might be given to any lurking spirit of plunder, and that by thus giving service to some of their kinsmen, the chief would feel an interest in the cause of order, and by their residence or frequent visits to Sehore, acquire some taste for the comforts of a more settled and civilized life. The testimony borne by all my predecessors to the general good conduct of the Grassia Horse and of their chiefs, proves how far the humane objects contemplated have been secured.

19. The Grassia Horse, on my first arrival here, cost 1,004 rupees a month ; when reductions were called for by the Government, I submitted a proposal for supplying

supplying vacancies in the cavalry branch of the Bhopaul Contingent from this corps. By this the end would be gradually attained, and the distress attending immediate reduction avoided. Accordingly, in the last four years transfers have been made from this corps to the Contingent, by which the monthly expenditure has been reduced from Rs. 1,004 to Rs. 448. 12. Here is a saving of 556 rupees per mensem. In addition to this, I now beg to submit whether the two Grassia sowars of the minor chiefs, Onkar Sing and Queetwas, receiving each 20 rupees a month, may not be struck off from the list of the Grassia Horse, under the following circumstances:—On the death of her husband, the thakooranee, the mother of Onkar Sing, consigned the management of the estate to her brother Chimnajee; Chimnajee, about three years ago, having a feud with the patell of Queetwas, by name Ingrain, murdered him. Shortly after my return from Kotah, the patell's brother charged Chimnajee with the murder: gaining intelligence of the complaint, and of his intended arrest, he made his escape. I wrote to the thakooranee that as she was responsible for the good conduct of all her servants, she must produce Chimnajee to undergo his trial. She promised to do so. Her servants tracing him into Harowtee, brought him within a few days journey of this place. He there appealed to the people of the village, who prevented his being carried further. He thence wrote to me confessing his guilt and suing for pardon. This was of course refused. He had murdered a subject of Sindia, and it was a village of Sindia's whose inhabitants had rescued him from the seizers, though most likely with their collusion. I acquainted Sindia's vakeel with the facts; Chimnajee however again made his escape. Upon this I ordered the pay of the thakoors, two sowars in the Grassia Horse, to be held in deposit for the orders of Government till Chimnajee was seized. His accomplice has since been seized, and made over to Sindia; but as the thakooranee has failed to produce him, I am of opinion that she should be held responsible for the act of her brother, as for Kamdar; I therefore propose that the salary of the two sowars of the thakoor (40 rupees) should be retrenched, and the accumulated deposit of their suspended pay, Rs. 314. 13. 5, brought to the credit of Government.

Vide letter to Resident at Indore, 18th June 1834, and subsequent letters.

By this retrenchment a saving to the amount of 596 rupees a month will have been effected in the last four years in an item of expense which may be said to have been devoted by the British Government to the civilization of these semi-barbarous, wild but interesting people. Colonel Alves, who had a long experience in Malwa, always spoke of their followers in our service as the most devoted well-conducted servants of the British Government, and with the above-mentioned almost single exception they have proved so. As these chiefs are held to be of high rank and family, and are connected by marriage with all the higher classes of Rajpoots in Malwa, and some with those of Harowtee, they would prove most useful instruments in communicating to others any improved degree of knowledge to which they themselves may attain. Their long and close connexion with us will render them more susceptible of instruction and improvement than any other Rajpoots who know less of us. They have been accustomed to look to the British Government alone for protection for the last 18 years. At present the sons of only two of these thakoors are studying in the Sehore school; viz. a grandson of Maharaja Bulwunt Singh and Thakoor Oonkar Sing. I have felt a reluctance from inviting any of the thakoors to send their sons to the school; but with the permission of Government, I will express my opinion as to the desirableness of their sending their sons to be educated, or of their appointing others to receive tuition to be communicated to their children; and with a view of promoting this scheme, I would solicit that the sum of 100 rupees, or 120 rupees a month be devoted to the maintenance of the sons or near kinsmen of the thakoors so long as they attend the school, or of furnishing to those not embarrassed by debts, books, prints, and other presents that would amuse as well as improve them.

I should here have brought to the notice of Government the invaluable co-operation of Soobajee Bapoo and Oonkar Bat, in promoting the cause of humanity and education, but I have already done so in my recent reply to Mr. Secretary Macnaghten's letter, calling for information as to the state of the question for the establishment of a school at Sehore. The full concurrence and co-operation of these men, who command more respect by their attainments in all branches of Hindoo learning than any other two men I know in Malwa, has secured for my labours a degree of popularity, respect, and success that they never could otherwise have secured, and have so far been invaluable; but, though Brahmins have a monopoly

in expounding their sacred histories, and declaring fortunate and unfortunate, &c., they still exercise but little influence in regard to established usages. Each caste is a law to itself, and the attempt of Brahmins to interfere with old customs, that might appear to them objectionable, would incur the title and disregard usually given to an antiquated upholder of impracticabilities. I was therefore anxious to add to the effects likely to be wrought by means of my Brahmin associates the more active and direct co-operation of any influential Rajpoots.

22. From Thakoor Chuttur Sal I had not only received my earliest intelligence as to the existence of the crime, but much subsequent information in regard to its extent, and the causes that led to it, and many suggestions as to how it might be most easily suppressed. His superiority in talent and information, acknowledged by the chiefs of this part of Malwa; his knowledge of his tribe and all other tribes of Rajpoots, and indeed of the world generally, improved by the misfortunes in which he has been involved, through the rapacity of Sindia's aumils, for the last five years, and his own rank and high connexions, pointed him out as the best instrument I could use, and he courted the service with eagerness, in the hopes of doing what might be deemed worthy of notice by the British Government. He is vain, and had hopes of receiving benefits from Government. I did not reject services, though tendered by vanity, but I informed him that the British Government would never interest itself in claims like that to Oodeypoor, &c., which we had not confirmed when he was first taken under our patronage. Without canvassing too nicely his motives, I engaged his services, and also those of the old Maharaja Bulwunt Sing of Sootalia, who also has a few horses in the Contingent and Grassia Horse. He is an old Rajpoot, of the Oomut tribe, a distant kinsman of the Rajgur and Nursinghur Rajas, a great traveller, and held in the highest respect, as well on account of his rank and information, as quan, or spiritual knowledge by the Rajpoots in these matters. He had of himself endeavoured to repress the custom amongst his immediate kinsmen since his return from a pilgrimage made some 20 or 25 years ago to Jugernath. These chiefs accompanied me in my late tour through the district, and whenever we encountered any Rajpoot chiefs endeavoured to secure their hearty renunciation of the crime. They suggested and promoted the assemblage of all the Rajpoot chiefs at Chapohoree above described, where their arguments and harangues were zealously directed to secure a more sincere desire in the minds of the chiefs to eradicate the custom.

23. I have felt myself called upon to detail thus minutely, and I fear tediously, the services of these men, that the Governor-general of India in Council might be the better able to judge how far I am justified in soliciting that some mark of approbation and distinction be given to them and to others for their services in the cause of humanity, effected in the Grassia Horse for four months; viz. 2,400 rupees, or 2,000 rupees, be appropriated to reimburse them for any expenses incurred by their protracted attendance on my camp; and to show them, and to all Rajpoots in this part of Malwa, the high approbation with which the British Government regarded such labours of humanity. This sum would suffice for the purpose of further giving other honorary rewards of dresses to others who had, in an inferior degree, contributed the aid of their influence in the same cause.

24. It has frequently struck me, that any pictorial representation, exhibiting the actual perpetration of the crime with all its horrors, or one emblematically exhibiting the British Government of India using its influence in the cause of humanity, would, if displayed in the Agency House here, serve to keep men's hearts alive to the feelings of our better nature, and that a sight of such a picture would send every man to his home, bent on the future more strict fulfilment of the dictates of natural affection.

25. The eradication of this foul crime, even from territories not subject to the British Government, seems a question of sufficient importance to the Supreme Government to enjoin the political agent here to forward an annual report to Government, with censuses of the number of births within the year. By such an order the success of the mild, and even popular scheme now followed for the eradication of the crime, will not be left to individual taste.

The returns now submitted have all been forwarded to me by the chiefs themselves. I have every reason to believe their correctness as far as they go, but they are incomplete. They do not specify the ages or names of the individuals. Now, to enable the formation of a correct judgment as to the progress of the scheme, it will be necessary to have full and correct returns of the families of every Rajpoot. By the deputation of a respectable Brahmin of acknowledged character,

character, on the duty of completing the censuses already taken, every Rajpoot in Malwa could be made well acquainted with the lively interest taken by the British Government in the extermination of the shocking practice, a proper sense of its enormity might be inculcated, and the means of learning most accurately the actual progress made would be insured. The sum of 30 rupees, out of the sum of 100 rupees or 120 rupees mentioned in the 20th paragraph, would suffice for this temporary duty.

26. The practice appeared, on inquiries made by me when officiating political agent at Kotah, to prevail in Harowtee as extensively as in this part of Malwa. Indeed in the whole of Malwa and Rajpotana, and Sindia's possessions and those of his Kheechee feudatories, I believe it still extensively prevails. Those of my native writers who came from the Oude territory, and who have assisted me in this inquiry, have frequently assured me of its prevailing amongst many Rajpoot tribes in Oude, even more extensively than here. I should be making myself liable to the imputation of presumption in doing more than stating the fact, and suggesting with the utmost deference the advantages likely to result from reminding the rulers of all these states of the continued and most lively interest which the Governor-general in Council must ever take in seeing the entire extinction of this crime, and of the moral responsibility attaching to them, should they continue to allow its existence in their respective territories.

27. In conclusion, I have the honour to submit the draft of a letter, which if addressed under the authority of Government to the several chiefs within this, and perhaps also other jurisdictions, would, I conceive, tend greatly to promote the suppression of the crime. I think that the printing and publication of a large edition of this letter in Hindee would prove of vast efficacy in awakening men's minds to the real extent to which this shocking crime is carried, and of creating a general desire in all classes of men to co-operate in its extinction. The Bhopaul government, on being reminded of its existence, immediately took from every Rajpoot in its limits a penalty bond, binding them to refrain from its commission in future.

28. If I have in any respect exceeded or fallen short of that course which the Right honourable the Governor-general in Council is of opinion would have been most wise and prudent, I beg his Lordship's indulgence. It will be my aim to direct my future course in this matter by such rules as his Lordship in Council may be pleased to prescribe. I have endeavoured, and to a certain extent I trust I have succeeded in gaining the concurrence of all the well-disposed and the good without exciting personal offence in a single individual, even the most barbarous.

I have, &c.

(signed) *L. Wilkinson,*

Sehore, 9 July 1836. Political Agent.

ABSTRACT.

1. States the grounds on which the agent ventures to bring the subject of female infanticide to the notice of Government.

2. Sir John Malcolm's statement, as to its existence in Malwa, its extent and suppression.

3. The agent has made constant inquiries into the subject, and has found that the practice still prevails extensively.

4. Forwards returns furnished by the Rajahs and Rajpoot chiefs of Eastern Malwa of the numbers of sons and daughters.

5 & 6. Quotes several individual cases of infanticide among the Rajpoot chiefs of Malwa; some chiefs have abjured the practice.

7. The number of cases of infanticide murder in all Malwa and Rajpootana, estimated by an intelligent individual at 20,000 per annum.

8. States a fact, showing the brutalized state of feelings among Rajpoots in regard to their right of murdering their daughters.

9. The conclusion drawn is, that the practice is still extensively resorted to.

10. Rajpoots fortunately admit the sin of infanticide; the Puryar Meenas of Boondee and Juhazgurh, on the contrary, pleaded a religious sanction for the practice.

11. The agent explains the means resorted to by him to bring home a conviction of the enormity of the practice to all classes of the people of Malwa.

12. Employed Brahmins to expose the sin of the act, and got their works published.

13. Determined to establish a school at Sehore, in the hope that well-educated youths might give a better tone to the moral feelings of the people.

14. Got formal renunciations from the Rajahs and chiefs; the advantages of these discussed; they are of themselves insufficient security without a concurrent public feeling.

15. Assemblage of Rajpoot chiefs, and resolutions passed by them in January last, to give better effect to their prohibitions against the crime.

16. The agent, with a view of preventing a misapprehension, and promoting the civilization of the Grassia chiefs, took them to Indore and Mhow.

17. The measures of the agent, all persuasive and founded on the principle of acting with the concurrence of the majority, refers to infanticide in Guzerat, and states the necessity of perseverance.

18. States the nature of the assistance sought from Government, and his opinion of a defect in the principle of proceeding adopted in Guzerat.

19. Proposes to dismiss two sowars of Grassia horse, and the grounds of this proposal.

20. A saving of 600 rupees effected in the last four years in the expenditure of Grassia horse. Solicits 100 rupees, or 120 rupees of this saving to promote the education of the Grassia chiefs' sons.

21. The services of the learned Brahmins of Malwa referred to.

22. The assistance given by Thakoor Chutter Lal, and Bulwunt Sing, Maharaja of Sootalia, in promoting the agent's views.

23. Amount of reward solicited for the valuable services of these and other individuals.

24. A pictorial representation of an act of infanticide would essentially aid to promote a feeling of abhorrence against the crime.

25. Proposes means to secure more detailed and correct censuses of the births of Rajpoots.

26. The practice prevails in Kota, Boondee, Oodeypore, Jeypore, in Sindia's and Holkar's possessions in Malwa; is said also to prevail in Oude.

27. Submits a draft of a letter proposed to be published and widely circulated.

28. Begs indulgence, if any of the measures above explained appear indiscreet.

(signed) *L. Wilkinson,*
Political Agent, Bhopaul.

RESOLUTIONS passed by the several Rajas and Rajpoot Chiefs (when assembled at Chapohoree, by Mr. Wilkinson, the Political Agent at Bhopaul), for the better carrying into execution the Orders issued by them, prohibiting Female Infanticide within their several Territories, the object of these Resolutions being the removal of the causes which lead to Infanticide.

1st. THE chief cause which had led Rajpoots to destroy their daughters is, that several families of Rajpoots will receive in marriage the daughters of Rajpoots of several other tribes, but they refuse to give to them their own daughters in return: They thus are reduced to difficulty in getting what they deem a suitable match for their daughters. Under this fancied difficulty they destroy their daughters on their birth. On this account it has now been resolved, that every raja and chief shall issue in his own limits an injunction that no Rajpoot shall give his daughter in marriage to another who is not ready to give him his daughter in return, but to give his daughter in marriage in those families who will give him their daughters.

2. It has been already resolved that any Rajpoot who shall destroy his daughter shall be deprived of his patrimonial rights and excommunicated, and these penalties doubtless will be enforced upon such an offender; but he also who, after preserving his daughter, shall take any money from his son-in-law, shall be excommunicated. If he is poor and destitute of means, let his family and friends give him assistance to enable him to marry his daughters suitably to his name; if destitute of powerful friends, let the rajah and chief in whose territory he resides give him assistance and provide for the marriage of his daughter.

3. Bhats and Charuns have claims from of old against Rajpoots on the occasion of their marriages; we hereby fix a maximum of what is to be paid to them according to the rank and circumstances of Rajpoots; viz.

By

By Rajahs to each Bhat and Charun - - -	1	–	–
By Thakoors of villages to ditto - - -	–	8	–
By Rajpoots holding rent-free lands to ditto -	–	4	–
By poor Rajpoots in service as sepoys, &c. -	–	2	–

No more than the fees as above fixed are to be given by any Rajpoots on occasion of marriages; this is to be the custom. If any Rajpoot, from a desire to procure a good name, wish to give more, let him do so on any other day; against his so doing there is no prohibition.

These three resolutions have been unanimously passed; let each chief carry them into execution in his own estate. This is to be the rule. 26th January 1836, corresponding with 8th April of Mah Shoodee of 1893, Sumbut.

(signed) *Rawul Motee Sing*, of Rajgurh.
Dewan Sheer Sing, of Kheecheepore.
Raja Hunwunt Sing, of Morsingurh.
Buree Lal Raja Buhadoor, of Muksoodungurh.
Thakoor Chuttur Lal, of Agra.
Thakoor Sawunt Sing.
Fukeer Sing, on part of Soorej.
Mull, Thakoor of Gagroonee.
Thakoor Fakeer Sing.
Koonwur Indree Sing.
Maharaja Bulwunt Sing, of Sootalia.

(True Translation.)
(signed) *L. Wilkinson*, Political Agent.

Draft of a Letter proposed to be addressed to the several Rajpoot Chiefs.

The attention of the Government of India has, from time to time, been brought to the existence of female infanticide in different parts of India. It had been inclined to hope that the deep abhorrence which it had felt and expressed in regard to this most shocking practice, would have induced all its allies and faithful dependents to prevent the occurrence of a crime so shocking to humanity, and so deeply execrated by the whole of the civilised world. It is with deep regret and surprise that the Right honourable the Governor-general of India in Council has learned that men still exist so utterly devoid of natural affection as to sacrifice to a selfish vanity their own children.

2. From inquiries instituted by the political agent at Bhopaul, his Lordship in Council has been enabled to form a rough estimate of the extent to which this crime has been carried in the eastern portions of Malwa, and it is with the deepest concern that his Lordship has learned that the dictates of natural affection and common humanity have been so utterly violated and trampled upon by so large a portion of the Rajpoot communities. From the returns furnished to the above-mentioned political agent by the chiefs themselves, it appears that there are—*N.B. This Memo. contains the result of the returns as given in para.* 4.

3. Now as the inquiries of learned philosophers of Europe have ascertained by means of extensive censuses, made not only in Europe, but in Asia and the other quarters of the globe, that God in his supreme justice and bountiful beneficence has created and continues to create the two sexes in equal proportions, the only conclusion to be drawn from the disparity here exhibited, is, that a number of females equal to the deficit of existing daughters, has been cruelly destroyed. The fact does not rest, however, merely on inference, it is unequivocally admitted by those who have perpetrated the crime.

4. It has been said, that the whole number of murders thus committed in Malwa and Rajpootana, may amount to no less than 20,000 per annum. How melancholy the reflection, that this number should bear even a near approximation to the truth.

5. His Lordship in Council has, however, heard with unmixed satisfaction, that all the chiefs and thakoors of Eastern Malwa have signified to the political agent their determination not only to renounce the practice, but to eradicate it entirely from their several tribes, and to punish those who may in future so cruelly violate

all law, human and divine. Chiefs and rulers of the country must never for a moment forget that they all lie under an indefeasible responsibility strictly to prevent the occurrence of this and every other violation of the eternal laws of humanity and justice, by any individual living within their several jurisdictions. It is not necessary to inform them that this is no new doctrine. It has been unequivocally prescribed by lawgivers of every age, and of every creed, Hindoo, Mahomedan, or Christian.

6. The Governor-general in Council has learned with sincere satisfaction that the chiefs of Nursingurh and Rajgur and other chiefs have set a fitting example to their dependents in having preserved their own daughters. He now confidently trusts that they and all the Rajpoot chiefs of Malwa will henceforth rigidly enforce their prohibitory orders against the practice. His Lordship feels no doubt that the Bhopaul government will persevere in its determination to eradicate the crime, and he trusts that Scindia, Holkar, and all the chiefs of Malwa and Rajpootana, and also every wise and good individual in this extensive country, will be found giving his most zealous co-operation in promoting the extermination of the crime.

7. Deeply interested on this subject, and anxious to receive satisfactory intelligence that the orders issued by the several chiefs prohibiting the practice have been rigidly fulfilled, the Right honourable the Governor-general of India in Council has instructed his representatives to forward annually reports of the births in all Rajpoot families*. He confidently anticipates that they will afford convincing proofs that the crime has been entirely suppressed.

* This may be modified for annual reports on the subject.

(signed) *Lanct. Wilkinson,*
Political Agent in Bhopaul.

(True Copies.)
(signed) *T. Robinson,*
First Assistant to the Resident.

Ordered,—That the following letter be written in reply to Mr. Bax.

To *J. Bax*, Esq., Resident at Indore.

(No. 51.)

Sir, August.

I AM desired by the Right honourable the Governor-general of India in Council to acknowledge the receipt of your letter, dated the 4th July, enclosing copy of a despatch from the political agent in Bhopaul relative to the prevalence of infanticide in Malwa and Rajpootana, and the means of eradicating the practice.

2. In reply, I am directed to acquaint you that the Governor-general in Council is disposed to concur in the view which you have taken of this question. For an effectual remedy against the revolting crime in question (which in our own provinces, by sec. 13, Reg. XXI., 1795, is treated as wilful murder) there is no other remedy, it is to be feared, but the diffusion of education and the gradual civilization of the independent Rajpoot tribes.

3. Some of the suggestions offered by Mr. Wilkinson, especially that relative to the appropriation of any surplus arising from retrenchments in the expenses of the Grassia horse, are inadmissible. There are some, on the other hand, which might be adopted with some modifications.

4. But I am desired to observe, that before any further step is taken by Government, it is obviously desirable that some attempt should be made at reconciling the conflicting statements submitted by yourself and Mr. Wilkinson respectively, as to the number of these atrocities which are annually committed in Malwa and Rajpootana. According to your information they do not exceed 50 in the year, according to Mr. Wilkinson they amount to 20,000. The cause of this discrepancy may perhaps be ascertained, and some means may be found of partially reconciling it. On this point you are requested, after communication with Mr. Wilkinson, and such individuals as you may be desirous of consulting, to furnish a further report.

I have, &c.
(signed) *W. H. Macnaghten,*
Secy to the Govt of India.

EXTRACT FORT WILLIAM POLITICAL CONSULTATION of 27 July 1840.

(No. 32.)

From Lieutenant-colonel *J. Sutherland*, Officiating Agent to the Governor-general for the States of Rajpootana, to *Henry Torrens*, Esq. Officiating Secretary to Government of India, Fort William.

Sir,

I HAVE the honour to submit for such orders or observations as may seem necessary to the Right honourable the Governor-general of India in Council, a copy of correspondence as per margin, which has taken place between Captain Richards and me, arising out of a circular letter which he addressed in April last to the chiefs of Kotah, Boondee, and Jhalawar, and which in the diary of the period escaped my notice, on the delicate question of suttee. A translation of Captain Richards' circular letter, with that of the replies which he has received from Kotah and Jhalawar, is also submitted, and I do not know that it is necessary for me to say anything further on this all important subject, than I had the honour of doing in my letter of the 4th of August last.

To Captain Richards, dated 14th June 1840.
From ditto, dated 19 June 1840.
To ditto, dated 23 June 1840.
From ditto, dated 29 June 1840.

I have, &c.

Rajpootana Agency, Ajmere,
1 July 1840.

(signed) *J. Sutherland*,
Officiating Agent Governor-general.

DOCUMENTS referred to in the foregoing Letter.

From Lieutenant-colonel *J. Sutherland*, Officiating Agent to the Governor-general for the States of Rajpootana, to Captain *Richards*, Officiating Political Agent in Haraotee, Nusseerabad.

Sir,

REFERRING to your diary from 25th to 31st ultimo, and entry under date 26, head, " Native Department Letters received," regarding the suppression of suttee, I would feel obliged for a copy of the correspondence which has passed between the Maha Raj Rana and yourself on this subject.

I have, &c.

Rajpootana Agency, Ajmere,
14 June 1840.

(signed) *J. Sutherland*,
Officiating Agent Governor-general.

From Captain *C. Richards*, Officiating Political Agent, Haraotee, to Lieutenant-colonel *Sutherland*, Officiating Agent to the Governor-general for the States of Rajpootana, Ajmere.

Sir,

14. IN reply to your letter of the 17th instant, I have the honour to enclose all the correspondence that has passed between the Maha Rao, the Maha Raj Rana, and myself on the subject of suppressing suttee and mutilation of persons, &c. I have not yet received a reply from the Rao Raja of Boondee.

I have, &c.

Haraotee Political Agency,
Camp at Nusseerabad,
19 June 1840.

(signed) *C. Richards*,
Officiating Political Agent.

From Lieutenant-colonel *J. Sutherland*, Officiating Agent to the Governor-general for the States of Rajpootana, to Captain *Richards*, Officiating Political Agent in Haraotee, Nusseerabad.

Sir,

I HAVE had the honour to receive your letter of the 19th instant, with its enclosure, copy of your circular letter of the 28th of April to the chiefs within the range of your political superintendence, describing the anxiety of the British Government to prevent the performance of the rite of suttee, the burying of people alive, and mutilation, within their respective territories; also copies of the replies which you have received from the Maha Rao of Kotah, and the Maha Raj Rana of Jhalawar.

2. It does not appear out of what circumstances this written discussion on the delicate question of suttee arose, and I was not prepared for it; for however painful and abhorrent the performance of this rite may be to us, I am not aware that there is authority from Government to discuss in this form, with chiefs exercising independent jurisdiction, its abolition, or whether the Right honourable the Governor-general of India in Council has arrived at the conviction that good is likely to arise from such discussion. On this subject I beg to refer you to the correspondence of July and August last.

3. It is my general belief that even in our own territory, every attempt to suppress this dreadful sacrifice only encouraged and added to its frequency, until the memorable resolution was taken, at once to prohibit it by law, and render it a penal offence for any one to assist in it. Until this was done, I believe that suttees were more common in the neighbourhood of Calcutta than in any other part of India, and there the greatest efforts had necessarily been made to suppress the rite.

4. In the same manner it was believed by every one at Gwalior, that the agitation of the subject about the conclusion of Lord William Bentinck's administration, or perhaps the knowledge of the abolition of suttee in our territories, led to an unprecedented number of suttees in a very short time. I reported accordingly to Government, and the discussion was dropped. At Joudpoor I had lately no difficulty in not only getting infanticide prohibited, but in organizing a system through which the householders of a village agreed to pay the fair demands of the Bhats and Charuns on the celebration of marriages; the Bhats and Charuns themselves engaging to receive this contribution, and confessing that it would put more into their pockets than they received through their irregular levies; and I had the satisfaction to discover that this was only renewal of a law of the famous Maha Raja Beejee Singh to limit the undue exactions of these classes, for it is their exactions which, in Marwar, led to infanticide. Neither had I any difficulty in getting a law passed prohibiting mutilation; and the important question of surna or asylum was legislated for in a manner which deprives it of some of its worst features. But when we approached the question of suttee, I found that legislation in this matter was quite out of the question. Maharaja Maun Singh told me the same story that the Maha Rao has told you, "that when on any occasion restraint had been put on the person prepared for this fearful sacrifice, all bolts and bars had flown open, and she had been released to the exercise of her own free will, affording proof that it is useless to endeavour to alter the decrees of Heaven."

5. It is possible that a person in the condition of the Maha Raj Rana may come into our views in this important matter, and that in a small country like Jhalawar we might make a beginning; though I question whether even he can set himself in opposition to what I fear is the general voice of chiefs and people throughout Rajpootana. There is, however, everything in his letter which promises fair; and I am of opinion that every opportunity should be taken of personally discussing the question with him. But I am quite certain that the time has not yet come when we can venture to enter on this discussion generally in this region, without running the risk of doing more harm than good.

I have, &c.
(signed) *J. Sutherland,*
Officiating Agent Governor-general.

Rajpootana Agency, Ajmere,
23 June 1840.

From Captain *C. Richards,* Officiating Political Agent, Haraotee, to Lieutenant-colonel *J. Sutherland,* Officiating Agent to the Governor-general, &c. &c. &c. Ajmere.

Sir,

I HAVE the honour to state, in reply to your letter of the 23d instant, on the subject of my communications to the chiefs of Haraotee and Jhalawar, relative to the suppression of suttee, &c. &c., that I had no intention thereby to open any formal discussion or negotiation with them, although I deemed it as well (with reference to my probable absence for some time) to allude to it, and the satisfaction it would afford the Supreme Government to see its suppression.

2. There has not been to my knowledge an instance of suttee within the range of my political superintendence since my arrival at Kotah in October last, but there

there was one a short time previous, which was particularly noticed by the Governor-general (*vide* Mr. Secretary Torrens' letter, 18th July 1839), and I conclude the exertions of the local agent to prevent it would have been in consonance with the feelings and wishes of Government, whether the attempt succeeded or not; it was with this impression, and the possibility of a recurrence of suttee during my temporary absence from illness, that induced me to allude to the subject in my communications to the chieftains of the three states in April last.

3. I shall be guided until further instructions by the opinions you have now expressed, although they are not to my view in accordance with the implied tenor of Mr. Secretary Torrens' communication above quoted; at the same time, I do not consider that the allusion made by me in my communications to the chiefs of Haraotee and Jhalawar at all calculated to do harm, nor do I imagine there would have been any great opposition to our wishes had the subject been made a matter of negotiation with the two states of Kotah and Jhalawar, in their treaties of 1838; the Raj Rana would most likely have given his unqualified consent to its prohibition, and the Maha Rao to its suppression by every means short of actual compulsion. You may have found great difficulties at Joudhpoor in introducing the subject, but our relations with the states of Haraotee are fortunately on a better footing, and much may be effected with one, where the other would oppose, even for the sake of showing its independence. It would appear that some Hindoo princes of the first importance have stipulated for the prohibition of suttee, &c. and according to report, the Sattara Rajah has recently done so; and I am much mistaken if a former Resident of Baroda did not succeed in dissuading a favourite wife of the Guicawur of those days to relinquish the resolution she had come to to destroy herself by immolation.

I have, &c.

Haraotee Political Agency,
Camp at Nusseerabad,
29 June 1840.

(signed) *C. Richards*,
Officiating Political Agent.

(True copies.)

(signed) *H. W. Trevelyan*,
Assistant Agent Governor-general.

COPY of a CIRCULAR LETTER from Captain *Richards*, Officiating Agent at Kotah, to the address of the Rao Raja of Boondee, the Maha Rao of Kotah, and the Maha Raj Rana of Jhalawar, dated 28 April 1840.

My Friend,

Since my arrival at the cantonments of Nusseerabad, whither I have repaired for the benefit of my health, my attention has been directed to the following subject:—There is an increasing desire on the part of the distinguished members of the Government to extinguish the practices, prevalent in these parts, of suttee, burying alive, and mutilation for criminal offences. From the consideration that men are a valuable deposit, received in trust from the Almighty, and that every king and chief has been clothed with justice from his hand for the preservation in peace of all his creatures, it would appear that to provide for the security of his subjects' lives is a paramount duty in a sovereign; I have therefore written the above in the hope that you will reflect on the criminality of the practices alluded to, and put them down by an express prohibition and the terror of a penal enactment.

I hope you will further direct your attention to the removal of all cause of irritation and dispute on the frontier of Kotah and Jhalawar, and by religiously observing every article of the existing treaties, adopt the only course of conduct that can ensure the satisfaction of the British Government.

COPY of a LETTER from Maha Rao *Ram Singh* of Kotah, received 9 May 1840.

I HAVE received your letter from Nusseerabad, expressive of your dissatisfaction at the continuance of suttee, burying alive, and mutilation for criminal offences. I am gratified that you still keep me in friendly remembrance. My friend, the cus-

toms alluded to have been handed down from time immemorial, even from the first fathers of mankind. They have obtained in every nation of India, and more especially in the provinces of Rajwarra, such as Jodhpoor, Oudeepoor, &c., for whenever the sovereign of those states has bid farewell to life, the queens, through the yearnings of the inward spirit, have become suttee, notwithstanding that their relatives were averse to the sacrifice, and would have prevented it altogether. It has even happened that when they have been imprisoned in barred chambers, the bolts and bars have, by the power of God, of themselves flown open; hence it appears that it is not in the power of a mortal to nullify by opposition a divine though mysterious ordinance.

Since, however, it will afford the English Government particular pleasure, I shall take such measures as lie in my power for the prohibition of the practice. The custom of burying alive is confined to the sect of the Jogis, and is enjoined by their laws; that also shall be put a stop to. The law regarding mutilation does not extend to all offenders equally, but is only applicable to those who are guilty of forgery, interpolation, or erasion of words in sunuds and purwannahs. It is a rule which I have laid down for myself, that no order or sentence whatever shall be issued, unless founded on the law (of Mahomet) or Shastra. As to disturbances on the Jhalawar frontier, my servants were exercising every precaution before your letter was written. A similar injunction should however be sent to the opposite party (Jhallawur); I hope therefore that on this score you will be under no apprehensions, and continue to favour me with your letters. With regard to forgery and the like, I shall be happy to adopt any suggestion of yours for a change of punishment. No untoward event can possibly happen, through my instrumentality, on the frontier. If the other party should cause any such, you will of course be informed of it.

Copy of a Letter of the Maha Raj Rana of Jallawur, dated 26 May 1840.

I have been glad to receive your letter regarding the abolition of suttee, mutilation, &c.; inasmuch as I have before this time avoided these prohibited practices. On this suggestion of yours I shall engage all my energies in rooting out these things from my dominions, and preventing their recurrence for the future. Your wishes shall be strictly attended to.

(True translations.)

(signed) *W. Strachey*,
Assistant Agent Governor-general.

Ordered,—That the following reply be returned to the above.

(No. 362.)

(No. 34.)

From *H. Torrens*, Esq. Officiating Secretary to the Government of India, to Lieutenant-colonel *J. Sutherland*, Officiating Agent to the Governor-general for the States of Rajpootana.

Sir,

I am directed to acknowledge the receipt of your despatch, dated 1st instant, forwarding correspondence with Captain Richards, regarding the suppression of suttee, and in reply to state that the Governor-general in Council does not conceive that the record of their opinions on delicate questions liable to discussion with independent states, by political officers, is expedient, unless circumstances call for the expression of their views for submission to Government.

2. Captain Richards should not have addressed a circular to the chiefs of Kotah, Boondee, and Jhalawar, on the subject of suttee, without advising in the first instance privately with you; it is however satisfactory to find that the chief of Jhalawar entertains views so humane and enlightened as those expressed in his reply to that officer.

I have, &c.

Fort William, 27 July 1840. (signed) *H. Torrens*,
Officiating Secretary to the Government of India.

EXTRACT LETTER from the Officiating Agent to the States of Rajpootana, to *J. H. Maddock*, Esq. Secretary to Government; dated 3 January 1841.

Para. 8. I TAKE this opportunity of submitting a code of rules consisting of 48 articles, which was drawn up by the Maharaja, the Thakoors, and ministers in communication with Captain Ludlow and me, in November 1839, for the better government of Marwar, to which I have now added a few notes, and which, simple as (or perhaps because) these rules are, have been found highly useful to Captain Ludlow, the council and minister.*

(signed) *J. Sutherland.*

EXTRACT from the CODE of RULES for the Government of Marwar, November 1839.

K. Para. 45. FROM the principal nobles of the state, down to Bhoomeas and possessors of a single dwelling, no persons shall be permitted to destroy their female infant children. In performance of a marriage the fees to the Charuns shall be given as follows:—

By Putayuts on 1,000 rupees of kekh - - - -	25 rupees.
By Bhoomeas - - - - - - - -	10 „
Householders not landed proprietors - - - -	5 „

Charuns and others shall make no objection to receive the rates herein specified.

46. Dholee Ranas (singers) shall receive at marriage ceremonies five rupees per every 1,000 rupees of kekh; they are not entitled to claim a higher payment for their services.

EXTRACT NOTES by Lieutenant-colonel *Sutherland* in the Joudpore Code of Rules; dated 3 January 1841.

Para. 45. INFANTICIDE prevails to some extent amongst the inferior Rajpoots of Marwar; but only in one of the principal houses, and that is of late introduction. It is owing here entirely to the exorbitant demands of Batts and Charuns on the celebration of marriages, and in the one principal house in which it prevails (that of——) so exorbitant were these demands that the chief had been robbed of his wealth; his gold, silver, and jewels are all said to have passed into the hands of these avaricious classes. At last his houses, elephants, and their housings, were rendered up, and when the Thakoor had nothing more to give, they demanded his head, which he is said to have at once severed from his body with his own sword. This story is believed universally, and the circumstance is said to be of recent date. Since that period, as the Thakoor himself told us, no daughter has been preserved in the house.

When we proposed a legislative Act for the prevention of female infanticide, we were surprised to find that it was only necessary to introduce the rule which was instituted by Maha Rajah Beejee Singh, who is distinguished from other sovereigns as the "Great Maha Rajah," but which had fallen into disuse. The heads of the Batts and Charuns were called into the legislative tent, and they bound themselves to receive the sums specified in this article; whilst all the chiefs, Bhoomeas, and Rajpoot householders, through their representatives, bound themselves to pay, in each village in which they respectively held possessions, these sums, on the marriage of the daughter of a Rajpoot of the town or village. The introduction of the article was much applauded, and it was believed that effect being given to the law, infanticide will cease.

Legislation for the abolition of suttee was necessarily a matter which Captain Ludlow and myself had much at heart; we told all parties that in conformity with their prejudices we had bound ourselves to abstain from the slaughter of kine, and the killing of peafowl and pigeons in Marwar, beasts and birds which they held sacred;

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* This code will be separately submitted in a few days.

sacred; that the practice of the rite of the suttee was looked upon with horror throughout Europe, and by all belonging to those countries in India. That its abolition was a matter which the Right honourable the Governor-general of India in Council had much at heart. Unhappily we found that the public mind in Marwar is yet far from having arrived at that stage when the abolition of this obnoxious rite can be contemplated. We were told the usual story of the impossibility of preventing the female who had once resolved to devote herself to death on the funeral pyre of her husband, in full belief of the reward hereafter to be bestowed on both, from carrying her resolution into execution; of bolts and bars having flown open of their own accord, where these had been interposed, of which instances were pretended to be given; and we found it to be our painful duty to abstain from the further legislative consideration of this question.

Extract Letter from *T. H. Maddock*, Esq. Secretary to the Government of India, to Lieutenant-colonel *Sutherland*, Agent in Rajpootana; dated 15 March 1841.

Para. 6. Regarding the code of rules which has been prepared for the guidance of all public functionaries of the state, the Governor-general in Council would fear that in parts it is too vaguely worded to be found of much permanent value in practice, and particularly in all that refers to the practice in the time of Maha Rajah Bijee Singh as the guide to be followed; it would obviously be preferable that if the rules that were in force in that prince's time are known, they should be declared in writing. If they are unknown, the reference to them can lead only to doubt and perplexity. His Lordship in Council gives to you and to Captain Ludlow the credit of having exerted yourselves to the utmost of your power, and of sound discretion for the improvement of these rules; but they yet bear the marks of a barbarous and uncivilized character, and he cannot but have read them with very qualified feeling of satisfaction. It is true that the punishment of mutilation has been abolished and female infanticide is prohibited, and in these respects an important step has been gained. But it is yet most deeply to be regretted that the prejudice in favour of suttee is so strong, and that it should be found necessary to realize the forms of ordeal, and the manner of obtaining sanctuary. The reasons for fixing the rates of fees and perquisites of Bhats and Charuns are sufficient to show their necessity. But in all these matters his Lordship in Council trusts that the time will come when the people of Marwar will be fitted to admit more enlightened principles to be followed in their code of laws.

Extract Letter from Colonel *J. Sutherland*, Agent Governor-general, Rajpootana, to *T. H. Maddock*, Esq. Secretary to the Government of India.

Fort William, dated 1 April 1841.

Para. 2. I would wish to guard Captain Ludlow and myself from being supposed to have had any great share in the compilation of the Joudpore code of rules of 1839. It was principally the work of the Joudpore authorities themselves, including the Maha Rajah. The clauses regarding infanticide and mutilation were introduced on our suggestion, and that for modifying the evils of asylum, with the matter of trial by ordeal, in which, beyond the absurdity of such a procedure, there was nothing revolting, we had of course no concern. For the abolition of suttee and some other barbarous and revolting rites, the minds of the chiefs and people in these Rajpoot states are yet, I fear, far from being prepared. No written code of Bijee Sing's time was to be found, and I question whether any written code is to be found in any of the states; all desired to be governed by the laws of that period, and although they are not written, the usages of the time are well understood; and on the whole, I believe that the Joudhpore code, imperfect and barbarous although in many respects it must be considered to be, has been very useful. When the code of rules was drawn out there was no purohan, nor was there then any intention of appointing one, although this had been an office in former times in the government, and there could not, therefore, appear in it anything touching the power and duties of the prime minister.

(No. 2.)

EXTRACT from the Proceedings of the Honourable the Lieutenant-governor North-western Provinces, Political Department, of the 6 August 1841.

(No. 1457.)

(No. 33.)

EXTRACT from the Proceedings of the Government of the North-western Provinces in the Judicial Department, under date 6 August 1841.

EXTRACT of LETTER from the Magistrate of Allahabad to the Address of the Commissioner Allahabad Division (No. 3); dated 28 January 1841.

Para. 23. I REGRET to report that during the year I have discovered that the crime of infanticide is common in six or seven villages in pergunnah Baree, lying on the borders of the Rewah territory, and it does not seem ever to have before attracted the notice of the authorities. The practice prevails amongst three classes of the Rajpoot tribe, denominated Purhars, Kutchwas, and Bedowrias, amounting altogether to about 100 families. The number is so small that I have great hopes of soon being able to put a stop to it altogether. On ascertaining that the practice really existed, I lost no time in proceeding to the pergunnah, and assembling the heads of the different families, I soon saw that exhortations would be of little avail, and I determined to adopt prompt measures.

24. In the first place I appointed a Chupprassie to reside in each village, whose sole duty it was to report the birth of a female child in the families of any of the above classes of Rajpoots. I also bound the Gorait, Chowkydar and midwives, under a heavy penalty, to report separately each birth at the Thannah, the four thus acting as a check on each other. I directed the Thannadur, on the death of any female infant being reported, to hold an inquest on the body, and afterwards to transmit it to the civil surgeon for examination. I associated the Tehseeldar with the Thannadur, in order to ensure a more efficient superintendence; I promised them both handsome rewards if I should be hereafter satisfied that they, by their joint efforts, had put a stop to the horrible practice.

25. I am happy to state, that as far as I am able to judge, the method I have pursued has been attended with perfect success. It is only two months since the plan came into operation, and of four female infants that have since been born, three are alive and one dead; and as this one was killed in the usual way by administering the juice of the madar plant, I will detail the particulars in order to show that my arrangements have, so far as I can judge, been successful in bringing the murder to light.

26. The infant was born on the 10th December, a report of which was immediately made to the Thannah. The Jemadar was deputed to see the child, and on his way he met the midwife, who was also coming to report. She returned with the Jemadar's party, and on lifting up the cloth under which the infant was lying, they found it dying. The midwife declared that a few hours before she had left it strong and well, and that it must have been poisoned. The parents affirmed that its death was caused by lock-jaw. They were immediately taken up and conveyed to the Thannah, together with a slave girl who lived in the house, and the body was sent to the surgeon for examination. The slave girl at first denied all knowledge of the affair, but at last confessed that the infant's grandmother had brought some of the madar juice and administered it to the infant on the departure of the midwife to the Thannah. She also stated that the mother of the child at first refused to allow the madar juice to be given, but at the entreaty of her husband, at last consented. The surgeon deposes that he found the juice of the madar plant in the child's stomach, which caused its death. The case is now pending before the sessions judge, and I trust the parties will be convicted. It will do more towards stopping the practice than anything else, and the fact of the parties being taken up has already caused a great sensation in the pergunnahs.

27. As I learned that the practice prevails in the Rewah territory, and that some families have left Barra, in order to escape our police, I addressed a communication to the Rajah on the subject, and he has readily promised to do all in in his power to put down the practice. I would suggest that Government should also bring the subject to the notice of the Rajah.

Extract of Letter to Commissioner of the Allahabed Division (No. 1454); dated 6 August 1841.

Para. 23. The Honourable the Lieutenant-governor has perused with much interest paras. 23 to 27 inclusive of Mr. Montgomery's letter, regarding the unfortunate prevalence of infanticide in certain villages on the borders of the Rewah state. Copies of the above paras. have been forwarded to the Government of India for submission to his Lordship in Council; and a communication has likewise been made through the agent S. and N. Territories to the Rewah Raja, requesting him to exercise his influence to put a stop to so inhuman a practice.

Paras. 23 to 27 of the Allahabad Magistrates' letter, No. 3, dated 28 January 1841.
Para. 23, of orders on the Police Report of the Allahabad Division for 1840.

Ordered,—That copies of the paras. noted in the margin be forwarded to the Political Department for consideration and orders.

(True extracts.)

(signed) *J. Thomason*,
Secretary to Government North-western Provinces.

(No. 34.)

(No. 3.)

From *J. Thomason*, Esq. Secretary to Government North-western Provinces, Agra, to *C. Fraser*, Esq. Agent to the Lieutenant-governor Southern and Northern Territories, dated the 6th August 1841.

Sir,

With reference to Extract from the Judicial Department (No. 1457) of date 6 August 1841, a copy of which is hereto annexed, I am directed to request that you will communicate to the Rajah of Rewah the hope entertained by his Honour the Lieutenant-governor that he will exercise his influence to suppress so inhuman a practice as that of infanticide, which seems to prevail in some of the villages within his territory.

I have, &c.

(signed) *J. Thomason*,
Secretary to Government North-western Provinces.

(No. 4.)

Extract from the Proceedings of the Honourable the Lieutenant-governor of the North-western Provinces, in the Political Department, under date the 22d September 1841.

(No. 224.)

(No. 147.)

From *C. Fraser*, Esq. Agent Lieutenant-governor, S. & N. Territories Jubbulpore, to *J. Thomason*, Esq. Secretary to Government North-western Provinces, Agra; dated 25th August 1841.

Sir,

I have the honour to acknowledge the receipt of your letter, No. 310, of the 6th instant, with annexations relative to the suppression of infanticide, and with reference to the same beg leave to forward, for the information of his Honour the Lieutenant-governor, translations of a correspondence on the subject with the Rewah Raja, to whom I have transmitted a translation of the extract from Mr. Montgomery's letter, explaining the course he has taken to put a stop to the practice, and I have intimated to the Rajah that it is his Honour's wish that he should use his best endeavours to co-operate with Mr. Montgomery in suppression of this horrid crime.

2. The destruction of female children was formerly not uncommon amongst the Rajpoots of the Jubbulpore district; and though I trust I succeeded in stopping it when

when in charge of the district, still I shall consider it my duty to circulate a copy of this correspondence to all the districts in these territories, to revive attention to the subject of its prevention.

I have, &c.

Jubbulpore Office of A. L. G.
S. & N. T., the 25th August 1841.

(signed) *C. Fraser*,
Agent Lieutenant-governor.

(No. 5.)

LETTER to the Rewah Rajah from the Agent to Lieutenant-governor, dated 16 November 1840.

THE Rajah is informed that it has been communicated to the Agent that Sahoo Sing, Thakoor of the Kutchwaha tribe, a resident of the Allahabad district, had put to death his grand-daughter, and the Agent observing that infanticide is common among the Kutchwahas and Purdihars, begs the Rajah will use his best endeavours to put a stop to this very horrid practice in his territory.

(No. 6.)

LETTER from the Rewah Raja to the Address of the Agent Lieutenant-governor, dated 21 Aughun Sumbut 1897.

THE Rajah acknowledges the receipt of the Agent's letter of the 16th November, and in reply informs him that formerly the practice of infanticide prevailed in his territory, but that he issued a strict prohibition to its continuance, to the tribes among whom the practice was common; and that conceiving that it was caused in many instances from the dread of expense attendant on marriages, he had had it proclaimed that in instances where the parents could not afford to defray the marriage expenses of their daughters, upon an application being made to the Rajah, he would afford the necessary aid. The Rajah concludes by saying that he had read a communication from the Magistrate of Allahabad on the subject, to whom he had sent a reply, similar to his present letter, and that at the time he had issued strict orders regarding the prevention of infanticide, which have again been repeated.

(No. 7.)

LETTER from the Agent Lieutenant-governor to the Address of the Rewah Rajah; dated 7 December 1840.

THE Agent acknowledges the receipt of the Rajah's letter of the 21st of Aughun, and informs him that he was most gratified by its contents.

(True translation.)

(signed) *C. Brown*,
Assistant to Agent Lieutenant-governor.

(True copies.)

(signed) *C. Brown*,
Junior Assistant to Agent Lieutenant-governor.

(True extracts.)

(signed) *J. Kenyon*,
Assistant to Secretary to Governor
North-western Provinces.

EXTRACT FORT WILLIAM POLITICAL CONSULTATION of 13 December 1841.

(No. 27.)

From Lieutenant-colonel *A. Speirs*, Resident at Gwalior, to *T. H. Maddock*, Esq. Secretary to the Government of India.

Sir,

I HAVE the honour to transmit for the information of the Governor-general in Council, copy of a letter under date the 10th ultimo, from my assistant, Captain Ellis, in regard to the prevalence of female infanticide in the neighbouring territory of this Government, the purport of which I transmitted to the Durbar authorities here; a copy of their reply, No. 552, with its translation into English, are enclosed, in which they express their abhorrence of the crime, and the orders they state they have given, with the view to its suppression.

2. In discussing the subject of Captain Ellis's letter with the Durbar authorities here, they admitted the existence of the crime, but not to the fearful extent described by that officer.

3. From the inquiries I have myself made, I, however, have no doubt that its prevalence is very extensive. I have done, and am doing, everything in my power with the Durbar authorities to induce them to put a stop to a crime so revolting to every feeling of humanity.

4. I have received a letter, under date the 17th instant, from Lieutenant-colonel Sutherland, forwarding the copy of an ordnance instituted by Raja Bejeg Sing of Marwar in Sumbut 1821, or 75 years ago, on the subject of that horrible crime, with the view to its prevention; a copy of which I have furnished to this Durbar, with a request that it may be adopted and carried out, so as to adapt it to all classes of its subjects.

5. The law on that detestable crime promulgated by Raja Beejey Sing, and forwarded by Colonel Sutherland, has only reference to his chiefs of inferior rank, not to the commonalty, who it would appear are deeply involved in this murderous crime throughout the districts named by Captain Ellis in his letter now transmitted.

I have, &c.

Gwalior Residency, 24 November 1841. (signed) *Alex. Speirs*, Resident.

ABSTRACT.

Resident transmits copy of a letter from his assistant, Captain Ellis, relative to female infanticide, forwards a copy of a Durbar note relative to that revolting crime, and states his proceedings with the Durbar in regard to its suppression.

(signed) *Alex. Speirs*,

Gwalior Residency, 24 November 1841. Resident.

Documents above alluded to.

(Copy, No. 284.)

From Captain *R. R. W. Ellis*, Assistant Resident at Gwalior, to Colonel *A. Speirs*, Resident at Gwalior.

Sir,

RAMHUNSE, a man employed in the Thuggee and Dacoitee department, upon his return the other day from Sehourie in Sikurwarra, reported to me three instances of female infanticide which had fallen under his observations during the course of the few days that he had been absent from the Residency.

This circumstance led to my making some inquiries upon the subject, and I beg leave now to submit for your consideration that the measures of the Durbar for the abolition of infanticide in this territory do not appear to me to have realised the expectations of benefit which Mr. Cavendish entertained in May 1833, at the time when that gentleman reported their adoption for the information of Government.

The

The practice of female infanticide is described by Sir John Malcolm, p. 209, vol. ii. Central India, as one which prevails only among Rajpoots of high rank and small fortunes; but in Sindia's territory the usage does not appear to be restricted to any individual class of inhabitants, or particular rank of life, Goojeers in Goojeergie, the Jauts in Jitawur, with the Rajpoots of Towargar, Kutchwagur, and Sikurwarre, rich and poor, high and low, must, I understand, be reckoned as different classes of people, who put to death all the female infants which are born in their families. Exceptions from this general principle of conduct, I believe, are rare, and of more frequent occurrence among the Goorjeers and Jauts than any one of these different Rajpoot tribes.

In Sikurwaree, which commences about 20 miles from this, I am informed that from 200 to 500 infants are commonly put to death every year in pursuance of this usage; none of the districts mentioned are situated above 100 miles off Gwalior; and if the measures have proved ineffectual in suppressing the evil in the immediate vicinity of the court and residency, it cannot be supposed that they will have been attended with greater success in parts of the country further off the seat of government.

The new-born infant is usually put to death by administering poison in the shape of the tobacco leaf, or that of the duttoora plant, but this object is said sometimes to be effected by the use of actual violence.

As I am persuaded that any efforts which may be made for the suppression of this abominable system of crime will be hailed with feeling of delight and gratitude by many thousands, who at present are the mere slavish followers of a bad example, I hope you will consider it necessary to bring the present state of the question to the knowledge of Government, and advocate the adoption of any further steps which you may consider best calculated to put a stop to the prevalence of a custom so adverse to the increase of the population of the country and improvement of the condition of the people, as one which tolerates the existence of associations for the avowed purpose of the destruction of the female portion of the community.

I have, &c.

Gwalior Residency, (signed) *R. R. W. Ellis,*
Ty. and Dy. Department, 4 Oct. 1841. Assistant Resident.

(True copy.)

(signed) *Alex. Speirs.*

Translation of a Letter (No. 552), dated 22 Ramzant Hijree Era 1257, or 7 November, A. D. 1841, from *Ram Rao Phalkeea Shum Shere Jung Bahadar,* Durbar Vakeel at Sindheea's Court, to the address of Lieutenant-colonel *Alexander Speirs,* Resident Gwalior.

After Compliments.

Acknowledges the receipt, and recapitulates the contents of the Resident's letter, dated 21st Shabom, Hijree era, 1257, or 7th October A.D. 1841, upon the subject of the expediency of the suppression of the system of female infanticide prevalent in the Sikurwaree and Kutchwaghar districts, and in reply states that strict injunctions have been issued to the different local authorities, directing them to make an example, and furnish any of the inhabitants in their districts who may be found guilty of so sinful a crime, and that the Durbar will remove any of its local officers who may be found guilty of connivance at the existence of so abominable a practice.

(True translation.)

(signed) *R. R. W. Ellis,*
Assistant Resident.

Ordered,—That the following reply be returned to the above.

(No. 3549.)

(No. 29.)

From *T. H. Maddock*, Esq. Secretary to the Government of India, to Lieutenant-colonel *H. Speirs*, Resident at Gwalior.

Sir,

I AM directed by the Governor-general in Council to acknowledge the receipt of your despatch, dated the 24th ultimo, reporting female infanticide in Scindiah's districts, and in reply, to state that his Lordship in Council approves the proceedings reported in your letter under acknowledgment.

I have, &c.

Fort William, 13 December 1841. (signed) *T. H. Maddock*,
Secretary to the Government of India.

EXTRACT FORT WILLIAM POLITICAL CONSULTATION, under date the 17th January 1842.

(No. 52.)

From Colonel *A. Speirs*, Resident at Gwalior, to *T. H. Maddock*, Esq. Secretary to the Government of India, Fort William.

Sir,

Letter from Captain Ellis, Assistant Resident, dated 4th October, giving cover to a letter in original from Major Sleeman, commissioner for the suppression of Thuggee and Dacoity, dated 28th September.
Resident's reply of the 15th October.
Letter from Captain Ellis, dated 22 October, with enclosures, &c.
Resident's reply, dated 26th idem.

I HAVE the honour to transmit for the information of the Right honourable the Governor-general in Council the copies of correspondence noted in the margin, which has passed between Captain Ellis, my assistant, and myself, in regard to slave dealers, and people engaged in kidnapping children in Scindiah's territory, as also a copy of Durbar note, No. 571, dated 10th Ramzan, or 26th October 1841, and its translation into English.

2. I have not transmitted the proceedings which accompanied Major Sleeman's letter of the 28th September, as the nature of them is sufficiently indicated in that communication.

3. I have brought to the attention of the Maharaja's government the shameful neglect which appears to have attended the orders which were issued to their local officers in May 1833, whilst Mr. Cavendish was resident at this court.

4. During the period in which I have been at Gwalior, several instances have occurred of slave dealing, which I have had occasion to bring to the attention of the Durbar, when the individuals concerned have been brought to punishment. Fresh instructions have been again issued to their local officers, which I trust may prevent a continuance of such a disgraceful and unlawful traffic.

5. The Governor-general will observe that those individuals concerned in the instances brought forward on the present occasion, have been sentenced to two years' imprisonment in irons in the Fort of Gwalior, and will not, I believe, be released until security is given for their not again engaging in such offences.

I have, &c.

Gwalior Residency, 24 December 1841. (signed) *Alex. Speirs*,
Resident.

ABSTRACT.

Resident transmits correspondence between his assistant, Captain Ellis, and himself, relative to the crime of slave dealing, and kidnapping people to be disposed of as slaves; states the measures adopted by Scindiah's government on the present occasion for the punishment of the offenders, and the instructions given to prevent a repetition or continuance of such a disgraceful and revolting traffic.

(signed) *Alex. Speirs*,
Resident.

Gwalior Residency, 24 Dec. 1841.

Documents alluded to in the foregoing Letter :—

(No. 285.)

(No. 53.)

From Captain *R. R. W. Ellis*, Assistant Resident at Gwalior, to Colonel *A. Speirs*, Resident at Gwalior.

Sir,

I HAVE the honour to forward for your information an original letter, dated 28th ultimo, to my address from Major Sleeman, and have to beg the favour of your instructions regarding the disposal of the prisoners, and the unfortunate women and children who have been rescued from a state of slavery, by the exertions of Captain Birch, assistant to the general superintendent for the suppression of thuggee and dacoity at Nusseerabad.

The remark of Major Sleeman regarding the prevalence of crime among the zeemindars who live along the Chumbul, must be considered applicable to the whole of the district of Towurgar, Kutchwahagar, and Sikerwurree, and which, as well as I can understand a subject where there is so little data to go upon, may be described as that tract of country which is situated between the Chumbul and Koharee rivers, commencing at the source of the latter.

The existence of the numerous desperate gangs of dacoits, and the present formidable state of crime in these districts, is to be attributed to the impunity with which these bands have hitherto been allowed to prey with impunity upon the lives and property of our subjects, and the unwillingness of the Durbar to consent to any effective measures for their eradication.

As, from the circumstances now brought to notice, it appears that the measures of the Durbar for the abolition of the slave trade, like those for the prevention of infanticide, have proved ineffectual, I hope you will consider it expedient to bring the present state of so abominable a traffic as that of the slave trade in the territory to the knowledge of government.

I have, &c.

(signed) *R. R. W. Ellis*,
Assistant Resident.

Gwalior Residency, Ty. and Dy. Department, 4 Oct. 1841.

From Colonel *A. Speirs*, Resident at Gwalior, to Captain *R. R. W. Ellis*, Assistant Resident, and in charge of Thuggee and Dacoity Department, Gwalior.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 4th instant, and that to which it gave cover in original from Major Sleeman, the commissioner for the suppression of thuggee and dacoity, dated 28th ultimo.

2. As I find that Scindiah's government would be averse to receive for punishment, or future provision, any of those prisoners named in the proceedings, or Major Sleeman's letter, charged with slave-dealing, or of people who have been kidnapped by them, I would therefore recommend your making over to the pundit who is in attendance on you such of the former, or of the latter description of persons as may belong to the Gwalior territory, and forward on the remainder to the several states to which they may belong.

3. I will thank you to furnish me with a list of those prisoners whom you may deliver over to the pundit, under the circumstances above stated, that I may ascertain the quantum of punishment which the authorities here may determine to inflict on them.

4. You will also furnish me with a list of those people who have been kidnapped, for whom some provision will have to be made, as belonging to Scindiah's territory, that I may have it in my power to bring the subject particularly to the attention of the Maharaja's officers, and ensure its payment.

5. Major Sleeman's and your own remarks relative to the general state of disorganization existing in Scindiah's territory, on the banks of the Chumbul, and the prevalence of the slave trade there, will be brought to the attention of the Maharaja's and British Government.

I have, &c.

(signed) *A. Speirs*,
Resident.

Gwalior Residency,
15 Oct. 1841.

(No. 316.)

From Captain *R. R. W. Ellis*, Assistant Resident at Gwalior, to Colonel *A. Speirs*, Resident at Gwalior.

Sir,

I HAVE the honour to acknowledge the receipt of your letter dated 15th instant, and, in reply, to forward three lists, showing the manner in which five of the prisoners alluded to have been disposed of; the sixth, Soondur Sing, died upon the 3d October 1841.

Deokee and Junkoo, the two women belonging to Dholpoor, said that they had lost caste, and would not be received back again by their husbands, and requested that they might be released; an application which I have not considered it necessary to refuse.

The oldest of the three children, the parents of whom belonged to Ulwar, is about nine years of age, that of the others about six and four. He wished to be allowed to undertake the responsibility of providing for his brother and sister; but as he is too young for this charge, and might be induced to sell them as slaves, I conceive that I have attended best to Major Sleeman's recommendation in their behalf, in making over the three to Jemayut Raee Moonshee, in my office, who very humanely has offered to charge himself with the expense and trouble of their maintenance. In consenting to this arrangement, I have given him to understand that this circumstance will give him no title to retain them, should any relation come forward and claim them, or contrary to their own inclinations, after they attain the years of discretion, and are able to provide for themselves; and I trust that this measure, as well as the release of the women, will meet with your approbation.

I have, &c.
(signed) *R. R. W. Ellis*,
Assistant Resident.

Gwalior Residency, Ty. and Dy. Department, 22 Oct. 1841.

DESCRIPTIVE ROLL of a Prisoner belonging to Holkar's Territory who will be forwarded to Captain *Riddell*, Assistant General Superintendent, Malwah, upon the 23d October, in charge of a Party (six Nujeebs), under Instructions from the Resident at Gwalior.

NAME.	Age.	Name of Father.	Caste.	RESIDENCE.		
				Village.	Pergunnah.	District.
Dhola Singh -	26	- Bhowanny Singh.	Rajpoot -	Mackulpoor	Mackulpoor	Indore.

Gwalior Residency, Ty and Dy Dept, 22 October 1841.

(signed) *R. R. W. Ellis*,
Asst Resident.

DESCRIPTIVE ROLL of a Prisoner belonging to the Dholpoor Territory, who was made over to the Dholpoor Vakeel upon the 20th October 1841, under Instructions from the Resident at Gwalior.

NAME.	Age.	Name of Father.	Caste.	RESIDENCE.		
				Village.	Pergunnah.	District.
Jurroon, *alias* Girdharee - -	40	Goverdhun	Goojar -	Dadur -	Baree -	Dholpoor.

Gwalior Residency, Ty and Dy Dept, 22 October 1841.

(signed) *R. R. W. Ellis*,
Asst Resident.

(True copy.)

(signed) *A. Speirs*,
Resident.

DESCRIPTIVE ROLL of Three Prisoners made over to the Durbar Pundit upon the 20th October, under Instructions from the Resident at Gwalior.

NAME.	Age.	Name of Father.	Caste.	RESIDENCE.		
				Village.	Pergunnah.	District.
Bullram - -	30	Runjeet Sing	Rajpoot -	Ambulpoor	Sikerwarree	Gwalior.
Toolsea - -	28	Rundeer -	- ditto -	Gobeita -	- ditto -	- ditto.
Girdharee - -	40	Dhun Sing	- ditto -	- ditto -	- ditto -	- ditto.

Gwalior Residency, Ty and Dy Dept, 22 October 1841.

(signed) *R. R. W. Ellis*, Asst Resident.

From Colonel *A. Speirs*, Resident at Gwalior, to Captain *R. R. W. Ellis*, Assistant Resident, and in charge of Thuggee and Dacoity Department.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 22d instant, and the list showing how the prisoners therein alluded to had been disposed of, which are quite satisfactory.

2. Your having set the two women, Deokee and Junkoo, at liberty, as requested by themselves, I consider as the best mode of disposing of them, and which you were quite warranted in doing.

3. I am doubtful, however, of the regularity of the mode which you have adopted in regard to the disposal of the children alluded to in your third paragraph: in place of giving them over to Moonshee Jemeyet Raee, you should, in the first instance, have sent to Captain Birch, at Nusseerabad, the names, places of abode, caste, and occupation of their late parents, who could have ascertained from the Ulwar Vakeel, or other authorities of that state, who are in attendance at the office of the agent Governor-general, if any of the relations of the children were still alive, and have taken measures for their being delivered over to them; I would still recommend your adopting this measure at your earliest convenience.

I have, &c.

Gwalior Residency, 26 Oct. 1841. (signed) *A. Speirs*, Resident.

(True copies.)
(signed) *A. Speirs*, Resident.

(No. 884.)

From Major *W. H. Sleeman*, Commissioner for the Suppression of Thuggee and Dacoity, to Captain *R. R. W. Ellis*, Assistant Resident in charge of Thuggee Office at Gwalior.

Sir,

FROM Lieut. Nation's letter to my address of the 20th instant, and his proceedings in the case which I now forward, it appears that the prisoners mentioned in the margin have been forwarded to you, charged with kidnapping women and children, and confining them for the purpose of making slaves of them. One of the party, Jhundoo, *alias* Girdharee, was charged with the murder of Sookhdeo, the husband of Rookma, one of the women, and the father of four of the children so kidnapped. Rookma has, however, died, and her sister Seeta has absconded, and there are only three of the children forthcoming. They seem to be young, and what has become of the fourth is not stated in the proceedings.

1. Soondur Sing.
2. Bulram.
3. Dhola Sing.
4. Girdharee.
5. Jhundoo, *alias* Girdharee.
6. Toolseea.

2. It appears that, besides this family of Rookma, her sister Seeta, and her two sons and two daughters, there were six other persons kidnapped, as per margin, and confined at Gobta, near Rundoulee, and only two coss from Dholpoor. While taking off those 12 persons for sale, a Mussulman, servant of Soondur Singh Rajpoot, the chief of the party, informed against them to the Siladar of Ateea Nowagong, in the Kotah territory, who got them seized, and they were all sent to Captain Birch.

1. Deeka, wife of Oman Gardner, of Dholpoor
2. Toolsee, daughter of Hirdoo Rachee.
3. Jhunkoo, wife of Baldeo Rajpoot.
4. Maharajoo, daughter of Seeta Goojur.
5. Kishna, son of Deolah, Brahmin of Bhadawur.
6. Soojnee Kachin, of Gwalior.

3. Rookma died, and her sister Seeta absconded; and the rest were sent to Captain Graham at Agra. What has become of Toolseea, Maharaja, Kishna, and Soognee, does not appear. The only plaintiffs mentioned as forthcoming, besides the three children of Rookma, are Deoka and Joukoo.

4. Deoka and Joukoo, both depose to having been taken off by violence by Soondur Sing and his party. Rookma and Seeta depose to having been inveigled away by Jhundoo and others, and made over to Soondur Sing and his party. Toolseea deposed to having been taken away from a field by violence by Girdharee and others, friends of Soondur Sing. Maharajoo deposed to having been seized in a wheat field by Soondur Sing and the rest. Krishna deposed to having been taken off by Gurdharee. Soognee deposed to having been seized and taken by Khandee while at her ablutions near the Gwalior Fort, and made over to Hursookh and Bulram, Soonder Sing's friends.

5. Jhundoo, *alias* Girdharee, acknowledges to having inveigled away Rookma and her family, but denies that he killed her husband, and pretends that they were sold by Munee Ram, of Daura, and his relations Baljoo (deceased), Jownhir, and Bijee Sing.

6. Soonder, Bulram, Bhoola, Girdharee, acknowledge that they were taking off the women and children to market, but pretend that they bought them fairly, and did not kidnap them. It seems to me quite clear that they did kidnap the others, n d were parties to the kidnapping of the family of Rookma, and it seems to me lso clear that Munnee Ram, Jowahir, Bijee Sing, and Buljoo, were also parties o ncerned. They acknowledge to having been present at the sale.

7. I must request you to submit the case to the consideration of our department; it will perhaps be able to get the offenders punished by the Gwalior authorities, as it seems clear that they were carrying on the trade systematically.

8. The Gwalior zeemindars who live along the banks of the Chumbul are a bad set, who require to have examples of punishment: they are almost all robbers themselves, or instigators of robbers. I hope the poor children will be provided for, and must recommend them to the Resident's and your care.

I have, &c.

(signed) *W. H. Sleeman*,
Commissioner for the Suppression of Thuggee and Dacoity.

Mooradabad, Commissioner's Office,
28 Sept. 1841.

(True copy.)

(signed) *Alex. Speirs*, Resident.

Translation of a Letter, No. 571, from *Ram Raoo Phalkeea Shumshere Jung Bahadur*, Durbar Vakeel, to Lieut.-colonel *A. Speirs*, Resident at Gwalior, dated 10th Ramzan.

Acknowledges and recapitulates the contents of the Resident's letter, dated 10th Ramzan, forwarding a list of the names of three subjects of the Gwalior state, found guilty of kidnapping children for the purpose of selling them as slaves, who it was recommended should be punished.

In reply, I have the honour to state that Bulram, one of the prisoners, is dead, and that Girdharee and Toolsee have been sentenced to undergo two years' imprisonment in irons in the fort of Gwalior.

In compliance with your recommendation for the adoption of measures for the suppression of the systems of infanticide and slave trade, the Durbar has given the amils of Shikurwaree, Towargar, and other places, to understand that it is their duty to put a stop to the existence of these evils, and the Durbar will not fail to punish severely any person who may hereafter be found guilty of practices which have been declared unlawful in the Gwalior territory.

(True translation.)

(signed) *R. R. W. Ellis*,
Assistant Resident.

Ordered,—That the following reply be returned to the above.

(No. 123.)

From *T. H. Maddock*, Esq. Secretary to the Government of India, to Colonel *A. Speirs*, Resident at Gwalior.

Sir,

I HAVE the honour to acknowledge the receipt of your despatch, dated the 24th ultimo, forwarding papers connected with the measures adopted by you for the suppression of kidnapping children for the purpose of slavery, prevalent in Scindiah's districts, and the punishment of the offenders engaged in this inhuman practice. In reply, I am desired to approve the proceedings therein reported, and to observe that the Governor-general in Council will always be most anxious to hear of the success of your proceedings on this important subject, and that his Lordship in Council relies on your prudent zeal for obtaining, to the utmost extent practicable, the co-operation of the Gwalior authorities for the general suppression of slave-dealing in that territory. Political Dep.

I have, &c.

(signed) *T. H. Maddock*,
Secretary to the Government of India.

Fort William, 17 Jan. 1842.

EXTRACT INDIA POLITICAL CONSULTATIONS, 30 March 1842.

(No. 195.)

From *T. H. Maddock*, Esq. Secretary to the Government of India, to Agent at Rajpootana.

Sir,

I AM directed by the Governor-general in Council to transmit for your information the accompanying extracts, marginally cited, of a despatch from the Honourable the Court of Directors, No. 1 of 1842, dated the 26th January, and to desire that you will be pleased to furnish this department with a statement of the nature alluded to in the 21st paragraph, when the necessary measures will be taken to communicate its contents to the authorities concerned, as enjoined by the Honourable Court. 19 to 21. Abolition of suttee and infanticide in Rajpootana.

I have, &c.

(signed) *T. H. Maddock*,
Secretary to the Government of India.

Fort William, 30 March 1842.

EXTRACT INDIA POLITICAL CONSULTATIONS, 22 June 1842.

(No. 39.)

Agent at Rajpootana.

From Colonel *J. Sutherland*, Agent Governor-general for Rajpootana, to *T. H. Maddock*, Esq. Secretary to Government of India, with the Governor-general.

Sir,

1. I HAVE the honour to acknowledge the receipt of your letter, No. 50, dated the 30th March, transmitting for my information extracts paragraph 16, 19, 20, 21, 25, 26, 34, and 35,) from a letter from the Honourable the Court of Directors, No. 1 of 1842, dated the 26th of January, and calling for further information on the subject of the abolition of the female infanticide in Marwar.

2. On this subject I have the honour to submit a copy of a letter which I wrote to Captain Ludlow on the 22d of last October, with a copy of his reply, dated the 4th of November, and a copy and translation (No. 9) of its enclosures; also copy of a circular letter which on the 9th November I wrote to the residents at Indore, Gwalior, and Baroda, and to the political agent at Cutch; of a letter of the same date to the superintendent at Ajmere, and of one dated the 29th of December to the Secretary to Government N. W. Provinces, dated 28th Dec.

and 10th Jan. 1842, and copies of the replies which I received to the two last letters, all on this subject.

3. I have also the honour to submit a copy of a letter which I have this day written to Captain Ludlow, calling for information as to the effects produced in Marwar by the promulgation of the 45th article of the code of rules prohibiting infanticide, and for levying a house assessment on account of the fees of Bhats and Charuns on the celebration of marriages; a copy of which code was submitted with my letter, No. 26, dated 3d January 1841, to your address; a copy of Captain Ludlow's reply shall be submitted when received; and government will thus, I trust, be in possession of the fullest information for drawing up instructions for the government of Bombay and to political officers for the prevention of infanticide according to the Marwar system; a memorandum (No. 10) on which subject is herewith submitted.

Rajpootana Agency,
Camp, Kishen Gurek,
5 May 1842.

I have, &c.
(signed) *J. Sutherland,*
Agent to the Governor-general.

ABSTRACT.

Para. 1. Acknowledging letter of 30th March.
2. Submits copies of letters on the subject of the prevention of female infanticide.
3. Further information promised.

(signed) *J. Sutherland,*
5 May 1842. Agent Governor-general.

Enclosure No. 1 in No. 477 of 1842, No. 160 of 1841.

(No. 40.)

From *J. Sutherland,* Esq. Commissioner, to Captain *Ludlow,* Political Agent, Joudpore.

Sir,

I WOULD feel much obliged by your sending me a copy of the rules established by Maharaja Beejee Singh prohibiting female infanticide, and those for the levying the rights of Bhats and Charuns by a village assessment on the celebration of marriages.

I have, &c.
Commissioner's Office, Ajmere, (signed) *J. Sutherland,*
22 October 1841 Commissioner.

Enclosure No. 2 of No. 477 of 1842.

(No. 353.)

From *J. Ludlow,* Esq. Political Agent, to Colonel *J. Sutherland,* Agent for the States of Rajpootana Ajmere.

Sir,

AGREEABLY to the requisition contained in your letter, No. 160, of the 22d ultimo, for a copy of the rules established by Maharaja Bejee Singh, prohibiting female infanticide, and those for the levying of the rights of Bhats and Charuns by a village assessment on the celebration of marriages, I made the requisite application to the Raj authorities, and have herewith the honour to append (in original) a reply which I have received from my attendant Vakeel and the documents which you refer.

I have, &c.
Joudpore Political Agency, (signed) *J. Ludlow,*
Camp, Dahnee, 4 Nov. 1841. Political Agent.

Enclosure 3, in No. 477 of 1842.

(No. 1558 of 1841.)

From *J. Sutherland*, Esq. Agent Governor-general, to Lieutenant-colonel Sir *C. M. Wade*, C.B. Resident, Indore.

Sir,

1. In legislating two years ago at Joudpore, in concert with Maha Rajah Maun Singh, the chiefs of the state, and the ministers, on the subject of female infanticide, it was discovered, that 75 years before, or in the Sumbut year 1821, rules had been promulgated by Maha Rajah Bujee Singh of that principality prohibiting this sacrifice; and considering that these rules may now be useful, I have the honour to transmit a copy of them, with a copy of the Durbar Vakeel's note transmitting them to Captain Ludlow.

2. You will observe that the principal cause of infanticide in Marwar was the exorbitant demands of Bhats and Charuns on the celebration of marriages. These the rules limited and fixed the amount fairly claimable by them on the rental of the government, or the chiefs in the village where the bride resided, in case only, I conclude, where her family could not bear the costs.

3. We had no difficulty in renewing those rules where they had fallen into disuse; all parties, the government, the chiefs, and the representatives of the Bhats and Charuns agreeing to abide by them in future.

I have, &c.

Rajpootana Agency, Ajmeer, 9 November 1841.

(signed) *J. Sutherland*, Agent Governor-general.

The same to (No 1559) Lieutenant-colonel *Speirs*, Gwalior.
Ditto (No 1560) *W. T. Boyd*, Esq. Baroda.
Ditto (No 1561) The Political Agent in Cutch Bhooj.

Enclosure No. 4 in No. 477 of 1842.

(No. 1557 of 1841.)

From *J. Sutherland*, Esq. Agent Governor-general, to Captain *Macnaghten*, Superintendent, Ajmeer.

Sir,

1. Although I have no reason to believe that female infanticide is practised in the Ajmeer district, yet the subject of the promulgation of any prohibitory orders came under discussion in my court on the occurrence of the late unfortunate suttee at Bhunae.

2. I have the honour to enclose for your consideration a draft of a proclamation which I propose to issue on the subject; also a copy of rules prohibiting female infanticide, issued by Maharajah Bujee Singh of Joudpore in the Sumbut year 1821, 75 years ago. The principal cause of infanticide you will observe from these rules was the exorbitant demands of Bhats and Charuns on the celebration of marriages; and the principal object of these rules was the limiting of those demands, and the making assignments for the liquidation of the limited rights of these classes on the rekh or rental of the chiefs within whose puttah the bride resided, and on the government revenue when in the Khalsa, in cases only, I conclude, where the family of the bride had not the means of liquidating these demands.

3. Most of the Rajpoots of the Ajmeer districts being Rhatores, the prohibitions by the chief of their tribe may be supposed to carry some weight with it. But I am not informed what rights, or whether any Bhats and Charuns claim in the celebration of marriages in these districts; and there may be some objection to the promulgation of this portion of the rules, more especially as we could not make an assessment in this manner on the rentals of the chiefs.

I have, &c.

Rajpootana Agency, Ajmeer, 9 November 1841.

(signed) *J. Sutherland*, Agent Governor-general.

NOTICE.

IT is known to the people of the Ajmeer district that female infanticide is prohibited by the British Government, and that any person taking the life of his own child will be punished by the law as if he or she committed murder on a grown-up person. This is so strongly understood that the promulgation of any orders on the subject may seem unnecessary, and the practice is not believed to exist.

A copy of a law of Sumbut, 1821, prohibiting infanticide, by Maharajah Bujee Singh of Joudpore, which was lately found on record, is herewith annexed.

(signed) *J. Sutherland,*
Agent Governor-general.

9 November 1841.

Enclosure No. 5 in No. 477 of 1842.

(No. 222 of 1841.)

From *J. Sutherland,* Esq. Commissioner, to *R. N. Hamilton,* Esq. Officiating Secretary to Government, North-west Provinces, Agra.

Sir,

I THINK it right to submit for the consideration of the Honourable the Lieutenant-governor, North-west Provinces, a copy of my letter and enclosures, dated the 9th ultimo, to Captain Macnaghten, with a copy of his reply, dated the 28th instant, on the subject of female infanticide in Ajmeer. I have no reason to believe that this crime is perpetrated to any extent in this district; and it may perhaps appear to the Honourable the Lieutenant-governor unnecessary to publish any proclamation on the subject of it.

I have, &c.
(signed) *J. Sutherland,*
Commissioner.

Rajpootana Agency, Ajmeer,
29 December 1841.

Enclosure No. 6 in No. 447 of 1842.

From *J. D. Macnaghten,* Esq. Superintendent, to Lieutenant-colonel *Sutherland,* Commissioner at Ajmeer.

Sir,

I HAVE had the honour to receive your letter, No. 1557 of the 9th ultimo, on the subject of female infanticide, with a draft of a proclamation proposed to be issued by you.

2. There can be but one opinion as to the feeling entertained against the practice by our government, and the punishment it would draw down on the offender, if discovered. This is well known to every Rajpoot in the country. On the whole, though it is not impossible some solitary instances, few and far between, may occur, still I do not think it is common to our Thakoors. The fear of the Charuns, which appears an inducement in other countries, is not felt there. The Charuns know too well what they are about to make an attempt at extortion, and the Thakoors are grown too wise to pay much attention to them; in short, they possess no influence whatever. For custom's sake they are treated with respect, without veneration, or anything approaching to it, that ever I have seen. Those that I have conversed with on the subject deny that it is at all prevalent; and I certainly, during a residence of near ten years in the neighbourhood, and much intercourse with all classes of natives, never heard the subject alluded to even. The promulgation of your notice is not, in my humble opinion, likely to be attended with any direct advantage, inasmuch as such cruel deeds, the suppression of which it seeks, are not perpetrated in the light of day, nor in the presence of witnesses; and it can hardly be expected that it would have the effect of moving the hard heart of the miserable few driven to its commission by self-interest or mistaken pride; while on the other hand, it may tend to unsettle the feelings of many, and among them of those who would never dream of such a horrid act.

I have, &c.
(signed) *J. D. Macnaghten,*
Superintendent.

Superintendent Judicial Office,
Ajmeer, 28 December 1841.

Enclosure No. 7 in No. 477, of 1842.

(No. 41.)

From *R. N. Hamilton*, Esq. Official Secretary to Government, North-west Provinces, to Lieutenant-colonel *J. Sutherland*, Commissioner of Ajmeer.

Sir,

I AM directed to acknowledge the receipt of your letter, No. 222, dated 29th ultimo, and in reply, to state, that the Honourable the Lieutenant-governor concurs with you in opinion that there might be objections just at present to issue any proclamation of the nature proposed by Captain Macnaghten, and relying with confidence on your judgment and discretion, leaves the matter entirely to be disposed as you may deem best.

I have, &c.
(signed) *R. N. Hamilton*,
Officiating Secretary to Government,
North-west Provinces.

Agra, 10 January 1842.

Enclosure No. 8 in No. 477, of 1842.

(No. 478 of 1842.)

From *J. Sutherland*, Esq. Agent Governor-general, to Captain *Ludlow*, Political Agent in Marwar; 5 May 1842.

Sir,

I HAVE the honour to transmit for your information extract paras. 20 and 21, from a letter from the Honourable the Court of Directors, No. 1 of 1842, dated 26 January, received through Mr. Secretary Maddock's letter, No. 580, dated 30th March; also a copy of my reply of this date to Mr. Maddock, and referring to its third para., would feel obliged for such information as you can furnish for submission to Government as to the effects of the prohibitory laws in preventing female infanticide in Marwar.

I have, &c.
(signed) *J. Sutherland*,
Agent Governor-general.

Rajpootana Agency, Camp Kishengenk.

TRANSLATION of a LETTER from *Rao Rajah Ridmul*, Vakeel of Joudpore, to Captain *Ludlow*; dated 4 November 1841.

I HAVE received your note of the 30th October, calling for the rules established by the late Maha Rajah Bujee Singh for the prevention of female infanticide, through the levying of an assessment from putails and householders on account of Bhats and Charuns, that they may be sent to the Agent Governor-general. A copy of that paper taken from the Raj Dufter, as issued in the respective purgunnahs, and of the engagements of the Charuns, are herewith enclosed.

COPY of RULES issued by the Sree Durbar to the Purgunnah Hakims for the prevention of Female Infanticide; dated Sumbut 1821, (A.D. 1763,) Cheytbute Astume.

THE Sree Huzoor orders that the Rajpoot Puttails whose daughters are to be married, shall pay to the Teag (Charuns), and to the Dholees (Bhats, &c.) on each 1,000 rupees of kekhs or rental as follows:

To the Charuns	- - - - - -		25 rupees.
To the Bhats	- - - - - -		15 ,,
Viz. Surun Bhats	- - -	8	
To Bhuldea Jude, &c.	- -	7	
To the Dhooms	- - - - - -		5 ,,

Thus 45 rupees shall be paid on every 1,000 rupees kekh. Those whose kekh shall exceed 1,000 rupees shall pay in proportion more, and those whose kekh is

less shall pay less. The Bhats and Charuns of the purgunnahs shall be called; engagements shall be taken from them to be guided by these rules, that no more shall be demanded, and that if any object, they may be punished. The Puttails shall also be held responsible for paying according to this rule. In order that there may be no female infanticide among Puttails and Rajpoots, if any person is guilty of this crime, he shall be banished from Marwar. All the purgunnah Hakims will be especially careful in the execution of these duties, and whosoever may neglect them will be punished by the Raj.

Copy of Engagement entered into by Charuns, also by Barut, Kerea, Sandoo, Adote, Assea, Rowea, Mondure, Melum, Subes Rutnoo, Sondaya, Bhutoo, Makeroo, Bogsaa, Maroo, Goonor, &c. including all of Marwar and Godwar.

We engage as follows:—

Charuns			25 rupees.
Bhats			9 „
Viz. Sasum Bhats		5	
Bhuldea Jude Bhats		4	
Dhooms			5 „

For every 1,000 rupees of kekh we shall receive as above stated, more or less in proportion to the kekh. If any Charuns shall require more, or question the propriety of this, they shall be excommunicated. The amount will as formerly be collected by the Akawut, the chief Charun, and distributed among the others. If any person should receive money otherwise than through the Akawut, he will be held guilty by the Neath, Punch and Durbar. The amount is payable by the father of the daughter to be married. The above paper to be signed by the Bhats and Charuns of every village. Dated Sumbut, 1821.

(signed) *Phagun Boodidooza.*

(True translation.)

(signed) *J. Sutherland,*
Agent Governor-general.

Enclosure No. 10, in No. 477, of 1842.

(Memorandum.)

I.—*Regarding Female Infanticide in Marwar.*—5 May 1842.

In drawing up a code of rules for the guidance of all parties in the state on the termination of our differences with Marwar in November 1839, they were told that it would be very acceptable to the British Government if a rule were introduced prohibiting female infanticide, and the following rule was passed.

Article 45. From the principal noble of the state down to the Bhurnea and possessor of single dwellings, no person shall be permitted to destroy their female infant children. On the performance of a marriage the fees of the Charuns shall be given as follows:

By Puttails on 1,000 rupees of kekh			25 rupees.
By Bhomeas			10 „
Householders not landed proprietors			5 „

Charuns and others shall make no objection to receive the rates herein specified.

46. Dhole Ranas (singers) shall receive at marriage ceremonies 5 rupees per every 1,000 rupees of kekh; they are not entitled to claim a higher payment for their services.

The following is an extract from notes appended to the code of rules by Lieutenant-colonel Sutherland, in submitting the code to the Government of India, 3d January 1841.

K. 45. Infanticide prevails to some extent amongst the inferior Rajpoots of Marwar; but only in one of the principal houses, and that is of late introduction. It is owing here entirely to the exorbitant demand of Bhats and Charuns on the celebration

celebration of marriages, and in the one principal house in which it prevails (that of Asip), so exorbitant were those demands that the chief had been robbed of his wealth ; his gold, silver and jewels, are all said to have passed into the hands of these avaricious classes ; at last his horses, elephants, and their housings, were rendered up, and when the Thakoor had nothing more to give, they demanded his head, which he is said to have at once severed from his body with his own sword. This story is believed universally, and the circumstance is said to be of recent date. Since that period, as the Thakoor himself told us, no daughter has been preserved in the house.

When we proposed a legislative Act for the prevention of female infanticide we were surprised to find that it was only necessary to introduce the rule which was instituted by Maha Raja Bujee Singh, who is distinguished from other sovereigns as the Great Raha Rajah, but which had fallen into disuse. The heads of the Bhats and Charuns were called into the legislative tent, and they bound themselves to receive the sums specified in this article, whilst all the chiefs, Bhomeas and Rajpoot householders, through their representatives, bound themselves to pay in each village in which they respectively held possessions, these sums on the marriage of a daughter of a rajpoot of the town or village. The introduction of the article was much applauded, and it was believed that effect being given to the law, infanticide will cease.

THE following is a TRANSLATION of the RULES promulgated by Mahraja *Bujee Singh* in 1821, Sumbut (A. D. 1765), and a Copy of the Rules in Hindee accompanies this Paper.

THE Sree Huzoor orders that the Rajpoot Puttaels whose daughters are to be married, shall pay to the Teag (Charuns), and to the Dhibes (Bhats, &c.), on each 1,000 rupees of kekh or rental as follows:

To the Charuns - - - - - -			25 rupees.
To the Bhats - - - - - - -			15 „
Viz. to Sasun Bhats - -	8		
To Bhuldea Judge, &c. -	7		
To the dhooms - - - - - -			5

Thus 45 rupees shall be paid on every 1,000 rupees of kekh.

Those whose kekh shall exceed 1,000 rupees shall pay in proportion more, and those whose kekh is less shall pay less.

The bhats and charuns of the purgunnas shall be called, and engagements shall be taken from them to be guided by these rules, that no more shall be demanded, and if any object, that they may be punished. The puttaels shall also be held responsible for paying according to this rule. In order that there may be no female infanticide among puttaels and rajpoots, if any person is guilty of this crime he shall be banished from Marwar.

All the purgunnah hakims will be especially careful in the performance of these duties, and whoever may neglect them will be punished by the rajah.

COPY of ENGAGEMENT entered into by Charuns, also by Barut, Kerea, Sundoo, Adale, Assea, Kewa, Mondure, Melun, Salus, Rutnoo, Ralnoo Sindaya, Bhultoo, Mehroo, Bagso, Maroo, Goonoo, &c. including all of Marwar and Godwar.

We engage as follows: When a marriage takes place in the family of Sirdar or Pattael, we, the Teag and Dhoolees, are to receive on every 1,000 rupees kekh as follows:

Charuns - - - - - - -			25 rupees.
Bhats - - - - - - - -			9 „
Viz. Sasan Bhats - - -	5		
Bhuldea Jude - - -	4		
Dhooms - - - - - - -			5

For every 1,000 rupees of kekh we shall receive as above stated, more or less in proportion to the kekh. If any Charuns shall require more, or question the propriety of this, they shall be excommunicated. The amount will, as formerly, be collected by the Akawut (the chief Charun), and distributed among the others. If any person should receive money otherwise than through the Akawut, he will be

held guilty by the Neath, Punch, and Durbar. The amount is payable by the father of the daughter to be married. The above paper to be signed by the Bhats and Charuns of every village. Dated Sumbut, 1821.

(signed) *Phagoin Budi Deej.*

(True translation.)

(signed) *J. Sutherland,*
Agent Governor-general.

(True copy.)

(signed) *J. Sutherland,*
Agent Governor-general.

On the 26th ultimo the following letter was issued with reference to the above, by order of the Governor-general :—

To the Agent of Rajpootana.

(No. 41.)

No. 220, of 1842.

From the Secretary to the Government of India with the Governor-general, to the Governor-general's Agent at Rajpootana.

Sir,

I AM directed to acknowledge the receipt of your letter, No. 477, dated 5th instant, on the subject of the prevention of female infanticide, together with its enclosure, and in reply to inform you that the same has been submitted to the Right honourable the Governor-general.

I have, &c.
(signed) *T. H. Maddock,*
Secretary to the Government of India,
with the Governor-general.

Political Department, Allahabad,
26 May 1842.

(True copy.)

(signed) *T. H. Maddock,*
Secretary to the Government of India, with the Governor-general.

(No. 28 of 1842.)

From Lieut.-colonel *J. Sutherland,* Agent Governor-general for the States of Rajpootana, to *T. H. Maddock,* Esq., Secretary to Government of India, with the Governor-general.

Sir,

Pol. Department. REFERRING to the third paragraph of my letter to your address, No. 477, dated the 5th of May, I have now the honour to submit a copy of a letter from Captain Ludlow, No. 250, dated the 29th ultimo, and of its enclosures, showing the effects produced in Marwar by the promulgation of the rule prohibiting female infanticide in that country.

I have, &c.
(signed) *J. Sutherland,*
Agent Governor-general Rajpootana.

Rajpootana Agency, Ajmeer,
5 July 1842.

(No. 250 of 1842.)

From Captain *Ludlow,* Political Agent at Joodpore, to Colonel *J. Sutherland,* Agent to the Governor-general for the States of Rajpootana.

Sir,

I HAVE the honour to acknowledge the receipt of your letter, dated No. 478, of the 5th ultimo, with its enclosures ; extract paragraphs 20 and 21, of a letter from the

the Honourable the Court of Directors, No. 1 of 1842, dated the 26th of January, transmitted through Mr. Maddock's letter, No. 850, dated 30th March; also a copy of your reply to that officer of the 5th ultimo, on the subject of the operation of the law for prohibiting female infanticide in Marwar.

2. In order to place in an intelligible light the information which the Honourable Court are desirous to possess, it may be requisite to refer to some of the more prominent causes of infanticide, as it existed prior to the enactment of 1839; and to notice briefly certain observances and prejudices incidental to the rajpoot family, which bear upon the subject.

3. The Rathores of Marwar are computed at 100,000 males, the other Rajpoots are reckoned at 200,000. Among these are feudal barons in affluent circumstances, others only moderately well off or possessed of an income derived from a single field or a well; while descending still lower in the scale, we find agriculturalists depending upon the labour of their hands for subsistence. Those possessed of a comfortable independence are estimated at about 4 per cent. of the whole number.

4. A baronial estate falling by inheritance to the eldest son, it becomes the parent's concern to find a suitable alliance for the child who is to be his successor; but it is only for his firstborn that he would incur an expense amounting perhaps to a year's income, to do honour to a nuptial ceremony. His younger sons are placed in possession of villages, or perhaps shares of villages, and the outlay attending their marriage can scarcely be considered as bearing any proportion to the expenditure voluntarily entered upon at the nuptials of the heir of the estate.

5. In the event of difficulty being experienced in finding a well-assorted alliance for the heir, the most eligible opportunity which presents itself is embraced, and the marriage is solemnized; but far different is the position of the daughters of the same family, for whom persons of corresponding rank and circumstances with their parent must be found, or they are destined to pass single lives, to the dishonour of themselves and their families.

6. On an alliance having been negotiated, gifts of horses or valuable property are presented by the lady's family; the horoscopes are consulted, and the period of the marriage is fixed. It invariably takes place at the paternal estate of the bride elect, and a voluntary expenditure is sometimes incurred by the parent of the bridegroom. The charges which a chief of rank may have been reconciled to incur at the marriage of a daughter, is stated at about one year's income, of which, under fortunate circumstances, two-thirds were allotted as nuptial presents and the entertainment, and one-third for the Charuns. The two-thirds were fixed and certain expenses, but the extent of the fees to the Charuns depended upon accident; upon the number of marriages which were taking place in the country at the same time, upon the reputed wealth of the entertainer, and no doubt in a measure upon the address of his Kamdars in dealing with the leading persons among the Charuns. It is affirmed that upon occasions of an unexpected confluence of this class, their exactions have sometimes amounted to three-fourths of the year's income, and that the estate thus became involved in debt and difficulty, which for a season of course threw insurmountable obstacles in the way of future marriages in the same family.

7. The Sirdars of Marwar have declared female infanticide to arise from two causes: the extortionate demands of the Charuns on marriages, and the disgrace attending a family where a daughter after having attained mature years, remains unmarried. By the operation of the 45th article of the code, the former difficulty is overcome, but it affords no remedy against the latter, which must be augmented in proportion to the number of females reared in the country. It has naturally been my object to ascertain in what way the apparent difficulty is to be combated, and I am led to suppose that when all alike preserve their infant daughters, the marriages generally of a principal Thakoor of rank will be with daughters of houses of corresponding importance with his own, instead of with persons of inferior birth, on all occasions subsequent to the first marriage; and that reciprocal alliances will be suffered to take place between younger sons with daughters who in point of birth are their equals.

8. It is evident that a Thakoor of rank would by this change marry persons nearer in equality with himself than formerly; and also that he will not from this be

be likely to contract more alliances; but it is stated that the example once set in the higher ranks, it will be eagerly followed; that a new era will then open upon Marwar, and that alliances will be found for every Rajpootnee who may be born in the country; or that, should suitable matches not be found for some of the female members of families, they will be supported, and their unmarried existence will no longer be considered a lasting reproach, when so many of the first in rank are similarly situated.

9. I am not so sanguine as to suppose that prejudices which have existed for centuries can be easily corrected, and I am fully aware that the secrecy with which female infants were destroyed within the recesses of the zenana, defied detection. But female infanticide has been emphatically declared by persons of all classes among the Rajpoots of this country, to be a crime against God and nature; the evil, it is said, has existed by compulsion among the highest ranks through the extortion practised by the Charuns, and by force of imitation rather than of necessity among the middle ranks, who have been much less scrupulous than the higher grades about finding equal alliances for daughters, and are less subject to extortion by the Charuns. The humblest orders, composing the great mass of the Rajpoot population, are said to preserve the lives of their female children almost invariably, and to have found no difficulty in performing marriage ceremonies with so much secrecy as to escape Charun extortion altogether.

10. I will now speak of what has come under my observation during the course of the past two years and a half, or since the establishment of the Agency.

11. The sister of Thakoor Khooshal Singh Ahwa was about a year ago married to the Thakoor of Achrole in the Jyepore territory; the nuptials were celebrated at Ahwa, but few Charuns and no Dholees (or Ranas) are said to have attended, and the fees to the former are declared by the Thakoor's Kamdars to have fallen a trifle short of the amount authorized by the 45th article of the code. The lady was regarded as the sister of Khooshal Sing's elder brother, Prithee Sing, who possessing merely a village, the expenditure at the nuptials was trifling compared with what it would have been had she been considered in the light of the sister of Khooshal Sing, a Sirdar who is separated from his family through his adoption by the late chief of Ahwa.

12. About two years since, the nuptials of the son of the Thakoor of Buhadrahjoon with a daughter of the house of Rakhee (both of Marwar) took place. Buhadrahjoon paid five times and Rakhee six times the authorized amount to the Charuns. The former is one of the Sirdars who have in past years been highly favoured by Maha Raja Maun Sing, and his highness being allied by marriage to the latter chief, the infringement of the 45th article was considered by the Maha Raja and the Sirdars generally, as a venial offence, and the more particularly so, since it was admitted on all sides that the payments had been made voluntarily, and with a view to do honour to the occasion.

13. The Thakoor of Ghanerao, possessing one of the fairest and most productive estates on the south-eastern frontier of Marwar, has lived there altogether for the last 18 months, and he is one with whom we have had but little personal intercourse. He has contracted eight marriages, and he boasts a numerous progeny. Five daughters are living, of whom two were 17 months ago married on the same day to chiefs of Shekhawatee and Marwar, and the fees to the Charuns more than tripled the authorized amount at the nuptials of each.

14. On the occasions above enumerated, nothing in excess to the stipulated amount would appear to have been paid to the Dhoolees, or Ranas, whose course of conduct at marriages is said never to have caused trouble, and consequently, never to have induced infanticide.

15. It has been stated that the payments formerly made to the Charuns by Rajpoots of rank, on a single marriage, varied from one-third to three-fourths of one year's income; but assuming even that the aggregate receipts of Marwar Jageerdars do not greatly exceed three-fifths of the estimated kekh, the sums paid by Bahadrahjoon, Rakhee and Ghunerao, within the past two and a half years, will be seen by the subjoined statement to be about one half of the minimum which these personages have been always content to pay, and from this circumstance it may, I think, be inferred, that the recent payments were really voluntary; that the

Vide 52d paragraph of the Jodhpore Agency Report of the 26th November 1840.

the Charun's exactions no longer exist to operate as an inducement to infanticide; and as regards the Ahwa payment, we have proof of these persons being content to receive the stipulated rates of dues.

THE THAKOORS OF	Amount of Kekh.	Produce 3-5ths of the Kekh.	Amount paid to the Charuns on recent Marriages.
Ahwa - - - - - -	40,400	24,240	1,000
Bahadrahjoon - - - - -	31,950	19,170	4,000
Rakhee - - - - - -	25,100	15,060	4,000
Ghanerao - - - - - -	60,550	36,330	5,000

16. When conversing with the members of the Council, or other Rajpoots of respectability, I have been invariably assured that female infanticide no longer exists, and that no difficulty had any where been experienced in satisfying the claims of the Charuns since the establishment of the agency. These Sirdars have, together with the Maharaja and administrators, pleaded for indulgence in behalf of the chiefs who had exceeded the stipulated payments, urging upon me that they had been made voluntarily, and that the evil would be corrected by degrees, and perhaps you will be disposed to concur with me in opinion that for the attainment of our object, persuasion rather than coercion should be practised. The principle has been acknowledged; we can boast among those who have long abstained from female infanticide, five of the most influential barons of the state; and by ascertaining through the agency intelligence department, and from other sources, the amounts paid to the Charuns by the principal chiefs on marriage occasions, and by introducing from time to time checks as may appear suitable to the occasion, we shall, I am inclined to believe, best serve the cause of humanity to which our attention has been so long directed.

17. Since the receipt of your letter under reply, I have entered into discussions with a view of laying, with the assent of the parties interested, some further restraint upon those who may be disposed to grant anything in excess to what is allowed to the Charuns, and the object has been attended with the desired effect. I found no difficulty in inducing the Council to renew their pledge to abide by the conditions of the 45th article of the code, and declare themselves, in a formal document inscribed on the part of all the chiefs of Marwar, amenable to the consequences of the displeasure of the Durbar should they on any future occasion infringe its stipulations.

A copy of a note from the Agency Vakeel on the subject under consideration, is appended to this report, together with an English translation.

I have, &c.

Jodhpore Political Agency,
29 June 1842.

(signed) *J. Ludlow*,
Political Agent.

P. S.—The superstitious veneration for the rite of suttee is not, I fear, so easily met as female infanticide. I have discoursed upon the subject freely and frequently with all the respectable classes at this capital, pointing out the confined sphere to which the practice is confined; that it had been suppressed within the limits of British rule, and that it was not in accordance with the Shasters; to all of which it has been replied that the female about to become a suttee is foredoomed and possessed of a preternatural influence, against which human efforts to restrain her must be unavailing. It is stated, moreover, that violence is never resorted to at any stage to procure immolation.

But some of the chiefs (among whom I may name the Thakoor of Pokkurn) whose minds are least imbued with the taint of prejudice, have told me that whatever

whatever may be attempted for the suppression of the rite of suttee, should be in direct communication with the sovereigns of Rajwana, as offering the only chance of success.

(signed) *J. Ludlow*,
Political Agent.

(True copy.)

(signed) *H. J. Bushby*,
Assistant to Agent Governor-general.

Enclosure No. 1, in Letter No. 250.

TRANSLATION of a NOTE in reply from Rao Raja Ridh Mul, the Jodhpore Vakeel, to the Address of the Political Agent, dated 2 June 1842.

YOU verbally inquired regarding the operation of the 36th* article of the code, and requested that I would ascertain exactly whether the conditions set forth were duly regarded; and if not acted upon, you desired me to explain the cause of the omission. You also bade me inquire whether any Sirdars, in whose families marriages had taken place, had, upon any occasion, complained of excessive demands made upon them by Charuns, and learn from the chiefs at what rate they had satisfied the claims of these persons. You further ordered me to require the Thakoors to declare who among them had paid in excess to the stipulated amount, and the cause of their having done so, observing that the sums claimable by Charuns at marriages were explicitly stated in the code of rules,* and generally known among the Sirdars; and you asked for a detail of all circumstances connected with the object of the rule in question.

* The 45th of the English translation.

* Dated Nov. 1839.

The cause is as follows:—

Mahajuns, Brahmuns, and all other classes (Rajpoots excepted), never destroy their infant female children. Female infanticide among the Rajpoots, which has existed from time immemorial, originated in the heavy demands made upon them at marriages of their daughters by the Charuns, who, on their claims remaining unsatisfied, reproached the recusant Rajpoots among their fraternity, and wrote satires against them; or, wounding themselves, sprinkled blood upon the threshold of the person at whose house the marriage had taken place. The satires produced on these occasions were circulated throughout all the cities and towns of the country.

Among Mahajuns and other classes there is a fixed rule, which can never be deviated from; and therefore they never dream of the destruction of their daughters, nor consider their existence in the light of a misfortune.

The Rajpoots of Jyepoor more rarely destroy their female infants than those of Marwar, in consequence of an enactment, about a century since, by Maharaja Jye Sing, authorizing his Rajpoot subjects, of whatever degree, to repair within the city of Jyepoor for the performance of the nuptials of their daughters, and prohibiting to any excess demands by the Charuns.

Marwaries may cause marriages to take place at the capital, but it does not suit the convenience of the Sirdars to bring their followers where wood and water are procured with difficulty.

J. Ludlow, P.A.

I have not of late heard of any case of female infanticide, nor would such appear to have any where occurred. The Thakoors of Pohhum and Khejoorla, and the family of Zalim Sing, of which the Koochawun Thakoor is the representative, have not for ages destroyed their infant daughters; but the collateral branches of the last-named line have not practised the same forbearance. Two Thakoors, viz. Devee Sing, of the family of Indur Sing, and Doorjun Lal, a descendant of Bijee Sing, following the example of the Koochawun family, have abstained from the destruction of their female infants for the last five years.

The widow of Sooltan Sing, of Nimaj, became a suttee on the demise of her husband, which occurred in the Sumbut 1876, or about 23 years ago; and when mounting the pile, she pronounced a curse upon her descendants who should destroy their infant daughters, and the prohibition has ever since been respected in the family.

Nahur

Nahur Khan,* the Thakoor of Ashop at the time of the nuptial ceremony of his daughter, made a vow that he would, during a whole year, deliver to the Charuns whatever they might demand of him. He accordingly satisfied the claims of all comers; some obtained a horse, others articles of clothing, cash, bracelets of gold, or strings of pearls. At length all was gone, and the year was not yet expired, when a Charun came, and finding the Thakoor's substance exhausted, demanded of him his head, upon which Nahur Khan, in fulfilment of his vow, decapitated himself with his own hands. From this cause, the descendants of the house have, from the time in question, destroyed their daughters at the birth.

* A sobriquet; the name was Nahur Sing.

Some of the Bhatees and Chouans of distinction destroy their infant daughters, while others preserve them; but the humble members of these clans uniformly suffer the existence of their female children, in consequence of receiving payments from the families into which they marry their daughters.

Birkhtawar Sing, the Thakoor of Buhadrahjoon, never makes away with his offspring; and, indeed, he himself abstains from destroying animal life in any way, and requires the same observance of his retainers, and others subject to his authority.

Although it is a point which cannot be declared with certainty, it is believed that a number, averaging between 300 and 400 female infants, may have been destroyed annually in Marwar prior to the rule prohibitory to killing them being enacted. Since that period, however, I have not been able to ascertain that a single child has been made away with. Although I have instituted inquiries upon the subject in all directions, no person has, that I can learn, been charged with the offence; which, however, it must be confessed, is of such a character that no one would acknowledge its perpetration.

The number of the Rathor family in Marwar is estimated at about 100,000, but it may exceed this amount: other Rajpoot clans may reckon twice this number; and although they universally regarded it in the light of an evil to kill their infant daughters, they also esteemed it an evil and a disgrace for a daughter to remain unmarried. It was from this cause that some of them held it advisable to destroy their female children in infancy.

On the occasion of the article prohibiting female infanticide being framed, the principal Thakoors were assembled; some of the inferior Sirdars were also in attendance, and through these persons the prohibition to taking the life of their daughters was promulgated throughout all the clans. The same was communicated in writing to the local officers of provinces.

On repeated occasions, the several articles of the code have been perused in the presence of the Political Agent, for the information of the Sirdars and the administrators, and with a view to his aid being afforded in giving effect to any article which might not have been brought into operation. Bhyrjee Bharut, the judicial officer among the Charuns, has been asked, in the presence of the Political Agent, if the 36th article was in force, to which he has always made answer in the affirmative.

It has been inquired of the Sirdars whether the Charuns have resorted to oppressive measures to extort money at marriages of recent occurrence, or whether they have remained satisfied with what has been offered to them on such occasions; also whether the amount given corresponded with, or exceeded, or fell short of what is set down in the code. To which it has been replied that the Charuns had not adopted their former violent course, but had taken what had been offered voluntarily; and whatever in excess to that which is expressed in the article of the code had been given, had been accorded with the free will of the donor.

No one has come to me to complain, nor has any one appeared at the agency against excessive demands by the Charuns.

Yesterday, the 1st of June, all the principal Charuns, viz. Bhyrjee Bharut, Bharut Dan, Moorjee, and others, came to the Political Agent, at which time the confidential servants of the council were assembled, and the former were again reminded that they would be held responsible for any demand by the fraternity in excess to the authorized amounts. To which they made answer that they were perfectly satisfied with the conditions of the said article, and that by this operation of it their incomes would be doubled.

Formerly it was the custom, on a marriage taking place, for the Charuns to flock from all quarters to receive their nuptial gifts, and the matter was thus arranged. Among the important Charuns assembled, some few were bribed, and desired to proclaim among the rest that a sum of one or two rupees per head had been the terms agreed upon. They then adopted their own course for satisfying the demands of their assembled brethren, and caused them to be dismissed. Those persons of influence who remained behind were afterwards dismissed with presents according to their rank, viz. a horse, a dress of distinction, or the like. While the Charuns remained, they were all fed at the nuptial expense.

The Charuns were yesterday summoned to the Agency, and admonished against any departure from the prescribed enactment, and they have sent their written instructions throughout all the pergunnahs of Marwar. The same course has been repeated by the administrators of this durbar, and the Sirdars have agreed to impeach any person who, having paid in excess to what is allowed to the Charuns, fails to make the same known by direct communication to the constituted authorities; and, as the officers of the government will be vigilant, it may be hoped that there will be no infraction of the rule.

There are perhaps 20,000 Charuns within the limits of Marwar. On occasions of nuptial ceremonies in the families of the principal nobles of the state, as many as 4,000, or even 5,000, assembled; and it became a difficult task to satisfy the demands of such a host.

One or two Charuns coming from a village, uniformly brought with them barbers, washermen, and others, in number about 20, all of whom they wrote down as Charuns.

When portions were distributed, it was the practice for the masters to retain what had been received on account of these persons, who in reality were only entitled to partake of the marriage feast. From these causes, marriages in families of Thakoors became a great source of expenditure; nay, the Charuns refused to go away unless their demands were satisfied; and they were capable of perpetrating various acts of coercion through violent conduct, or the utterance of abusive language; and thus it was placed beyond the power of the Thakoors to resist their demands.

The rule of the code provides that Dholee Ranas shall receive 5 per cent. per 1,000 of "kekh." Female children were never destroyed through the conduct of these persons, who have always remained contented with what has been offered to them on marriage occasions.

(Translated.)
(signed) *J. Ludlow*, Political Agent.

(True copies.)
(signed) *H. J. Bushby*,
Assistant to Agent of Governor-general.

Extract Bombay Political Consultations, 10 September 1828.

(No. 37.)

From *J. Williams*, Esq., Resident at Baroda, to Mr. Secretary *Bax*; dated the 21st August 1828.

Sir,

I have much pleasure in forwarding the enclosed letter from Lieutenant-colonel Miles, Political Agent in Pahlunpoor, with its enclosures, showing the happy results of his humane endeavours to abolish the wretched practice of female infanticide in the district under his superintendence. I am confident that government will participate in the gratification expressed by Lieutenant-colonel Miles, and will view his proceedings with approbation.

I have, &c.

(signed) *J. Williams*, Resident.

From Lieutenant-colonel *Miles*, Political Agent, Pahlunpore, to *James Williams*, Esq. Resident, Baroda, dated 16 August 1828.

Sir,

In reference to my letters* to Mr. Willoughby, dated 19th June and 10th August 1827, reporting that in conformity to the engagements entered into by the Jhareja chiefs attached to this agency, several had preserved their female children, and forwarding a list of their names, I have the honour to enclose copies of notes forwarded to me by the Karkoon stationed at Santulpoor Choraur, dated 18th August 1827, and 2d August 1828, and from the Karkoon at Charchate, dated the 21st November 1827, and 20th July 1828, containing lists of the female children since preserved by the Jharijas of these talookas; and I beg to observe that from this sample of their faith in the observance of their engagements, I entertain great hopes that the horrible custom of destroying their female offspring will be, under the mild influence of the British Government, in a short period entirely abandoned in this quarter.

I have, &c.

(signed) *W. Miles*, Lieutenant-colonel,
Political Agent.

Translate of Notes received from the Karkoon stationed at Santulpore Chorawr, containing Lists of Female Children preserved by the Jarijahs of that Talooka, in conformity to the engagement entered into by the Chiefs on the 3d March 1827, dated 18th August 1827 and 2d August 1828: also Translate of Notes received from the Karkoon at Charchate, dated 21st November 1827 and 20th July 1828.

At the town of Santulpore Jarija Nathajee Raisingham, a daughter born 27th 1827, named Ashbai, now living; Jarejah Pryanjee, a daughter born 6th June 1828, named Moohiba, now living; Kesurjee, a daughter born 13th March 1828, named Majaba, now living; Jarija Arjanjee, a daughter born 10th June 1828, named Adiba, now living.

At the village of Purr, Jharija Dujoojee, a daughter born 17th August 1827, named Bajeiba, now living; Jharija Anund Sing, a daughter born 1st June 1828, named Adiba, now living.

At the village of Babra, Jharija Kisurjee, a daughter born 28th May 1827, named Keemjeeba, now living; Jharija Ramajee, a daughter born 9th January 1828, named Jijiba, now living; Jahrija Dujoojee, a daughter born 23d January 1828, named Rujubai, now living; Jahrija Dadajee, a daughter born 19th June 1828, named Deobai, now living.

At the village of Charunka, Jharija Mulloojee, a daughter born 21st April 1827, and named Bairaj, now living.

At the village of Soneti, Thakoor Jahrija, a daughter born 21st November 1827, not named at that time, now living.

At the village of Limboni, Jharija Maunjei, a daughter born 20th July 1828, now living.

(True translates.)

(signed) *W. Miles*, Lieutenant-colonel,
Political Agent.

(True copies.)

(signed) *R. H. Kennedy*, &c. &c.
Baroda Residency.

(No. 38.)

From Mr. Secretary *Bax* to *J. Williams*, Esq. Resident at Baroda.

Sir, Bombay Castle, 9 September 1828.

I am directed to acknowledge the receipt of your letter dated the 21st ultimo, transmitting copy of one from the Political Agent at Pahlunpore, showing the happy

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* In former Return.

happy results of his humane endeavours to abolish female infanticide, and to express the sincere satisfaction of the Governor in Council with Lieutenant-colonel Miles's proceedings in this most laudable object.

I have, &c.

(signed) *J. Bax*,
Secretary to Government.

(No. 39 & 40.)

From the Acting Political Agent in Katteewar (without date, No. 49, with enclosure), to the Secretary to Government.

Sir,

I HAVE the honour to reply to your letter* of the 6th March 1827, requiring information respecting the measures adopted for checking female infanticide in Katteewar since Major Barnewall's last report.

The difficulties opposed to the detection of the crime are so great that a clear case of conviction can hardly be supposed, and punishment therefore should be resorted to with great caution; no grounds of suspicion against individuals have however come to notice.

Our chief reliance must, in the present state of society and government in Katteewar, be placed in measures of persuasion and encouragement, and these continue to be unremittingly persevered in.

An infanticide fund has been formed according to the instructions of Government, and presents have been distributed to some of them who have preserved their female children. It was intended that each individual known to have a daughter living, should receive some mark of the approbation of government, and they were accordingly invited to Rajcote for that purpose, by the late Acting Political Agent; a few only attended, but all those who came received presents according to their rank. An account of this fund is herewith enclosed.

A census of the Jarijah females in the Nowanuggur talooka, which was made last year, enumerated 171 individuals, which is an increase of 95 on the number shown in the statement which accompanied Major Barnewall's report. Referring however to the ages specified in the census, it appears that the increase now exhibited must be partly owing to omissions on the former inquiry; but if there be any inaccuracy on this head, there is not, I imagine, the slightest doubt that the total is correct, and that there are at least that number of Jarijah females now alive in the Nowanuggur districts.

An equally favourable result will, I doubt not, be exhibited when a census shall have been made of the other talookas.

Sic orig. Without therefore over-estimating the success which we have hitherto obtained, much has unquestionably been effected towards determining this horrid and unnatural practice.

The chief motive with the Jarejahs to the commission of infanticide, is the pride which leads them to consider the other tribes of Rajpoots unworthy of receiving their daughters in marriage; and as no Rajpoot can marry a female of his own tribe, they prefer putting them to death to the prospect of the dishonour which is likely to result from their living in a single state.

Lackha Futtanee, the most powerful sovereign of their race, who ruled over Cutch and Scinde, is said to have sent two Brahmins to find an appropriate match for his daughters, but they returned without being able to discover any one of equal rank, and as he was unwilling to marry them to any inferior, the Brahmins recommended that they should not be allowed to live. They were accordingly put to death; and the example being thus sanctioned, the Jarejahs have since destroyed their female children immediately at their birth.

The

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* In former Return.

The expense of marrying their daughters might operate with the poorer Jarejars, but the preservation of a female was equally unknown in the most wealthy families.

Amongst the other Rajpoots, equality of rank and wealth is the chief consideration in contracting marriages; and the Jarijah females who have been preserved since the engagements entered into with Colonel Walker, have been given in marriage according to this rule.

As the example of the principal talookdars in sanctioning this practice may be expected to have great influence in diminishing crime, it is highly gratifying to observe that in each of the large talookas either the chief himself or one of his nearest Byads have joined in establishing it by the preservation and marriage of their daughters.

The principal Jarijah talookas are Nowanuggur, Gondul, Rajcote, Moorvee, and Durale.

In Nowanuggur the Jam's own brother has a daughter who is betrothed to the son of the Rana of Porebunder, the head of the Jaitwar Rajpoots.

In Goordut the present chief's late brother, who preceded him on the gadee, had a daughter, who is married to the son of the Rajah of Dewangudra, the head of the Jhalla Rajpoots.

In Rajcote the late chief, father of the present Thacoor, had a daughter, who is also married to the son of the Rajah of Dewangudra.

In Moorvee the present chief has a daughter, who is married to the son of the Rajah of Wankaneer, a Jhalla Rajpoot.

In Durale several distant relations of the chief have married daughters, but none of his own family have yet concurred in setting an example to his subjects.

When the prejudice with regard to marriage shall have been fully overcome, it may, I think, be anticipated that the Jarijahs will adopt the same views respecting the expense of the celebration, &c. as the other tribes of Rajpoots, with whom they have now become more intimately connected. In the census above noticed, 68 out of 171 appear to be married or betrothed; of the remainder the greater part are of tender years, but a few have exceeded the age beyond which they should not remain single; and in such instances, if poverty be the cause, assistance, judiciously afforded, might have a beneficial effect.

The Rajpoots in general are said to be guilty of the crime of female infanticide; but in any other tribe except the Jarijah, it is, I believe, of very rare occurrence, and is not admitted to exist in Kattywar.

I have, &c.

(signed) *D. A. Blane,*
Acting Political Agent.

Kattywar Political Agent's Office,
Rajcote, 1828.

THE INFANTICIDE FUND. - - - - - - - - -

Dr.

DATE.	TALOOKA.	NAMES OF CHIEFS.	AMOUNT.	REMARKS.
1825:			*Rupees.*	
April -	Goundull - -	Chundersingjee -	6,913 0 70	- - in part of a fine of 15,000 rupees for breach of engagement guaranteed by Government.
Ditto -	Bhemorah - -	Kachur Jewa - -	80 0 0	- - for seizing an inhabitant of another talooka.
August -	Goundull - -	Chundersingjee -	8,086 3 30	- - in full of the above fine, 15,000 rupees.
Ditto -	Gudallee - - -	Goelabhesingjee -	330 0 0	- - for conniving with plunderers on receiving some of their spoils.
Ditto -	Kookavaw - -	Chomla Walla - -	50 0 0	- - for ill treating a japood sent with a letter from Umrellee.
September	Jusdou - - -	Kachar Chella - -	100 0 0	- - for assisting the escape of a criminal.
1826:				
March -	Sumdialla - -	Gudvee Mocka -	200 0 0	for assisting the Koomaun Katties.
April -	Chooda - - -	Jalla Raisingjee -	1,287 2 0	- - in part of mohsuls sent in consequence of his having made an attack on the village of Baryah.
Ditto -	Soodamra - -	Khaurur Meram -	250 0 0	for assisting on the above attack.
Ditto -	Babra Chunardy -	Jettsoor Walla - -	100 0 0	for assisting Koomaun Katties.
July -	Jusdou - - -	Chella Kacher - -	100 0 0	- - for violence committed by one of his people on an inhabitant of another talooka.
Ditto -	Bantwa - - -	Guzeferham - -	7,250 0 0	- - in part of a fine, 15,000 rupees, for conniving at the escape of Banshilla.
1827:				
January -	Wankanier - -	Chundersingjee -	500 0 0	- - for attending the villages of Bamontoore.
April -	Bantwa - - -	Guzeferkhan - -	1,260 3 12	in part of the above 15,000 rupees.
May -	Belka - - -	Walla Chomla - -	1,000 0 0	- - for assisting in an attack on the village of Moonpoor.
Ditto -	Bantwa - - -	Guzeferkhan - -	6,239 0 88	in part of the above 15,000 rupees.
June -	Chooda - - -	Rasingjee - -	1,287 2 0	- - in full of the above mohsuls for attacking the village of Barjah.
1828:				
March -	Wankanier - -	Chundersingjee -	1,000 0 0	- - for causing an attack on the village of Loosur.
June -	Rajcote - - -	Jarejah Soorajee -	30 0 0	- - amount of a mohsul in consequence of violence committed on the village of Hallenda.
Ditto -	Bantwa - - -	Guzeferkhan - -	250 0 0	- - in full of the above 15,000 rupees for conniving at the escape of banditti.
1826:				
June -	- - - - -	- - - - -	- - -	- - amount of various mohsuls for disregard of injunction, &c. expended in presents.
		Rupees - -	47,914 3 37	

Katteewar Political Agent's Office,
31 July 1828.

- - - - - - - - - THE INFANTICIDE FUND.

Cr.

TALOOKA.	NAMES.		AMOUNT OF PRESENTS.	TOTAL OF EACH.	TOTAL.	GRAND TOTAL.
			Rupees.	*Rupees.*	*Rupees.*	*Rupees.*
Moornee -	Jahrijah Jechajee -	1 organ & sugrampore.	700 0 0	700 0 0		
	Jahreja Dewajee -	1 turban - -	17 0 0			
		1 reuho - -	60 0 0			
		1 gold chain - -	159 1 50			
		1 diamond ring -	125 0 0			
		25 venetians - -	131 2 25	492 3 75		
Rajcote -	Jahrijah Soorajee -	1 turban - -	11 3 0			
		1 pair of shawls -	100 0 0			
		1 gold chain - -	301 0 25			
		3 gold dollars -	57 0 0			
		5 venetians - -	26 1 50	496 0 75		
	Huldore Hallajee -	1 turban - -	8 1 75			
		1 dupetta - -	17 3 25	26 1 50		
Dholra -	Jarejah Kejabhoy -	1 turban - -	8 1 75			
		1 dupetta - -	18 0 0	26 1 75		
	Jarejah Bhanajee -	1 turban - -	8 2 0			
		1 dupetta - -	18 0 0	26 2 0		
	Huldore Jeehajee -	1 turban - -	8 1 75			
		1 dupetta - -	17 3 75	26 1 50		
	Huldore Bhojee -	1 turban - -	8 1 75			
		1 dupetta - -	17 3 75	26 1 50		
	Huldore Pessajee -	1 turban - -	8 1 75			
		1 dupetta - -	17 3 75	26 1 50		
Dhank -	Jarejah Kakajee -	1 turban - -	8 2 0			
		1 dupetta - -	17 3 75	26 1 75		
Sesang Chandle.	Jarejah Howerjee -	1 turban - -	8 1 87			
		1 dupetta - -	17 3 75	26 1 62		
	Jarejah Mackonjee -	1 turban - -	8 2 50			
		1 dupetta - -	18 0 0	26 2 50		
	Jarejah Bapoojee Bawajee.	1 turban - -	8 1 88			
		1 dupetta - -	17 3 75	26 1 63		
Drapha -	Jarejah Bharjee -	1 turban - -	8 3 0			
		1 dupetta - -	18 0 0	26 3 0		
Salodud Vaurla.	Kana Kodajee - -	1 turban - -	8 2 0			
		1 dupetta - -	17 3 75	26 1 75		
	Jarejah Jelkeejee -	1 turban - -	8 0 50			
		1 dupetta - -	17 1 62	25 2 12		
Koondee -	Jarejah Jergoojee -	1 turban - -	8 2 0			
		1 dupetta - -	17 3 75	26 1 75		
Gourydud -	Jarejah Modjee -	1 turban - -	10 1 0			
		1 dupetta - -	35 0 0			
		10 gold venetians -	52 2 50	97 3 50		
Lodheka -	Jarejah Jeejee - -	1 turban - -	9 0 0			
		1 dupetta - -	26 2 50			
		12 gold venetians -	63 0 60	98 3 10		
Paul - -	Jarejah Dossajee -	1 turban - -	8 3 0			
		1 dupetta - -	17 3 0			
		14 venetians - -	73 2 70	99 3 70		
	Jarejah Hackajee -	1 turban - -	8 1 75			
		1 dupetta - -	17 3 0	26 0 75		
Gowdedud -	Huldor Kemanjee -	1 turban - -	8 1 75			
		1 dupetta - -	17 3 75	26 1 50		
					2,407 2 92	
By presents purchased for distribution, and remain in deposit - - - -					3,658 2 75	6,066 1 67
By amount of, credited in cash account - - - - - - - - - - - -						41,848 1 70
					RUPEES - -	47,914 3 37

(Errors excepted.)

(signed) *D. A. Blane,*
Acting Political Agent.

(No. 41.)

From Mr. Secretary *Bax* to *D. A. Blane*, Esq. Acting Political Agent, Kattywar.

Sir, Bombay Castle, 9 September 1828.

I AM directed to acknowledge the receipt of your despatch, without date, on the progress of the measures adopted for checking female infanticide in Kattywar, together with an account of the Infanticide Fund, and to express the entire assurance of the Governor in Council that your unremitted attention will continue to be directed to the very important object of checking the horrid practice of infanticide.

Although the progress hitherto made has not been so marked and effectual as could be wished, yet it has been sufficient to encourage every hope that in the course of time every wish will be fully obtained.

I have, &c.
(signed) *J. Bax*,
Secretary to Government.

Ordered,—That the preceding despatches be brought to the notice of the Court of Directors.

EXTRACT BOMBAY POLITICAL CONSULTATIONS of 22 July 1829.

(No. 90.)

From Acting Political Agent, Kattywar, to Acting Chief Secretary to Government.

Political Agent's Office, Rajcote,
Sir, 11 March 1829.

I HAVE the honour to forward a report from my late first assistant, Mr. Langford, respecting the progress of our endeavours for the suppression of infanticide in the Dheole talooka, and trust the Honourable the Governor in Council will approve of his having distributed presents as therein detailed.

I beg leave at the same time to acquaint you that the Thacoor of Moorvee has expressed himself to have been highly gratified by the distinction which has been shown him in consideration of his father, Jehajee, having been the first to set the example to the Jarejahs of preserving their daughters, and he observes on this head, that to do so being a *dhunn no khan*, a sacred duty, there will be no remissness on his part in fulfilling it.

I have, &c.
(signed) *D. A. Blane*,
Acting Political Agent.

(No. 91.)

From Assistant Political Agent, Moorvee, to *D. A. Blane*, Esq. Acting Political Agent, Kattywar.

Sir, Moorvee, 12 April 1829.

DURING the time I was at Derholè, I had an opportunity of distributing some of the presents sent by Government some time since for the purpose of being given to those Jarejahs who had set the good example to their caste of saving their daughters from the inhuman custom of infanticide, and I trust my having done so will meet your approbation.

2. The names of these individuals I do myself the honour to annex, and it will be gratifying to Government to know that several daughters have been saved in this small talooka since you last reported regarding it, in June.

3. Not having sufficient presents with me at the time to distribute to all the Jarejahs that had daughters at this place, I expressly told those who did not get them, that their claim should be remembered at some future time, or on an application at Rajkote.

When it is considered that in this petty state, which does not contain more than 25 or 30 inhabited villages, there are no less than 71 Jarejah females at present in existence, a number nearly equal to what the total was in the Peninsula a few

a few years since, I humbly conceive it will be apparent to Government that the efforts of late made towards the abolition of infanticide have been attended with considerable success.

4. I trust I shall be excused in bringing the case of Boput Sing, the Rajah of Dehrole, to their notice; he has been for some years a strong advocate for the suspension of this revolting crime, and has himself had two daughters; but as they are neither at present living, I did not consider myself authorized in making him a present suitable to his rank, without an order from Government.

He is now in particularly embarrassed circumstances, owing to the poverty of his talooka, most of the Bhyad villages for whose tribute he is answerable being depopulated, and either a present or some small deduction from our demands on him, given expressly in consideration of the good example he has set, may, I think, have a considerable effect as an inducement to the other Jarejah talookas to a similar exertion in putting a stop to this barbarous custom.

I have, &c.

(signed) *J. W. Langford,*
Assistant Political Agent.

(No. 92.)

The NAMES of those Jarejahs of the Dehrole Bhyad, who had Presents made them by Mr. *Langford*, on account of their having saved Daughters.

Name of Jarejah.	Name of his Village.	Amount of Present.	When given.
Beesajee - - -	Rozeeah - - -	A pugree and cheela	23 March 1829.
Babajee - - -	Sunosra - - -	- ditto - - -	- ditto.
Muccajee - - -	Nuttoo Munlla -	- ditto - - -	- ditto.
Jewanjee - - -	Roseeah - - -	- ditto - - -	- ditto.
Samut Sungjee - -	Eslata - - -	- ditto - - -	- ditto.
Kagrajee - - -	Wunpuree - -	- ditto - - -	- ditto.
Ramsingjee - - -	- Ditto - - -	- ditto - - -	- ditto.
Vuctajee - - -	Rejeriow - - -	- ditto - - -	- ditto.
Deysuljee - - -	Mujjooha - -	- ditto - - -	- ditto.
Noongunjee - - -	- Ditto - - -	- ditto - - -	- ditto.

NAMES of the Jahrejah Byad of the Dehrole Talooka, their Daughters' Names, and where Resident.

No.	Names of Daughters.	Fathers' Names.	Of what Village.	REMARKS.
1	Roopole Bye - -	Jehajee - - -	Boregodee.	—
2	Baeba - - -	Kalbajee - - -	- ditto.	—
3	Majeba - - -	Bhyjee - - -	- ditto.	—
4	- - - - -	Jessajee - - -	- ditto - -	- - this person has a daughter about a year old.
5	- - - - -	Kurrenjee - -	- ditto - -	- - this person has a daughter likewise lately born.
6	- - - - -	Rumuljee - -	- ditto - -	- - ditto.
7	- - - - -	Revajee - - -	- ditto - -	- - ditto.
8	- - - - -	Hubbajee - -	- ditto - -	- - ditto.
9	Bhyjee - - -	Nagjee - - -	Radur - -	three years old.
10	Rupaluba Mujuba -	Sungajee - - -	- ditto.	—
11	Rupaluba - - -	Verajee - - -	Eetala.	—
12	- - - - -	Nuttajee - - -	Kakrabela -	- - this person has a daughter a year old living in her mother's village of Kokrabella, of the Jam near Dherole.
13	- - - - -	Dajdajee - - -	Kekara.	
14	Bhyjeeba - - -	Khandajee - -	- ditto.	
15	Jeejuba - - -	Wagjee - - -	Chutta.	
16	- - - - -	Kurrunjee - -	- ditto - -	- - this person's daughter is married to Jhalla Ruggajee's son of Kirneal.
17	- - - - -	Bhyjee - - -	- ditto.	
18	Pooleeba - - -	Mooloojee - -	Dungurra.	
19	- - - - -	- ditto - - -	- ditto - -	very young.
20	- - - - -	Teejhboy - -	- ditto.	—
21	Rupala Byee - -	Khungarjee - -	Monpoor.	—

(*continued*)

No.	Names of Daughters.	Fathers' Names.	Of what Village.	REMARKS.
22	Bhyeeba	Jeejee	Rajghur.	—
23	Dugyooba	Moorjee	Leeala.	—
24	- - -	- ditto	- ditto	very young.
25	Keysamboo	Mooloojee	- ditto.	—
26	- - -	Dossajee	- ditto.	—
27	Jaeba	Nuttojee	- ditto.	—
28	Rupalleeba	Bawajee	- ditto.	—
29	Rajeeba	Jehajee	- ditto.	—
30	Veernba	Nuttojee	- ditto.	—
31	Nanuba	Oomrajee	- ditto.	—
32	- - -	- ditto	- ditto	- - married to Jhalla Umrajee's son of Drapha.
33	Juhuba	Dossajee	—	—
34	Moongeba	Dullojee	—	—
35	Hurjeeba	Humojee	Motto Wagudar.	—
36	Rupaluba	Keysajee	- ditto.	—
37	Moteba	Roopajee	- ditto	- - married to one of the Darungdra Byad.
38	Majuba	Mooloojee	- ditto.	
39	Dooba	Wunnojee	- ditto.	—
40	Soojeeba	Soorajee	- ditto.	—
41	Arteba	Sungajee	- ditto.	—
42	Rambae	Patojee	- ditto.	—
43	Rajeebae	Hotajee	- ditto	- married to Naizada Dadajee of Dorabjee.
44	Motubaee	Dungajee	Suggatua.	—
45	Wucktobaee	Huckjee	- ditto.	—
46	Jeejeeba	Radajee	Suggatua	- - married to Jhalla Wujabhoy of Sirdarke.
47	Majeeba	Jepajee	Nana Wagadar.	—
48	Moteba	Bhanajee	- ditto.	—
49	Baeba	Reevajee	- ditto	year and a half old.
50	Bhye Roy	Sumsutsungjee	Eelata	- - received a present from Mr. Langford.
51	Bhonjeeba	Muccajee	Nuttoo Wurolla	- - ditto.
52	Bhye Bay	Deysuljee	Meygoat	- married to Coer Suddabha, son of Jessajee of Durungudra.
53	Naneeba	Noongajee	- ditto	- - received a present from Mr. Langford.
54	Jeejeeba	Koysajee	Wunpurree	- - ditto.
55	Bhoonjeeba	Ramsanjee	- ditto	- - ditto.
56	Roopaleeba	Vucklajee	Keyreion	- - ditto.
57	- - -	Bawajee	Juberaun.	—
58	Moteeba	Bugwanjee	Ragpoor.	—
59	- - -	Kessagee	- ditto	five years of age.
60	Mootooba	Beesajee	Noznah	- - received a present from Mr. Langford.
61	- - -	Jewanjee	- ditto	- ditto.
62	Mootooba	Moolajee	- ditto	- - married to Jhalla Jatajee of Padra.
63	Jeejeeba	- ditto	Kengar	- ditto Jhalla Ballajee's son, of Keerva.
64	Ladaba	Babajee	Sunosra	- - received a present from Mr. Langford.
65	Baumjeeba	- ditto	- ditto	- - married to Jhalla Ladajee of Koheria.
66	Wusktooka	Maylowjee	Sunosra.	—
67	Bourjeeba	- ditto	- ditto	- married to the son of Saurjee Moopjee.
68	Beebee	- ditto	- ditto	- - ditto to Jhalla Kungarjee's son, of Keervar
69	Omarbhye	Jessajee	- Grudroom Jaywoom.	—
70	- - -	Hueejee	- - -	two years old.
71	Bhyejeeba	Mayroojee	Keergar	- - married to Vucktajee of Gondul.

Copied from a statement made by the Rajah and his Bhyad.

(signed) *J. W. Langford,*
Assistant Political Agent.

(True copy.)

(signed) *D. A. Blane,*
Acting Political Agent.

(No. 93.)

From *C. Norris*, Esq. Acting Chief Secretary to Government to *J. W. Langford*, Assistant Political Agent, Moorvee.

Sir, Bombay Castle, 21 July 1829.

I AM directed to acknowledge the receipt of your letter dated the 11th March, with copy of one from Mr. Langford, reporting the progress of our endeavours to suppress infanticide in the Dheole Talooka.

The Governor in Council approves of the presents distributed to the Jahrejas of this talooka in consequence of their exemplary conduct in abstaining from the practice of infanticide, and desires that you will express to them the high satisfaction of Government at their attention to its wishes.

I have, &c.

(signed) *C. Norris*,
Acting Chief Secretary.

EXTRACT BOMBAY POLITICAL CONSULTATIONS, 1 June 1833.

(No. 1710 & 11.)

From *J. P. Willoughby*, Esq. Political Agent, Katteewar, to *James Williams*, Esq. Political Commissioner for Guzerat.

Katteewar Political Agent's Office,
Sir, Rajcote, 24 April 1833.

I HAVE the honour to acknowledge the receipt of your letter dated the 14th January last, and with reference to the 2d paragraph of the letter which accompanied it from the Chief Secretary to Government, to forward an account of the Infanticide Fund, established for the preservation of the children of the Jarejahs, which exhibits a balance on the 31st December 1832, in favour of that institution, of rupees 51,146. 42 ½.

2. The resources of this fund are twofold. 1st. Fines imposed on the tributaries for misconduct and breaches of their engagements. 2d. The mohsullee collections. In the account now transmitted I have only deemed it necessary to show the aggregate amount collected under each head monthly, from the first formation of the fund in 1825, up to the end of 1832; should it however be required, I can easily furnish the details from which the account has been compiled.

3. I lately called upon the chiefs in whose territory the revolting crime of infanticide prevailed, to send in registers of the number of the female children that are now living, in order to afford data for ascertaining how far the humane efforts of Government to abolish the inhuman practice have been attend with success.

4. I shall hereafter have the honour to submit these returns to Government, and at the same time propose a scale of distribution of the balance now available among those who have preserved their children, and whose poverty or other circumstances may render it expedient to confer upon them pecuniary aid or favour on the part of Government.

5. I annex a statement in the Guzerattee language, of the receipts and disbursements of the fund, for the information, according to agreement, of his Highness the Guicowar.

I have, &c.

(signed) *J. P. Willoughby*,
Political Agent.

Dr. ACCOUNT OF RECEIPTS AND DISBURSEMENTS ON - - -

—	—	Fines levied from the Tributaries.	Mohsullee collected from the Tributaries.	TOTAL.
1825:		*Rupees.*	*Rupees.*	*Rupees.*
30 April - - -	- - To amount received in this month.	6,993 0 70	- - -	6,993 0 70
31 August - -	- ditto - - -	8,466 3 30	- - -	8,466 3 30
30 September - -	- ditto - - -	100 0 0	- - -	100 0 0
1826:				
31 March - -	- ditto - - -	200 0 0	- - -	200 0 0
30 April - - -	- ditto - - -	350 0 0	1,287 2 0	1,637 2 0
30 June - - -	- ditto - - -	- - -	5,533 1 70	5,533 1 70
31 July - - -	- ditto - - -	7,350 0 0	- - -	7,350 0 0
1827:				
31 January - -	- ditto - - -	500 0 0	- - -	500 0 0
30 April - - -	- ditto - - -	1,260 3 12	- - -	1,260 3 12
31 May - - -	- ditto - - -	7,239 0 88	- - -	7,239 0 88
30 June - - -	- ditto - - -	- - -	1,287 2 0	1,287 2 0
1828:				
31 March - -	- ditto - - -	1,000 0 0	- - -	1,000 0 0
30 June - - -	- ditto - - -	250 0 0	30 0 0	280 0 0
31 October - -	- ditto - - -	100 0 0	- - -	100 0 0
1829:				
30 April - - -	- ditto - - -	100 0 0	1,500 0 0	1,600 0 0
31 May - - -	- ditto - - -	20 0 0	- - -	20 0 0
30 September - -	- ditto - - -	1,000 0 0	- - -	1,000 0 0
1831:				
31 March - - -	- ditto - - -	- - -	18 2 0	18 2 0
30 April - - -	- ditto - - -	- - -	18 2 0	18 2 0
31 May - - -	- ditto - - -	- - -	13 2 0	13 2 0
30 June - - -	- ditto - - -	- - -	254 2 0	254 2 0
31 July - - -	- ditto - - -	50 0 0	71 0 0	121 0 0
31 August - -	- ditto - - -	70 0 0	111 2 0	181 2 0
30 September - -	- ditto - - -	1,000 0 0	417 2 0	1,417 2 0
31 October - -	- ditto - - -	75 0 0	50 0 0	125 0 0
30 November - -	- ditto - - -	- - -	38 2 0	38 2 0
31 December - -	- ditto - - -	- - -	262 2 37½	262 2 37½
1832:				
31 January - -	- ditto - - -	500 0 0	479 2 0	979 2 0
28 February - -	- ditto - - -	- - -	209 0 0	209 0 0
31 March - -	- ditto - - -	- - -	541 2 0	541 2 0
30 April - - -	- ditto - - -	- - -	813 2 0	813 2 0
31 May - - -	- ditto - - -	- - -	781 2 0	781 2 0
30 June - - -	- ditto - - -	- - -	944 2 0	944 2 0
31 August - -	- ditto - - -	—	—	—
30 September - -	- ditto - - -	- - -	354 2 0	354 2 0
31 October - -	- ditto - - -	- - -	3,095 0 0	3,095 0 0
30 November - -	- ditto - - -	101 3 25	430 0 0	531 3 25
31 December - -	- ditto - - -	100 0 0	220 2 0	320 2 0
	Rupees - -	36,826 3 25	18,754 0 07½	55,590 3 32½

Katteewar Political Agent's Office,
Rajcote, 31 January 1833.

- - - ACCOUNT OF MOHSULLEE AND INFANTICIDE FUND. *Cr.*

			TOTAL.
			Rupees.
1829:			
30 October - -	- - By amount paid to the Bhoyad of Drapha as per Government sanction, dated 20th October 1829.		500 0 0
1830:			
October - - -	- - By amount of presents in cloths, &c. to the Jarajahs.		2,881 3 75
	By amount of loss resulting from the sale of cloth by public entry, being the balance of stock purchased as per Government sanction, dated 24th April 1826.		1,062 3 15
	Balance:		
	By amount credited in the Government cash accounts, up to the 31st December 1832 -	*Rupees.* 42,020 2 05	
	By amount in hand to be credited in February 1833 -	9,125 2 37½	
			51,146 0 42½
	Rupees - -		55,590 3 32½

(Errors excepted.)

(signed) *J. P. Willoughby,*
Political Agent.

(No. 1712.)

MINUTE by the Governor, dated 16 May 1832, subscribed by the Commander-in-chief and Mr. *Sutherland.*

THE report of Mr. Willoughby, alluded to in the 4th para. of his letter, may be awaited; I certainly think a larger portion of the balance of this fund should be distributed amongst those who have preserved their female children. In eight years only about rupees 4,500 have been distributed, and there is a balance of rupees 51,146 in hand.

6 May 1833. (signed) *Clare.*

(No. 1713.) (Reply.)

Sir, Bombay Castle, 23 May 1833.

I AM directed to acknowledge the receipt of your letter dated the 4th instant, forwarding the accounts of the Infanticide Fund, and to signify to you that the Right honourable the Governor in Council awaits the report alluded to in the 4th para. of Mr. Willoughby's letter.

I have, &c.

(signed) *C. Norris,*
Chief Secretary.

EXTRACT BOMBAY POLITICAL CONSULTATIONS, 28 August 1833.

(No. 2494.)

From the Political Commissioner for Guzerat, dated 2 August 1833, with Enclosure.

Sir,

1. I HAVE the honour to enclose a letter from the Political Agent in Kattywar, dated 2d July, reporting that the chief of Jhusdun has paid into the Agency treasury the fine of 5,000 rupees imposed on him by Government.

2. I beg to be favoured with an answer to the last para. of Mr. Willoughby's letter. I consider that the fine should be carried to the account of the Infanticide Fund.

I have, &c.

Shahee Baugh, (signed) *James Williams,*
Political Commissioner's Office. Political Commissioner, Guzerat.

(No. 192 of 1833.)

From *J. P. Willoughby*, Esq. Political Agent, Katteewar, to *James Williams*, Esq. Political Commissioner for Guzerat, Ahmedabad; dated 2 July 1833.

Sir,

Para. 1. I HAVE the honour to acknowledge the receipt of your letter and enclosure, dated the 30th May last, and to report for the information of the Right honourable the Governor in Council, that the chief of Jhusdon has paid into my treasury the fine of 5,000 rupees imposed by Government on account of a recent breach of his engagement.

2. The chief in the first instance requested to be permitted to pay the fine by instalments; but under all the circumstances of the case I did not feel myself at liberty to comply with his request.

3. In reference to the concluding paragraph of the Chief Secretary's letter on this subject, directing the amount of this fine to be "credited on your accounts," I beg to be informed whether it is intended that it should be remitted to you; or whether, as is usual in ordinary cases, it is to be credited in the accounts of this Agency in favour of the Infanticide Fund. Pending this reference the amount will remain as a deposit in my treasury.

I have &c.

Katteewar Political Agent's Office, (signed) *J. P. Willoughby,*
Rajcote. Political Agent.

(Reply.)

(No. 2495.)

Sir, Bombay Castle, 26 August 1833.

I AM directed to acknowledge the receipt of your letter dated the 2d instant, with its enclosure, from the Political Agent in Katteewar, reporting that the chief of Jhusdon has paid into his treasury the fine of 5,000 rupees imposed on him by Government, and to acquaint you that the amount is to be carried to the account of the Infanticide Fund.

I have, &c.
(signed) *John Bax*,
Secretary to Government.

(No. 2496.)

From *John Bax*, Esq., Secretary to Government, to the Accountant-general and Civil Auditor, (advised.)

Sir, Bombay Castle, 26 August 1833.

WITH reference to Mr. Chief Secretary Norris's letter* of the 20th May last, I am directed by the Right honourable the Governor in Council to acquaint you that the fine of 5,000 rupees levied from the chief of Jhusdon is to be carried to the account of the Infanticide Fund.

I have, &c.
(signed) *John Bax*,
Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATIONS, 15 January 1834.

From *J. P. Willoughby*, Esq. Political Agent, Katteewar, to *James Williams*, Esq. Political Commissioner for Guzerat; dated 24 December 1833.

Sir,

1. I HAVE the honour to acknowledge the receipt of your letter† of the 21st instant, calling for the infanticide report promised in my letter of the 24th of April last.

2. In reply, I beg to report, for the information of the Right honourable the Governor in Council, that the delay in preparing this report originates in my not having received the whole of the returns alluded to in the third paragraph of my letter above quoted. There are still eight or nine wanting, and no return has yet arrived from Nowanuggur, the chief of which place is considered the head of the Jarejahs.

3. I have issued circulars three times on the subject, but have not considered it expedient to impose mohsuls to enforce attendance to my requisition, under the apprehension that such a proceeding might injure the humane object to which it has reference. I have now again addressed the chiefs, whose returns are still required, and hope in a very short time to be able to forward them in a complete state to Government.

I have, &c.
Katteewar Political Agent's Office. (signed) *J. P. Willoughby*,
Political Agent.

EXTRACT BOMBAY POLITICAL CONSULTATION, 26 November 1834.

(No. 3,690.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to *Charles Norris*, Esq. Chief Secretary to the Government of Bombay; dated 24 September 1834.

Sir,

1. WITH reference to my letter dated the 24th of April 1833, I have now the honour to submit a few observations upon the interesting subject of "female infanticide," Proposes to submit some observations upon.

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* Authority to levy a fine from the chief of Jhusdon, of 5,000 rupees.
† Does not appear to be recorded.

fanticide," which has engaged my constant and sedulous attention ever since my return from the performance of a special duty at Ahmedabad.

Difficulties encountered in obtaining an accurate census of the Jahrejahs in Katteewar.

2. In my letter of the 24th of December last, I explained that the delay which has occurred in transmitting this Report originated in the difficulty experienced in obtaining registers showing the number of Jarijah females who have been preserved. These could only be procured from the chiefs themselves, and being strongly impressed with the conviction that we must principally rely on persuasion and encouragement for the entire suppression of the dreadful crime of infanticide, I felt unwilling to resort to any kind of compulsion in obtaining the returns. My patience has been ultimately rewarded, and it is now in my power to furnish the most complete, and at the same time, I believe, the most accurate census of the sons and daughters of the Jarijah tribe that has ever yet been made.

Heads into which the present Report is divided.

3. It is my intention to divide my present Report into three separate heads. In the first I shall take a brief retrospect of the measures adopted for the suppression of Infanticide, and the degree of success which appears to have resulted from them during the agency of my predecessors. In the second I shall analyse and remark upon the census now transmitted. In the third I shall make such observations and suggestions upon the proceedings which appear to me called for and expedient, with the view of ensuring a more rigid enforcement of Colonel Walker's arrangements for the suppression of the crime, and of evincing the deep and lively interest which the British Government must ever feel in securing that systematic infanticide, the grossest stain that ever disgraced humanity, shall be entirely suppressed.

The first head, or a brief retrospect of the measures adopted for the suppression of infanticide, and the degree of success which appears to have resulted from them during the agency of my predecessors.

4. The attention of the British Government to the prevalence of infanticide in Katteewar, was first excited in 1805–6, by the late Colonel Walker, resident at Baroda, and to him, as the author of the judicious measures then adopted for its suppression, and to the Honourable Jonathan Duncan, Governor at the time of Bombay, is the chief praise due for having laid the foundation of the abolition of so revolting a crime. The success of those measures was not so complete as the sanguine anticipated, or so immediate as all desired. It was not to be expected that a whole tribe would at once relinquish a custom in which, however barbarous, they rather prided themselves instead of regarding it as an indelible stain on their character. This want of success, however, is no reproach to the eminent public servant above alluded to. Whoever peruses his able and interesting Report on Infanticide, dated in March 1808, must acknowledge that his zeal and philanthropy were fully equalled by the talent and sagacity with which he finally attained his object. Ardently as he looked forward to its accomplishment, and conscious, perhaps, of the immortality which success would confer on his memory, he turned neither to the right hand nor to the left, but declining to enter into any compromise, insisted that the chiefs of the Jarijah tribe should agree unconditionally, and ultimately succeeded in prevailing upon them to consent voluntarily to abandon a practice abhorrent to man and opposed to the dictates of reason and religion. In the end he overcame every difficulty, and when all the other important services he performed for the state have been forgotten, the name of "Alexander Walker" will be revered and hallowed as the saviour of a numerous race of helpless innocents, and as the person who succeeded in rekindling the parental tie (the strongest that pervades creation) among a whole tribe, from whose breasts it had for many generations been rooted out by pride, avarice, and some of the worst feelings that enter the heart of man. The partial failure of the plans adopted for the extinction of infanticide is principally to be attributed to the almost insurmountable difficulty which exists against detection, without the establishment of a system of espionage and inquisition over the domestic affairs of the Jahrejas, to which (when the peculiar notions they, in common with all Rajpoots, entertain respecting the privacy in which the female branches of their families should be kept are considered,) they never could be expected to submit. So great is this difficulty, that, notwithstanding the fact of the continuance of infanticide is placed beyond doubt by the extreme disproportion existing between the number of male and female Jahrejas, I can only trace on the records of this office, during a period of 25 years, one instance where investigation and punishment has followed an infraction of Colonel Walker's settlements. Still, however, it is gratifying to reflect that a considerable degree of success has resulted from Colonel Walker's measures. Previous to the renunciation of infanticide by the Jarijah chiefs of Katteewar, only five instances were known where parental feeling had overcome the general custom of the tribe. This fact is stated in the Report of March 1808; and on the 16th December of

that

that year, Colonel Walker forwarded a Return, showing that during the short period intervening, 25 daughters had been preserved; and on the 25th of the same month, another Return, showing that the number had increased to 32. This flattering prospect, no doubt, excited expectations both in Europe and in this country, which, unhappily, were doomed to be disappointed. In 1812, Major Carnac tried the experiment of stationing Mehtas at the principal Jahreja towns, for the purpose of communicating the "birth, preservation, or murder of female children;" but the jealousy with which they were looked upon rendered their exertions nearly abortive, and they were withdrawn. In the same year, the Jam of Noanuggur was fined 5,000 rupees for general inattention to the engagement he had entered into in 1807, that the practice of infanticide should be discontinued within his jurisdiction; and on this occasion this chief was required to renew that engagement. In September 1816, Major Carnac reported that "his expectations and those of the Honourable Court of Directors," in regard to the suppression of the crime, had not been fulfilled; and this melancholy fact was placed beyond doubt in the succeeding year by a Return obtained from his assistant, Captain Ballantine, then stationed in Katteewar, showing that, from December 1808 to June 1817, the number of females preserved had only increased from 32 to 63. The subject does not appear to have again engaged particular attention, or to have been reported upon until 1824. In this year the political agent, Major Barnewall, forwarded a Return showing that, from June 1817 to July 1824, the number had increased from 63 to 266; of whom 25 were married, 194 unmarried, and 47 had died a natural death. These results indicated, that although the horrible practice might be somewhat subdued, it was still far from relinquished. In 1825 the "Infanticide Fund" was established. This is composed of all fines under 20,000 rupees, imposed upon the tributaries for breaches of the peace or other misconduct, and of realizations under the head of Mohsullee. The British Government first set the example; his highness the Guicowar being subsequently induced to consent that all fines imposed on his tributaries should be similarly appropriated. From this source, occasional remissions of tribute, presents to the chiefs, and pecuniary assistance on the marriage of their daughters, have been granted to those who have practically renounced the custom; and another mode of testifying approbation to those who have preserved their daughters is by postponing the payment of the tribute to suit their convenience. In July 1828 Mr. Blane obtained a register of Jahreja females then alive in the territory of the Jam of Noanuggur. This showed them to amount in number to 171, of whom 68 were married and 103 unmarried. According to the Return of 1824, the number was only 76. Mr. Blane's register therefore exhibited an increase of 95; but from the age of some of the persons enrolled in the latter, the agent observed that part of this excess originated in omissions in the Return of 1824. At the beginning of 1829, Jeehajee, the chief of Moorvee, who was first prevailed upon by Colonel Walker to renounce infanticide, died, and presents were made by government to his successor of the value of 2,000 rupees; and the agent was instructed to "announce in the most public manner this departure from usage in honour of the memory of one who, by his conduct in being the first to renounce a shocking custom, entitled himself to the gratitude of the government by whom his family is protected." A distinction of this kind was calculated to produce a good effect throughout the province generally, and was appreciated by the chief upon whom it was conferred, and called forth from him a promise that there should be no remissness on his part in the performance of a sacred duty "durm no khan." In July 1829, Mr. Blane forwarded a Return framed by his assistant, Mr. Langford, of the number of females preserved in the district of Dhurole. They were 71 in number, and exceeded by 20 the census of this district for 1824. On this occasion presents to some value were distributed among the Jahrejas, and the agent was instructed to inform them of the high satisfaction which government had derived from their exemplary conduct in adhering to their engagements. The Returns from Noanuggur and Dhurole afford satisfactory evidence, that in those districts the humane efforts of government to subdue the practice of infanticide were becoming more successful; but as no census was obtained from the other Jahreja districts, no data exist for ascertaining the actual increase in the number of lives preserved, either from 1824 to 1829, or from 1829 up to the present period. The above summary will perhaps aid superior authority in determining how far our measures for the extinction of infanticide have been crowned with success. I have diligently searched the records of my office, and it embraces the principal facts they contain likely to illustrate the subject; but it is requisite to remark

that some of the earlier proceedings of my predecessors may be omitted in consequence of the records prior to Major Barnewall's agency being in an imperfect condition.

The second head, or an analysis of the census annexed, with remarks thereupon.

5. I now proceed to the second head of my letter, or to analyse and remark upon the census herewith transmitted, of the number of Jahreja females who are either now alive, or who have died a natural death. These are drawn out in a new and, I think, improved form, a separate Return having been obtained from each Jahreja district; in order, moreover, to afford data whereon to found a judgment how far the engagements are maintained, by a comparison of the number of Jahrejas of both sexes, a Return of male Jahrejas of and under the age of 20 has been included in a separate column. In the course of my investigations various improvements in this Return have suggested themselves, and some measures appear called for to ensure as much as possible the accuracy of future Returns; but these will be more appropriately noticed under the third head of my Report. In regard to the accuracy of the present census, I am unable to assert that such has been completely attained; I have reason to hope, however, that its general accuracy may be depended upon, though it is very likely errors may exist, and more especially in regard to the ages assigned, on which point the ideas of the natives of India are extremely loose and unsatisfactory. The Returns were procured by circulars (in some cases several times repeated) issued to the chiefs themselves; but in several instances I subsequently tested their accuracy and fidelity, by sending persons privately to ascertain from personal observation whether they truly represented the number of males and females of the Jahreja tribe now alive; and I am gratified to report that in no case was any discrepancy detected, except in regard to the age and names of some of the parties, and in one or two instances the number of males being underrated. The Returns are 28 in number, and the following is an abstract of the results they exhibit:

No.	DISTRICTS.	Males of and under 20.	FEMALES.					Excess of Males.	Excess of Females.	REMARKS.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.			
1	Noanuggur -	613	86	77	178	39	380	233	–	- - This Return has been partially tested and found correct.
2	Dhurole - -	208	11	–	73	9	93	115	–	- - This Return has been tested and found generally correct. Additions and alterations are inserted in a supplementary Return.
3	Gondul Dhorajee	86	18	6	20	1	45	41	–	An investigation was instituted by the agent, which proved this Return to be correct.
4	Moorvee - -	61	3	3	1	7	14	47	–	
5	Rajcote - -	15	2	–	1	5	8	7	–	
6	Drapha - -	67	1	–	9	4	14	53		
7	Veerpur Khurery	52	2	4	4	–	10	42	–	- - ditto - - - ditto.
8	Mooleeladeeree	63	–	1	13	3	17	46	–	
9	Serang Chandlee	37	3	–	10	2	15	22	–	
10	Satodur Wavree	38	6	5	13	8	32	6	–	- - A mehta of the agent ascertained this Return was correct.
11	Cotra Nyajee -	24	–	1	1	–	2	22	–	
12	Keesurrah -	12	3	2	11	1	17	–	5	- - ditto - - - ditto.
13	Rajpurra - -	30	–	–	2	3	5	25	–	
14	Jhalleea - -	28	5	1	5	2	13	15	–	
15	Mallia - -	16	–	2	2	1	5	11	–	
16	Lodeeka - -	9	–	–	2	–	2	7	–	
17	Mengnee - -	6	–	1	5	–	6	–	–	- - A mehta was sent to this talooka, and ascertained the Return was correct.
18	Pal - - -	5	–	–	1	2	3	2	–	
19	Bharwa - -	18	–	1	1	1	3	15	–	
20	Veerwa - -	2	–	–	–	–	–	2		
21	Kotaria - -	3	–	–	1	1	2	1	–	- - ditto - - - ditto.
22	Shapoor - -	3	–	–	–	–	–	3	–	
23	Wuddalee -	8	–	–	1	–	1	7	–	
24	Kotra Sanganee	3	–	–	1	1	2	1	–	
25	Kaksiallee -	4	–	1	1	–	2	2	–	- - ditto - - - ditto.
26	Mowa - -	2	–	–	1	–	1	1	–	
27	Gowreedhur -	5	–	–	–	2	2	3	–	
28	Gutka - -	4	–	–	1	1	2	2	–	
		1,422	140	105	358	93	696	731	5	

The present Census, therefore, exhibits the undermentioned results:

1. Number of males of and under the age of 20, is - - - - - 1,422
2. Number of females of all ages, known to have been preserved, is - - 696

Excess of Males, therefore, is - - - 726

Of the females, 140 are married, 105 betrothed, 358 unbetrothed, and 93 are stated to have died a natural death.

In regard to this Return, however, it is requisite to observe that an omission has occurred in not ascertaining the number of male Jahrejas who have died; an allowance on this account is therefore necessary, otherwise the inference drawn from the comparative returns of each sex will be more favourable than correct. To rectify this omission, it will be sufficient to presume that a proportionate number of casualties have taken place among the males as in the other sex; and in this case the number of deaths which may probably have occurred among the male Jahrejas born during the last 20 years will be as follows:

$$696-93 = 603 : 93 :: 1{,}422 \text{ gives } 219\ \tfrac{1}{4}.$$

The above results, while they afford a most cheering prospect of ultimate success, if proper care and precautions are taken to ensure that the Jahrejas adhere to their engagements, still at the same time they establish beyond doubt the melancholy fact that the dreadful crime of infanticide has never been completely subdued. The number of females alive in 1824, according to Major Barnewall's return, was only 219; the number now alive is 603; but notwithstanding this great and gratifying increase during the last 10 years, the continuance of the unnatural crime is established by the disparity which is still apparent between the number of males and females.

Further analysis of the census.

6. I am, however, able to place the progressive increase of the number of females rescued from destruction in a more striking and satisfactory point of view, by the following further analysis of the census herewith transmitted; since it shows that there are,

MALES.	FEMALES.	MALES.	FEMALES.
67 of the age of 20	15 of the age of 20	41 of the age of 9	30 of the age of 9
2 - ditto - - 19	4 - ditto - - 19	96 - ditto - - 8	34 - ditto - - 8
26 - ditto - - 18	11 - ditto - - 18	76 - ditto - - 7	43 - ditto - - 7
24 - ditto - - 17	9 - ditto - - 17	93 - ditto - - 6	36 - ditto - - 6
41 - ditto - - 16	29 - ditto - - 16	89 - ditto - - 5	53 - ditto - - 5
59 - ditto - - 15	27 - ditto - - 15	118 - ditto - - 4	40 - ditto - - 4
42 - ditto - - 14	15 - ditto - - 14	108 - ditto - - 3	35 - ditto - - 3
48 - ditto - - 13	21 - ditto - - 13	103 - ditto - - 2	46 - ditto - - 2
83 - ditto - - 12	26 - ditto - - 12	130 - ditto - - 1	44 - ditto - - 1
32 - ditto - - 11	13 - ditto - - 11	19 age not specified -	7 age not specified.
125 - ditto - - 10	33 - ditto - - 10		

The total number of females now alive is 603, whereas the number shown in the above Table is only 571; the difference consists of females above the age of 20, not included in the second analysis; it follows, therefore, that of the females now alive, 68 were born during the first five years comprehended in the Table, 102 during the second, 176 during the third, and 225 during the last five years of the period.

Analysis of the number of deaths shown to have occurred amongst the female Jahrejas.

7. It will be observed that the Return shows that 93 deaths occurred among the number of females preserved. An analysis of this column will also exhibit results far from unsatisfactory; and in many cases the diseases of which they died are specified, and will be found to be of that description to which infancy is peculiarly liable, such as small-pox, measles, convulsion, and fever.

Among the casualties,

1	occurred at the age of		25.
2	- - ditto	- -	24.
3	- - ditto	- -	20.
1	- - ditto	- -	17.
-	- - ditto	- -	16.
1	- - ditto	- -	15.
1	- - ditto	- -	14.
1	- - ditto	- -	12.
1	- - ditto	- -	11.
4	- - ditto	- -	10.
3	- - ditto	- -	9.
5	- - ditto	- -	7.
1	occurred at the age of		6.
6	- - ditto	- -	5.
1	- - ditto	- -	4.
5	- - ditto	- -	3.
7	- - ditto	- -	2.
1	- - ditto	- -	18 mths.
3	- - ditto	- -	12 —
1	- - ditto	- -	9 —
1	- - ditto	- -	8 —
8	- - ditto	- -	3 — & under.
1	- - ditto	- -	still-born.
35	age not specified.		

The above Table, therefore, proves that Colonel Walker's settlements were at all events adhered to in 57 cases of the number of casualties, and the only doubt which exists applies to the remainder where the age at which the casualty occurred

is not inserted; an omission which I hope may be attributed to the carelessness of some of the parties by whom the Returns were furnished.

Instances of Jahrejas having four, three, and two daughters alive.

8. There is still another point of view in which the present census is to be regarded with the highest satisfaction. The Government of 1817 justly remarked, that the continuance of infanticide in Katteewar was placed beyond doubt by the simple fact that no instance had occurred of a Jahreja having saved more than one daughter. The present Return shows

Two instances of a Jahreja's having four daughters alive.
Thirteen instances of Jahrejas having three daughters alive.
Eighty instances of Jahrejas having two daughters alive.

Fact that females have been preserved in the families of the chiefs of almost every one of the Jahreja talookas in the province. Moral effect of the same.

9. The only other point to be noticed as matter for congratulation is, that almost in every Jahreja talooka, either the chief himself, or one or more of his relations, have set the example of preserving their daughters, some of whom are alive and have intermarried into the families of the other Rajpoot tribes of this province. The moral effect likely to result from this happy circumstance can scarcely be estimated, and cannot fail to promote in the highest degree the success of our exertions towards the full and complete extinction of the crime.

Instances three talookas in which female infanticide has been in a great measure, if not completely, abolished.

10. Taken in detail, the petty talooka of Keesurrah, situated only a few miles from Rajcote, stands pre-eminent. Here the dreadful crime must have been completely subdued, there being actually an excess of females over the males. In the petty talooka of Mengnee the number of each sex is exactly equal; and in that of Satodur Wavree there are 38 males and 32 females, of whom 24 are alive. These results were so gratifying that I sent persons into these districts, who ascertained that they were quite correct, except in the case of Satodur Wavree, where six males and two females had been born subsequent to the furnishing of the Return; the requisite alteration has, therefore, been made in the original register.

Instances talookas in which the crime appears still to prevail to a considerable extent.

11. In all the other districts the number of males greatly preponderates over the number of females; and in those noted below the excess is so great, as of necessity to lead to the conclusion that the shocking practice still prevails in them to a considerable extent.

Drapha - - - - -	males alive	-	67	Females alive	-	10	Excess of Males	- 57
Moorvee - - - - -	ditto	-	61	ditto	-	7	ditto	- 54
Veerpur Khurery -	ditto	-	52	ditto	-	10	ditto	- 42
Mooleeladeeree - -	ditto	-	63	ditto	-	14	ditto	- 49
Serang Chandlee -	ditto	-	37	ditto	-	13	ditto	- 24
Kotra Nyajee - -	ditto	-	24	ditto	-	2	ditto	- 22
Jhalleea - - - - -	ditto	-	28	ditto	-	11	ditto	- 17
Rajpoora - - - - -	ditto	-	30	ditto	-	2	ditto	- 28
Wuddallee - - - -	ditto	-	8	ditto	-	1	ditto	- 1
Rajcote - - - - -	ditto	-	15	ditto	-	3	ditto	- 12

It is mortifying to observe, that the talooka of Moorvee, from its position in the above Table, has not benefited by the example set by its chief 25 years ago, in being the first to renounce infanticide. The Return of the district of Rajcote, the head quarters of this agency, and therefore more immediately under the surveillance of the agent, is far from satisfactory. Whether this arises from accidental causes cannot be ascertained; but the fact that in 15 years the number of males alive has only been increased by one, is calculated to give rise to great suspicion that Colonel Walker's measures for the suppression of the crime have not been observed in this district. It is due, however, to the chief himself to state, that he preserved two daughters, although both died between the age of eight and nine months. When one of his daughters, moreover, was dangerously ill with fever, he evinced a desire to avoid the imputation of not having acted up to his engagement, by apprising me of her illness, and requesting that the medical officer attached to the agency would attend her. When this application was made the infant was past recovery; but, notwithstanding this, I think that the chief sending a message to me at all showed a disposition, on his part, to wish it to be understood that he was anxious to preserve his daughters.

The third and last head of this Report, or consideration of measures to be adopted, calculated to root out the practice of infanticide altogether.

12. I now come to the third and last head of my letter, or to suggest measures which seem to be calculated to secure, for the future, the entire extinction of infanticide, and to impress upon the Jahrijahs in particular, and the community in general, the lively interest felt by the British Government, and its fixed determination to accomplish this humane object.

13. In

13. In the first place, I would suggest that immediate measures be taken to obtain a full and complete census of the Jahreja population of this province. The great importance of possessing information of this kind appears to have attracted attention; but without it no data can exist for computing, according to the generally received rules of population, the number of Jahreja females which are born, and thence deducing, with reference to the number actually preserved, how far existing engagements are observed by the tribe. I have myself much felt the want of this information, since the only estimate I can find on my records respecting the extent of the Jareja population is contained in the 108th paragraph of Colonel Walker's Report of March 1808, where, on the information of an intelligent native, it is computed that there are 5,390 families in Hallour and Mutchoo Kanta, divided into 22 separate branches; and Major Carnac, in his letter of the 16th of September, estimates the number of families at 5,000. If these computations in any way approximate the truth, it is quite obvious that the present census of females preserved proves that the crime of infanticide must still prevail to a large extent. I have also experienced considerable difficulty in estimating the number of victims annually sacrificed previous to Colonel Walker's arrangements, when the murderous custom was observed by the tribe generally. In the 109th paragraph of the Report of March 1808, the annual infanticides in Guzerat are estimated to have been 5,000, and those in Cutch at 30,000; but in the 113th paragraph they are, according to another estimate, stated to amount, in the one case, to between 1,000 and 1,100, and in the other to 2,000. Colonel Walker admits that these calculations were founded on hearsay evidence; but states it to be his opinion that, whilst he deemed the first exaggerated, he considered the last underrated. For the credit of humunity, however, I am inclined to hope that even the lowest estimate was beyond the number of victims who annually perished; and in support of this belief I beg to refer to a letter to Colonel Walker from Soonderjee Sewjee, dated the 13th of August 1805, in which the number of births among the Jahrijahs is stated to be between 500 and 600 annually. The writer does not even state whether the estimate includes both sexes; but from his reply Colonel Walker evidently understood that it only referred to females; and this was most probably intended.

Importance of obtaining in the first instance a full and complete census of the Jahreja population in this province.

14. I think, however, it will be satisfactory, not only to government, but also to the home authorities, to set this question at rest; and therefore suggest that a general census of the tribe be now made, which will also be attended with the beneficial effect of making every individual Jahreja acquainted with the feelings of the British Government on the subject of infanticide. I do not anticipate that it will be necessary to incur any considerable expense in carrying this design into execution: all that I ask at present is for permission to entertain a carcoon, to be expressly employed on this duty; and an English writer will ultimately be required to render the Returns from the different districts into English. The carcoon would be directed to visit every district; and I annex to this letter the form of the Return in which the census should be embodied; specifying the number of families in each district, and the names, ages, profession, and occupation of each member of the Jahreja tribe, and dividing the married from the unmarried members. The chiefs of each district will be required to afford every aid in their power in framing these Tables; and one great advantage which may very possibly ensue from a carcoon being so employed is perhaps the discovery of some case of infanticide for investigation; and it is scarcely necessary to observe, that one instance of detection, followed by severe punishment, would contribute more to the extinction of the crime than any other measure that can be resorted to. The expense of this arrangement will be as follows; and the amount of it, if thought proper, might be defrayed from the Infanticide Fund:

A carcoon necessary for this purpose; his duties; expense.

	Rs.	
One carcoon	50,	and 10 *Rs.* batta when actually absent from Rajcote.
One peon	6	
Stationery, &c.	4	
Total Rupees	60	per mensem, or 720 rupees per annum.

15. In the second place, I would propose that every Jahreja chief should be required to furnish a half-yearly register of all marriages, betrothals, births, and deaths occurring among his tribe residing in his district; and that, if he omits to

Half-yearly registers to be furnished by the chief, in the second place.

do so, or furnishes a false Return, that he should be severely fined. These registers should be considered due on the 1st of January and the 1st of June in each year, though for some time to come complete regularity cannot be expected, and want of it should be treated with some degree of indulgence. The carcoon employed in taking the general census will be very useful in ensuring uniformity and regularity in framing these Returns; but the great advantage of requiring them will be the constant reminiscence they will give to the Jahrejahs of their engagements, and of the resolution of the British Government to compel adherence to them.

The political agent, in the third place, to furnish an annual report on the state of the crime, with a register in elucidation of the same.

16. In the third place, the political agent in this province should be directed to consider it to be his imperative duty (and I am sure he will at the same time regard it as the most gratifying he could be called upon to perform) to furnish an annual Report on the last day of each year on the subject of infanticide, accompanying the same with a register of all marriages, betrothals, births, and deaths that have occurred among the tribe within the year of report. This is no new suggestion on my part; for, in the correspondence on my records, I find allusion made to instructions issued many years ago by the Honourable Court of Directors, that, in addition to such intermediate Reports as might become necessary, one general statement should be submitted at the end of each year, showing how far the amended system had been acted on and observed, what deviations are known or suspected to have been made from its rules, and what measures pursued for their enforcement, with an estimate of the number of lives saved. These orders, from some cause, appear to have been overlooked or lost sight of; but, as was justly remarked by the government of 1816, a Report of the nature adverted to would convince the Jahreja chiefs of the continued anxiety, on the part of the British Government, to enforce their engagements, and would lead to a spirit of inquiry conducive to the fulfilment of them. Under this arrangement, my next Report on this subject should be considered due on the 1st of January 1836.

A proclamation to be issued by Government throughout Katteewar, in the fourth place; terms of the same. A draft of, submitted for approval.

17. In the fourth place, I beg to suggest the promulgation of a proclamation by government throughout Katteewar, requiring the Jahreja chiefs to enforce the observance of the infanticide engagements within their respective jurisdictions, announcing the determined resolution of government to suppress the crime, and noticing, either in terms of approbation or of condemnation, those chiefs who, by the present census, are proved to have either adhered to or departed from their engagements. I take the liberty of submitting for approval a draft of the kind of proclamation I think might with advantage be issued, to which I would annex a copy of the renewed engagement entered into in 1812 by the Jam of Noanuggur for the abolition of the crime of infanticide. If this measure be approved of, I beg further to suggest that 700 copies of the proclamation should be lithographed in Guzerattee, at the presidency, and be forwarded to be for distribution throughout the province.

Rewards to be held out in the proclamation to informers of any instance of female infanticide perpetrated by the chiefs.

18. There is only one part of the proclamation which seems to me to require particular notice, viz. the promise it contains that rewards shall be granted to persons who may afford information leading to the detection and conviction of any one who may commit infanticide. I find that almost all my predecessors have suggested this measure, but that the suggestion has never been acted upon. Major Carnac, in particular, pressed it upon the attention of Government, and proposed the following scale of rewards to informers, and of fines to be imposed in cases of conviction:

Rewards.	*Rs.*	Fines.	*Rs.*
1. An informer against the Jam -	1,000	1. The Jam, if convicted - -	30,000
2. An informer against an inferior Raja - - - - -	500	2. An inferior Raja, if convicted -	10,000
3. An informer against a near relation	250	3. Their near relations, if convicted	2,500
4. An informer against a poor Jahreja - - - - -	100	4. A poor Jahreja, as much as his means allowed without absolute ruin.	

In my draft of a proclamation I have adopted no scale, but merely intimate generally that informers will be recompensed in proportion to the rank of the person convicted; and, with the view of deterring persons from bringing forward false accusations, that such recompense will only be given in cases of conviction.

Committal for trial before the political commissioner for

19. I am strongly of opinion that in such a sacred cause as that of extinction of infanticide, every practicable measure should be adopted calculated to ensure success

success; and rewards to informers appears to be one of them. It is quite true that information so obtained would be liable to suspicion, because it would most probably originate either in enmity or avarice. This to me, however, is not a sufficient reason why testimony so encouraged should be wholly rejected, although it is obvious that great caution and discretion will be required in making use of it. Under the system recently introduced into this province for the trial of offenders, the chances of any evils resulting from the adoption of such a measure will be greatly diminished; for I would propose that all persons accused of the commission of infanticide should be tried by the High Court of Criminal Justice for Katteewar, except, perhaps, where the rank of the offender is such as to render it expedient that he should be dealt with according to the special instructions of Government. The political agent stationed in the province will institute the preliminary inquiries and commit for trial; and the ultimate publicity of the proceedings would, under all circumstances, whether of acquittal or conviction, produce a most salutary effect throughout the country. The community in general certainly regard infanticide as a crime of the deepest dye; but the experience of 25 years has amply proved, that if not stimulated in some mode to exertion, no one is likely to incur the obloquy, reproach, and enmity usually encountered by informers and accusers. Unless, therefore, this feeling can be overcome, we can never hope to see conviction follow one of a thousand instances of the perpetration of the crime. How is the fact to transpire, except upon the information of some one present when the infant was born, or even of some one engaged in the notorious proceeding? From the secrecy with which the crime is perpetrated, and the consequent difficulty of discovery, the penal part of Colonel Walker's settlements has remained entirely a dead letter, and will ever continue so, unless persons can be induced to denounce those who commit the crime. I therefore think Government should recognize the principle I am advocating, being of opinion that, in the attainment of an object of such magnitude, we should not be particular in our inquiries respecting the motives of the agent through whose information a case of infanticide is clearly established against any one. On the receipt of the lithographed proclamation, a copy should be sent to each tributary, with an admonitory letter to aid, either directly or indirectly, in putting down a practice of such great enormity.

Guzerat, of persons accused of the crime.

20. There is also another part of the proclamation which requires briefly to be alluded to. In noticing those districts where, from the great disproportion of the sexes, it is manifest that the crime still prevails, I have intimated in general terms, that, should this great disparity continue to be shown in future Returns, the British Government will feel bound to take into consideration whether any relations can be maintained with those who prove themselves so utterly regardless of the first duties of mankind. I have endeavoured to word this part of the proclamation in such a manner as not to alarm the chiefs of Katteewar generally, respecting their estates, but at the same time to convey an intimation to the Jahreja chiefs, that the compact between them and government is composed of mutual obligations, and that if they do not perform their part of the same, it is thereby rendered null and void. No one can be a stronger advocate than I am that existing relations with the chiefs should be maintained; that we should be content with the tribute paid to former governments, and allow them to enjoy their hereditary estates and privileges without molestation; should, however, it be established by the certain though presumptive evidence to be obtained from Returns of the nature now transmitted, that the crime of infanticide still prevails in any particular district, I think, after the warning contained in the proposed proclamation, the chief of that district should be severely fined; and that if this does not produce attention on his part to his engagement to suppress the crime, I think that an example should be made, and that he should be deprived of the sovereignty of his district. The case must be very glaring where I should propose such an extreme measure for adoption, and should only be resorted to when all other efforts directed to the accomplishment of the object in view have been tried and failed.

Remarks on that part of the proclamation subjecting chiefs to the punishment of being ultimately deprived of their estates, on their being repeatedly found guilty of apathy in regard to suppressing the crime of infanticide in their respective districts.

21. In the fifth place, I would propose that every Rajpoot in Katteewar should, in a circular letter from the agent, be himself enjoined, and be requested to enjoin all Rajpoots subject to their authority, to make it a stipulation in every marriage contract of their daughters with a Jahreja, that the issue of the union shall be preserved. In the 58th paragraph of his Report of March 1808, Colonel Walker alludes to the apathy and indifference with which the abominable practice has always

Circular letters to be issued by the agents, in the fifth place, to all Rajpoot chiefs in Katteewar, enjoining them not to give their daughters in

marriage to a Jahreja, unless under a stipulation that the issue of such union shall be preserved.

always been regarded by the rest of the Rajpoot community, although, as that able and enlightened man remarked, the other Rajpoot tribes "possessed a simple and effectual remedy, by refusing to alliance their daughters to the Jahrejas unless on the condition of rearing their daughters." They in fact countenanced it by such alliances, by permitting their daughters to become the instruments of murdering their own offspring; and are stated to have viewed the practice with less abhorrence from the increased facility it afforded of marrying their own daughters, that first of duties of the Hindu parent. My present suggestion is therefore founded on the above remark; I do not think the circular would be generally attended to; but if ten, nay even if one victim were saved, the object in view would not be entirely lost. At all events the issue of such a circular would afford another striking proof of the intense anxiety felt by government completely to suppress infanticide; and this alone in my opinion renders it expedient.

Marks of approbation to be, in the sixth place, extended to chiefs who have adhered to their engagements to preserve their female issue.

22. In the sixth place, I beg to recommend that the following marks of approbation be extended to the chiefs and inferior members of the Jahreja tribe who have adhered to their engagement to preserve their female issue; and that the expense incurred in making the same should be debited to the Infanticide Fund:

1st.	To the chief of Keesurrah, a remission from the amount of his annual tribute of 10 annas, or *Rs.* - - -	1,000	–	–
2d.	To ditto, a present of cloths of the value of *Rs.* - -	100	–	–
3d.	To the chief of Mengnee, a remission from his annual tribute of 4 annas, or *Rs.* - - - - -	921	–	–
4th.	To the chiefs of Satodur Wavree, - ditto - -	393	–	12
5th.	To the two Jahrejas who have preserved four daughters, a present to each of cloths, or in money, of *Rs.* -	300	–	–
6th.	To those who have preserved three daughters, a present of ditto, or in ditto, of *Rs.* - - - - -	150	–	– each
7th.	To those who have preserved two daughters, a present varying, according to the circumstances of each, from rupees 25 to *Rs.* - - - - - - -	50	–	–

It is, I consider, a fortunate circumstance that the chiefs of Keesurrah and Mengnee petitioned for a remission from their tribute for the past year on account of the failure of the monsoon, but which after enquiry into their resources I declined to grant. There will therefore be no mistaking the real cause why such an indulgence is now extended to them. I should not, however, conceive it desirable that the whole of the above remissions should be paid direct to the chiefs. They are undoubtedly entitled to the greater share, but the inferior Jahrejas living under their authority, who have preserved a daughter, are entitled to a part. I shall therefore require from the chiefs a statement of the amount of revenue paid last year to them by each of the inferior Jahrejas, and pay to the latter a corresponding portion of the remissions, should government be pleased to sanction them.

Satisfaction of Government to be conveyed to the Jam of Noannuggur, as the head of the Jahreja tribe in Katteewar, at the progress made in putting down the practice of infanticide in his districts.

23. In the original draft of this Report, I had suggested that a present should be made to the Jam of Noannuggur on this occasion. The Return from his districts shows 613 males and 380 females, which proves that Colonel Walker's arrangements have taken root in them to a very considerable and gratifying extent. On this account, and because I conceive it would be politic to conciliate this chief as the acknowledged head of the Jahreja tribe in Katteewar, and to induce him cheerfully to co-operate in carrying into effect the humane efforts of government, I thought that such a distinctive mark of approbation might conduce to success. The Jam, however, has not himself preserved a daughter, and during Major Barnewall's agency he was strongly suspected (although he denied the charge) of having committed infanticide. It has moreover been suggested to me by my assistant, Captain Lang, whose interest in the success of the measures for the suppression of the crime is as great as government could desire, that such a present might induce the Jam and the other Jahreja chiefs of rank to believe that the crime of infanticide, as far as they were concerned, would not be very narrowly inquired into, provided they could show that a considerable number of females are preserved within their respective districts. I think that considerable weight attaches to this remark, and shall merely at present suggest that when the proclamation is transmitted to the Jam, that the satisfaction of government be conveyed to him at the progress made in his districts in suppressing infanticide, accompanied by urgent exhortations that he will adopt the strictest measures to ensure its complete extinction.

24. Such

24. Such are the measures which, after a long and deep meditation on the subject, I presume to propose for the consideration of Government, and I beg to state that they are considered by natives of the province, competent to form a correct judgment, calculated to give increased efficiency to the measures adopted by Colonel Walker for the suppression of this terrible crime. It is scarcely necessary, I hope, to state that I feel as every man, and more particularly every christian should, most deeply interested in its complete abolition, or that I will strenuously exert myself to ensure success to whatever subsidiary measures may be directed to compel obedience on the part of the Jahrejahs to their engagements. Both Captain Lang and myself embrace every opportunity of speaking upon the subject with the detestation it merits, and of stimulating the tribe among which the custom prevails to abandon it, and thereby restore themselves to that scale among human beings which they forfeited from its prevalence among them. By unceasing endeavours to expose the enormity of the offence, and to show that it is at direct variance with the precepts inculcated by the religion of those who perpetrate it; by extending favour to those who renounce the practice; by promulgating the fixed resolution of government to punish with the utmost severity those who still adhere to it; and from the success, partial as I fear it must be regarded, which has attended our efforts for its discontinuance, I am sanguine that, through the Divine blessing, complete success may be ultimately attained.

The deep interest felt in the total abolition of the dreadful custom.

25. A report on the subject of infanticide in Katteewar would be incomplete without a brief allusion to the prevalence of the same crime in the adjacent province of Cutch. It must be quite obvious, that if the crime is not suppressed in Cutch the effect will be most inimical to its suppression in Katteewar, since the members of the tribe residing in each province are intimately connected with each other. It was doubtless under this impression that Colonel Walker entered into a correspondence, which does him the highest honour, with Futteh Mahomed Jemadar, the regent of Cutch, in 1807–8, with the view of enlisting him in the cause of humanity. I have, of course, no means of ascertaining how far the crime has been subdued in Cutch; but from our intimate connexion and powerful influence with that government since 1819, it is by no means improbable that greater progress has been made in that province than in this, and that if I were informed of the measures that may have been adopted there, some of them may be found to apply equally to the circumstances of Katteewar. The care and pains also which are reported to have been bestowed upon the education of the young prince recently elevated to the supreme authority in Cutch, cannot fail to facilitate the object in view; for I am convinced, that when the chiefs of the tribe can be prevailed upon practically to renounce the custom, but little difficulty will then be experienced in inducing the inferior Jahrijahs to follow the example.

Information of the measures adopted in Cutch, towards the suppression of infanticide, desirable.

26. In conclusion, I annex to my Report a statement of the Infanticide Fund on the 15th of September 1834:

Annexes an account of the Infanticide Fund on the 15th September 1834.

				Rs.	*a.*	*p.*
The balance due to the fund on the 24th April 1833, the date of the last account, was				51,146	1	8
Intermediate receipts have been		*Rs.*	31,781 3 6			
Ditto disbursements have been			1,000 — —			
Surplus receipts is therefore				30,781	3	6
Balance due to the Fund on the 15th Sept. 1834, is	*Rs.*			81,927	5	2

27. In the 4th paragraph of my letter of the 24th April 1833, I expressed an intention to propose a scale of distribution of the fund among those who had preserved their daughters, or whose poverty and other circumstances might render them deserving of favour or pecuniary aid from Government. The results of the present census, however, induce me to abandon this intention, because they lead me to anticipate many applications for assistance towards defraying the expense of marriages, for which we should be prepared. It is a creditable feeling among the Jahrejahs, and one which should be kept alive as much as possible, that it is not laudable to apply to Government for pecuniary assistance, and during 1833–34 only three applications were received. In two of these cases a donation of 400 rupees was granted, and in the third 200 rupees. I have no doubt that these grants will encourage other applicants to come forward; and as, of the number of female Jahrejahs now alive, as many as 463 are unmarried, I do not think the

Instances of poor Jahrejas applying for pecuniary aid in marrying their daughters. The Infanticide Fund to be reserved as much as possible for similar demands in future.

fund should be trenched upon at present to a greater extent than is necessary to carry into effect the recommendations made in the 22d paragraph of my Report.

Copy of this communication will be forwarded to the political commissioner for Guzerat.

28. To avoid delay, I have taken the liberty of forwarding this communication direct to Government; but as soon as copies can be prepared, they will be forwarded for the information of the political commissioner for Guzerat.

I have, &c.

(signed) *J. P. Willoughby*,
Political Agent.

Katteewar, Political Agent's Office,
Rajcote, 24 September 1834.

(No. 3,691.)

DRAFT of a proposed PROCLAMATION to be issued on the subject of Female Infanticide in *Katteewar*.

THE British Government having recently had under consideration the prevalence of female infanticide in Western India, is pleased to declare it to be its fixed determination to put an end to so revolting and barbarous a practice.

From Returns lately received from the political agent stationed in Katteewar, it appears that although a considerable degree of success has attended the measures adopted in that province for the suppression of infanticide, the crime is proved to be still committed, by the great disproportion observable in the number of male and female Jahrejahs. This melancholy fact, therefore, pressing itself upon the attention of Government, the Right honourable the Governor in Council considers it requisite to call upon the chiefs of the Jahrejah tribe to adhere to and maintain within their respective districts the engagement they voluntarily and unconditionally entered into with Government 25 years ago, through the medium of their friend and benefactor the late lamented Colonel Alexander Walker, to abandon the detestable and heinous custom of murdering their own offspring.

His Lordship in Council further requires the active co-operation of the whole community of Katteewar in giving increased efficiency to the measures adopted for the extinction of infanticide, the grossest stain that ever disgraced the human race; and hereby declares, that whoever shall afford information sufficient to convict any Jahreja of so inhuman a proceeding, shall receive the protection of Government, and be rewarded in proportion to the rank and consequence of the party convicted. Humanity and a due regard to the precepts of their religion should induce the Hindoo part of the community in particular to aid, by every means in their power, the efforts of Government completely to suppress the crime. The Hindoo Shasters declare, that he who commits infanticide is guilty of a grievous sin, equal to that of gurbhutteea, or the murder of infants by causing abortion; and to that of brimhutteea, or the murder of Brahmins. They in fact declare, that to kill one Brahmin is equal to killing 100 cows; to kill one woman is equal to killing 100 Brahmins; to kill one child of either sex is equal to killing 100 women; and to kill 100 children of either sex is an offence too heinous for comparison. The punishment awarded is in proportion to the magnitude of the crime. The murderer is doomed to suffer the most dreadful torments in the hell called Neruck, and when born again will be afflicted with leprosy or paralysis.

With the view of enabling Government to ascertain how far the measures for the suppression of infanticide are adhered to, the political agent has been instructed to make a full and complete census of the Jahrijah population of Katteewar; and the chiefs of the tribe are hereby called upon to aid in the framing of this Return, which, when completed, will at once enable Government to detect where the crime is still committed. The political agent has also been directed to require from the chiefs half-yearly, and himself to furnish annually, a statement exhibiting the number of births, deaths, marriages, and betrothals occurring within their respective jurisdictions; and those who neglect to furnish this statement, or who may furnish an incorrect Return, will be severely punished.

As a measure of prevention against infanticide, Government considers it expedient to suggest to the whole of the other Rajpoot tribes of Katteewar that they should refuse to give their own daughters in marriage to the Jahrejahs, except under a stipulation that the female issue of such marriage shall be cherished and preserved.

The Returns recently received from Katteewar show, in the undermentioned districts, such a great disparity between the number of male and female Jahrejas

as

as can only be accounted for by the continued prevalence of the dreadful crime in those places.

No.	——	Males Alive.	Females Alive.	Excess of Males.
1	Drapha	67	10	57
2	Moorvee	61	7	54
3	Veerpoor	52	10	42
4	Mooleeladeeree	63	14	49
5	Serang Chandlee	37	13	24
6	Kotra Nyajee	24	2	22
7	Jhalleea	28	11	17
8	Rajpoora	30	2	28
9	Wuddalee	8	1	7
10	Rajcote	15	3	12

The chiefs of these districts are hereby warned, that should similar results be shown from the periodical Returns hereafter to be furnished, they will be severely punished for not adhering to their engagements to renounce the crime. It will not be deemed sufficient by Government that they themselves shall adhere to their engagements to preserve their female children, but they are equally bound to secure that those engagements are observed by every member of their tribe subject to their authority. Should they neglect this warning, it will become requisite for the Government to take into consideration whether any relations can be maintained with chiefs who act in such a manner as to prove themselves utterly disregardless of the precepts of their religion and of the best feelings of mankind. In seeking to abolish infanticide the British Government is not actuated by any motive of ambition or self-interest, but simply by an anxious desire to erase the foulest stain that ever attached to the name of man. The possessions of the chiefs of Katteewar are guaranteed to them, and protection is extended to them on certain conditions, and it is the sincere wish of Government that they should continue to enjoy them, and all their privileges and immunities, free from molestation. The compact is however reciprocal and mutual, and the chiefs have stipulated that they will cease to disgrace humanity by destroying their own helpless offspring at the moment of its birth. Should they not adhere to this condition the compact is broken, the favour and protection of Government will be withdrawn, and the severest penalties be imposed until the inhuman custom is completely eradicated.

It is more gratifying to Government to be able to notice some of the Jahreja chiefs in whose districts the crime has been wholly, or in a great measure suppressed. The Jam of Noanuggur is entitled to praise for the progress which has been made towards its complete extinction within his jurisdiction, which is to be attributed to the care taken by that chief in enforcing a due observance of the engagement he entered into for its suppression. The British Government confidently relies on his continued exertions and co-operation in ensuring success to the measures it has adopted for the abolition of a custom which, owing its origin to avarice and a mistaken pride, reflects most seriously on the character of the tribe of which the Jam of Noanuggur is in Katteewar the acknowledged head.

Among the other talookas, Government is pleased to notice in terms of high approbation the following chiefs as having ensured to themselves the favour and protection of Government for having adhered to their engagements:

No.	DISTRICTS.	Males of and under 20.	FEMALES:					Excess of Males.	Excess of Females.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.		
1	Keesurrah	12	3	2	11	1	17	–	5
2	Mengnee	6	–	1	5	–	6	–	–
3	Satodur Wavree	38	6	5	13	8	32	6	–

And at the same time to hold up to the tribe in general, as an example for imitation, the undermentioned Jahrejas, who have preserved four and three daughters each:

No.	NAMES.	Belonging to		Number of Daughters.
		District.	Village.	
1	Jarijah Khanjee	Noanuggur	Lalpoor	Four.
2	Ditto Bawajee	ditto	Balwa	Three
3	Ditto Raibjee	ditto	Machurda	
4	Ditto Dossajee	ditto	Peempurdee	
5	Ditto Khanturjee	ditto	Peepullioo	
6	Ditto Doodajee	ditto	Seeguch	
7	Ditto Babajee	ditto	Danthana	
8	Ditto Bawajee	ditto	Pussawoo	
9	Ditto Megrajjee	ditto	Amra	
10	Ditto Hurbumjee	ditto	Cheekaree	
11	Ditto Sughajee	Dhurole	Radhur	Three.
12	Ditto Joonajee	ditto	Leehalloo	Four.
13	Ditto Vursajee	Gondul Dorajee	Janjmere	Three.
14	Kheemany Roopabhye	Veerpur Kurery	Mettia	Ditto.
15	Jahreeja Lakhajee	Keesurrah	Wurra	Ditto.

Government have also derived the greatest satisfaction from observing that the Returns show as many as 80 instances of Jahrejahs having preserved two daughters each. His Lordship in Council, with the view of testifying the sense he entertains of the meritorious conduct of the chiefs and inferior Jahrejas above alluded to, has instructed the political agent at Rajcote to grant remissions of tribute and honorary presents to them.

The British Government is pleased further to declare, that although it will always be more satisfactory to Government, and more creditable to the Jahrijas themselves to perform the first of parental duties without seeking pecuniary aid from Government in defraying the expenses of the marriage of their children, nevertheless that the local agent is authorised to receive and attend to applications when circumstances render such aid indispensable.

In conclusion, the Right honourable the Governor in Council is pleased to annex to this proclamation a copy of the engagement by which every Jahrija chief of Katteewar bound himself, 25 years ago, to discontinue the dreadful custom of female infanticide; and at the same time to declare it to be the fixed resolution of the British Government to maintain the same, and that any person charged with having violated it, will either be placed on his trial for the heinous crime of "child murder," before the High Court of Criminal Justice recently established in Katteewar, or be dealt with in such other mode as may be deemed most expedient and conducive towards the complete suppression of the practice.

Published by order of the Right honourable the Governor in Council of Bombay.

(signed) *J. P. Willoughby,*
Political Agent in Katteewar.

Bombay Castle, 1834.

(signed) *J. P. Willoughby,*
Political Agent.

ACCOUNT of the INFANTICIDE FUND, from January 1833 to 15th September 1834.

Dr.

		Fines Levied from the Tributaries.	Mohsillee Collected from the Tributaries.	TOTAL.
1833:				
28 Feb. -	TO Balance credited up to this date to Government, as per Cash Accounts, and detailed Statement of the Infanticide Fund, submitted to Government with Letter, dated 24th April 1833 - - - - - - - - - - - -			51,146 – 42 ½
30 April -	– Credited in Cash Account for this month -	100 – –	837 2 –	937 2 –
31 May -	– Ditto - - - - ditto - - - -	- - -	341 2 –	341 2 –
31 July -	– Ditto - - - - ditto - - - -	1,200 – –	276 1 37 ½	1,476 1 37 ½
31 Aug. -	– Ditto - - - - ditto - - - -	500 – –	205 2 –	705 2 –
30 Sept. -	– Ditto - - - - ditto - - - -	5,049 2 –	734 3 –	5,784 1 –
31 Oct. -	– Ditto - - - - ditto - - - -	265 – –	264 3 –	529 3 –
30 Nov. -	– Ditto - - - - ditto - - - -	225 – –	518 – –	743 – –
31 Dec. -	– Ditto - - - - ditto - - - -	1,005 – –	168 2 –	1,173 2 –
1834:				
31 Jan. -	– Ditto - - - - ditto - - - -	200 – –	104 – –	304 – –
28 Feb. -	– Ditto - - - - ditto - - - -	- - -	303 – –	303 – –
31 Mar. -	– Ditto - - - - ditto - - - -	- - -	527 – –	527 – –
30 April -	– Ditto - - - - ditto - - - -	15,050 – –	64 2 –	15,114 2 –
	TOTAL in Rupees, Quarters, and Reas - - - -			79,085 3 80
	TO Balance brought down, in rupees, annas, and pies, agreeably to the new rule of accounts prescribed by Government - - - - - - - -			79,085 15 2
31 May -	– Credited in Cash Account for this month -	20 – –	- - -	20 – –
30 June -	– Ditto - - - - ditto - - - -	- - -	74 – –	74 – –
31 July -	– Ditto - - - - ditto - - - -	30 – –	103 8 –	133 8 –
31 Aug. -	– Ditto - - - - ditto - - - -	50 – –	2,083 6 –	2,133 6 –
15 Sept. -	– Ditto - - - - ditto - - - -	- - -	1,480 8 –	1,480 8 –
	TOTAL Rupees, Annas, and Pies - - - -			82,927 5 2

Cr.

	DISBURSEMENTS.	AMOUNT.
1833:		
30 June -	BY amount of a present made to Jahrijas Morja and Ubhasingjee of the village of Leala, talooka Dhurole, for the purpose of enabling them to marry their daughter, as per Government sanction, dated 28th May 1833 - - - - - - -	200 – –
1834:		
31 Mar. -	– Ditto - - - - ditto to Jarajah Dadajee, shareholder of the talooka of Sesang Chandlee, for the purpose ditto, ditto, as per Government sanction, dated 28th January 1834 - - - - - - - - - - - - - -	400 – –
31 Aug. -	– Ditto - - - - ditto Jahraja Hackajee, talookdar of Kankusially, for the purpose ditto, ditto, as per Government sanction, dated 25th July 1834 - -	400 – –
		1,000 – –
	– Balance - - - - - - - - - - - - - - - - - -	81,927 5 2
	TOTAL Rupees, Annas, and Pies - - - -	82,927 5 2

(Errors Excepted.)

Katteewar, Political Agent's Office, Rajcote, 15 September 1834.

(signed) *J. P. Willoughby*, Political Agent.

FORM of REGISTER for taking a Census of the *Jahrijah* Tribe of Rajpoots, in the Province of *Katteewar*.

Where residing.			JAHRIJAH FAMILIES.							CHILDREN.																			
				JAHRIJAHS.						MALE.					FEMALE.														
										Living.		Dead since last Year.			Dead since last Year.			LIVING.											
																		Widow.		Married.			Betrothed.			Unbetrothed.		
Districts.	Talooka.	Village.	Number of Families.	Widower.	Married.	Unmarried.	Age.	Sacoe, or Branch of the Tribe.	Profession.	Occupation.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.

Katteewar, Political Agent's Office, Rajcote, 24 September 1834.

(signed) *J. P. Willoughby.*
Political Agent.

RETURN of JAHRIJAH CHILDREN.

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—TALOOKA OF NOWANUGGUR.							
1	Jam Rumuljee Jahrijah Radhoojee.	Nowanuggur.						
		ditto -	Jeteeja -	18	Bauraj -	15	- - To Roovur Bunmulsing, at Dangadra.	
			Jalumsing -	14	Bajuraj -	8	- - Betrothed to Rana Vikmathjee, of Porebunder.	
			Bhawsing -	12				
	Jeeteeja -	ditto -	- - -	–	Majuraj -	½		
2	Mhorjee -	Kundera -	Gugjee -	12	Majuba -	19	- - To Jhalla Jeteeja, of Buroda.	
			Mudarsing	8				
	Dugoojee -	ditto -	Wagjee -	13	Jamba -	19		
	Khoombajee -	ditto -	Boputsing -	6	Roopalleeba	9		
	Bapoojee -	ditto -	- - -	–	Jeefeeba -	22	- - To Surveya Radhajee, of Rubra.	
	Ghellajee -	ditto -	Waghjee -	6	Uvulba -	11	- - Betrothed to ditto.	
			Vuktajee -	2				
	Veerajee -	ditto -	Vuktojee -	4	Jeejeeba -	13	- - Betrothed to Dewa Maroojee, of Moradun.	
	Bawajee -	ditto -	Suttoojee -	17	Thejeeba -	7		
			Merojee -	11				
	Oteejee -	ditto -	Soojojee -	8	Jeeaba -	3		
3	Thejojee -	Bugaree -	Gugjee -	6	- - -	–	- - - - - -	Phyeba.
4	Doodajee -	Woreesang	Luckhojee	16	Wurooba -	9	- - Betrothed to Bharia Mohr, of Janjmere.	
			Wunojee -	12	Naneeba -	2		
5	Udojee -	Kokurya -	- - -	–	Kessooba -	22	- - To Walla Khimajee, of Dank.	
	Babajee -	ditto -	Gugjee -	1	Bonjeeba -	4		
6	Puchanjee -	Keejuria -	Ulliajee -	15	Baiba -	7		
	Dadjee -	d itto -	Soojajee -	2	Kessooba -	5		
7	Hallojee -	Lalpoor -	Narronjee -	9	- - -	–	- - - - -	Mongeeba.
			Narronjee -	6	- - -	–	- - - - -	- - Barba, small-pox.
	Urjunjee -	ditto -	- - -	–	Baiba -	22	- - To Barria Mokhajee, of Jhallea.	

JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
No. 1.—Talooka of Nowanuggur—*continued.*							
Mangee -	Lalpoor -	Baijee -	8	Roopaleeba	9	- - Betrothed to Wunar Manjee, of Seedpoor.	
		Nanjeebhoye	13				
Hullajee -	ditto -	Deyjajee -	16	Phyba -	15	- - Betrothed to Baria Motajee, of Byawadur.	
		Bhanjee -	8				
		Nanajee -	6				
Dajeebhoye -	ditto.						
Khanja -	ditto -	- - -	–	Mongeeba	8	- - - - - -	Moteeba.
				Soneeba -	6		
				Naneeba -	4		
				Jyba -	1		
Meljee - -	Purduree -	- - -	–	Baiba -	21	To Dewajee, of Kerwa.	
Bawajee -	ditto -	Jallumsing	20	Udeeba -	4		
		Khanjee -	8				
Wunojee -	Bhamta -	Nuthoojee -	6	Phooljeeba	15	Married at Kanpur.	
Kunojee -	Banwur -	Guggajee -	6	Wukthooba	12		
		Wugjajee -	4				
Jeejojee -	ditto -	Rudhajee -	2	Roopaleeba	13		
				Byba -	7		
Phaljee -	ditto -	- - -	–	Baiba -	13		
Umrajee -	ditto -	Megrajjee -	1				
Runmuljee -	ditto -	Udojee -	7	Mooteeba -	9		
		Waghjee -	3				
Manjee -	ditto -	- - -	–	Ludaba -	11		
Mooloojee -	ditto -	Dajee -	20				
		Jeejee -	17				
Kusslajee -	ditto -	Govindjee -	¾				
Sesajee -	ditto -	Bhawajee -	½				
Sutlajee -	ditto.						
Nuthoojee -	ditto.						
Kunthurjee -	ditto -	Gugjee -	10	Motuba -	6	Betrothed at Nundana.	
				Dewba -	3		
Nuthajee -	ditto.						
Juggajee -	ditto -	- - -	–	Wukthooba	1		
Roopsingjee -	ditto -	- - -	–	Nanuba -	16	At Possetra.	
Mooloojee -	Choor -	Pertapjee -	10	Chandaba -	5		
		Dadajee -	1½				
Samuthjee -	ditto -	Manjee -	19				
		Kengarjee -	8				
Bawajee -	ditto.						
Dewajee -	ditto -	Ghorjee -	16	Udeeba -	7		
Radhoobhoy -	ditto -	Kanturjee -	10	- - -	–	- - - - - -	- - Umjeeba, of small-pox.
Mooloojee -	ditto -	Govindjee -	20	Kussleba -	10		
		Sugojee -	15				
		Ramojee -	8				
Hujjojee -	ditto -	Huddajee -	3	- Name not specified.	5		
Agjajee -	Morna -	Thyajee -	13	Moongeeba	10	- - - - -	Uwulla.
				Naneeba -	6	- - Betrothed to Wadul Ghorje Dhurole.	
Narronjee -	ditto -	Humeerjee	1	- - -	–	- - - ditto.	
Ulloojee -	ditto -	- - -	–	Sujooba -	4	- - Betrothed to Samper, at Belochere.	
				Naneeba -	½		
Dessuljee -	ditto -	- - -	–	Kessamba -	7	- - Betrothed to Weddel Babajee, of Dhurol.	
Bugwanjee -	ditto -	Samuljee -	10	Veerooba -	15	- - Betrothed to Tholla Mooloojee, of Rampur.	
		Ruttonjee -	1				
Sugramjee -	ditto -	Sertanjee -	17	Achooba -	15	- - Married Jhalla Bapjee, of Sudulkoo.	Achooba.
Jussajee -	ditto.						
Gugjee -	ditto -	Jeewanjee -	12	Unoba -	9	- - Betrothed to Jhalla Juterajee, of Rungpoor.	
				Ullooba -	6	- - Betrothed to Jhalla Rantenjee, of Runpoor.	
Runmuljee -	ditto -	Mooloojee -	3	- - -	–	- - - - - -	Kessala.
Soojajee -	ditto -	Mooloojee -	14	Jeejeeba -	20	- - Married to the son of Purmur Rajah.	
		Maljee -	11				

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE DEAD.
	No. 1.—Talooka of Nowanuggur—*continued.*							
	Dossojee -	Morna.						
	Nanjee - -	ditto -	Momiajee -	15				
13	Kanturjee -	Khurka -	Gugjee.					
	Oteeja - -	ditto -	Loorojee -	20	Jeefeeba -	3		
			Sugramjee -	17				
			Wucktajee -	13				
	Hurbungjee -	ditto.						
	Hurbungjee -	ditto -	Poonjajee -	7	Bajeeba -	1½		
	Sugramjee -	ditto -	- - -	–	Gungeeba -	1		
	Mhorjee -	ditto -	Ladhajee -	7				
			Ramojee -	3				
14	Ramojee -	Verar -	Dadjee -	4				
	Dhoodajee -	ditto -	Rumuljee -	12	Uhkooba -	16	- - Married at Kuntulla Porebunder.	
			Nuthoojee -	10				
			Suggajee -	8				
			Mepjee -	6				
			Sublajee -	3				
	Veerajee -	ditto -	Mhorjee -	20				
			Kullajee -	17				
	Ramjee -	ditto.						
	Veerumjee -	ditto -	Phuljee -	10	Vuklooba -	14	Married at Koolana.	
			Manjee -	7	Mongeeba -	10		
			Humeerjee	4				
	Bugwanjee -	ditto -	Kunoojee -	10	Moteeba -	16	- - To Burria Waghjee, of Kakeeas Jhallia.	
			Kessurjee -	10				
	Ruttonjee -	ditto -	- - -	–	Anundba -	9	Betrothed at Wudallee	
					Soojeba -	2		
	Umeerjee -	ditto -	Udojee -	11	- - Name not specified.	13	Married at Kerallee.	
	Oteeja - -	ditto -	Loojajee -	12				
			Samutjee -	9				
	Kanajee -	ditto -	- - -	–	Heerooba -	17	At Kuntulle, married.	
	Bawajee -	ditto -	Radhojee -	13	Bajeeba -	9	At Gosse - - ditto.	
15	Sugramjee -	Balwa -	Kheemojee	13	Moteeba -	6		
			Bulleojee -	9				
			Joonajee -	6				
			Ragjee -	3				
	Bawajee -	ditto -	Kunoojee -	1	Gageeba -	9	Betrothed at Nandanee.	
					Soojeeba -	6	Ditto at Gudhoo.	
					Baiba -	4		
	Kessurjee -	ditto -	Huddojee -	8	Manjaba -	1½		
			Gugjee -	6	Gugeeba -	¼		
			Mepjee -	4				
16	Kessajee -	Wunawur -	Kheemojee	10				
			Bhojojee -	8				
			Radhojee -	6				
			Narronjee -	1½				
	Maljee - -	ditto -	- - -	–	Kussliba -	3		
	Kessojee -	ditto.						
	Soorajee -	ditto -	- - -	–	Roopaleeba	16	At Nundaney.	
					Bajeeba -	8		
	Samutjee -	ditto -	Sublajee -	6	Jyeba -	7		
17	Sublajee -	Sewana -	Mepjee -	15				
			Bawajee -	7				
		ditto -	- - -	–	Kuljeeba -	20	To Jhalla Bha.	
	Sugramjee -	ditto.						
18	Jemuljee -	Tora - -	Dessuljee -	16	Hurreba -	9		
			Gugjee -	7				
			Bulleojee -	2				
	Runmuljee -	ditto -	Kunterjee -	¼				
	Ramsing -	ditto -	Sutanjee -	13	Naneeba -	6		
			Dajee -	5				
			Bhyjee -	1½				
	Dewajee -	ditto -	- - -	–	Bajeeba -	1½		
	Ladojee -	ditto -	Sugramjee	12	Bajeeba -	5		
			Jarojee -	7				
	Meghajee -	ditto -	Jesungjee -	12				
			Mepjee -	4				
			Doodajee -	2				

JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
No. 1.—Talooka of Nowanuggur—*continued.*							
Nanojee -	Tora -	Verojee -	16				
		Hullojee -	13				
		Doongurjee	3				
		Oonurjee -	2				
Veiktajee -	ditto - -	Phullojee -	5	Roopaleeba	1		
		Motheejee -	3				
Bugwanjee -	ditto - -	Verojee -	12				
		Kusslojee -	7				
		Ukkojee -	2				
Kunojee -	ditto - -	Doongurjee	5				
		Manjee -	3				
Umerjee -	ditto - -	- - -	—	Dugooba -	10	- - Betrothed to Raijada Kengurjee, of Gussaree.	
Hurbumjee -	ditto - -	Radhajee -	17				
Nathoojee -	ditto - -	Poonjojee -	4	Phyba -	12	- - Betrothed to Waldel Merojee, at Gondul.	
Bhimjee -	ditto - -	Jeehojee -	20	Acheeba -	6		
Uteejee -	ditto - -	Joonojee -	4	Jhyeba -	6		
Rajmuljee -	ditto - -	- - -	—	Vucktaba -	1		
Dewajee -	ditto - -	Bugurinjee	18				
		Dassajee -	13				
Koombajee -	Thorala -	Houlliajee -	9				
		Jugojee -	7				
		Kessurjee -	5				
		Name not specified.	¼				
Chandajee -	ditto -	Roopojee -	8				
		Bapoojee -	5				
		Moolajee -	3				
Dowlutsingjee	ditto -	Mooloojee -	9				
		Kheemajee	6				
Vusojee -	ditto -	Kullajee -	9	Bairaj -	5		
		Bammajee -	13				
Khanjee -	ditto -	Jugtojee -	5				
Dajee - -	ditto -	Judojee -	8				
		Kunojee -	5				
		Bhanojee -	3				
Puthojee -	ditto -	Nathojee -	2				
Soorajee -	Machurda -	Radhoojee -	11				
Nathoojee -	ditto -	Jallimsing -	4	Rasooba -	16	Widow.	
		Lakhojee -	1				
Veerojee -	ditto -	Bulliajee -	20	Kesamba -	10	- - Betrothed to Barria Unoojee, at Wavree.	
		Gugjee -	6				
		Heemjee -	3				
Phuljee -	ditto -	Narronjee -	3				
	ditto -	Gugojee -	¼				
Kunojee -	ditto -	Bawajee -	4				
		Maljee -	2				
Hulliajee -	ditto -	Hurjee -	9				
		Meghojee -	6				
		Koombajee	3				
Rajojee -	ditto -	Dajee -	10				
		Muckondjee	5				
		Humeerjee	3				
Jeejee - -	ditto -	Huteejee -	9				
		Guggajee -	4				
Jeevanjee -	ditto -	Dessuljee -	10				
		Manjee -	5				
Nuthoojee -	ditto -	Sugojee -	4				
Raibjee -	ditto -	Bawajee -	10	Aduba -	7	- - Betrothed to Tora Panchajee, of Mota Mora.	
		Dewajee -	7	Baiba -	4		
		Soomrajee -	4	Roopaleba -	1		
Humeerjee -	ditto -	Hallojee -	8				
		Pragjee -	2				
Mehereejee -	Dewlia -	Nuthoojee -	18				
Lakhajee -	ditto -	Vucktojee -	20	Phyba -	5	- - Betrothed to Samuthjee, of Ludsur.	
Sugramjee -	ditto -	Naghjee -	6				

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—Talooka of Nowanuggur—*continued.*							
	Soorajee -	Dewlia -	Huttojee -	16	Bonjeeba -	18	- - To Wallia Ulliajee, of Manduridur.	
	Hullajee -	ditto -	Mhorjee -	6				
	Roopsingjee -	ditto -	Bheemojee	15				
22	Khanojee -	Sooklee -	- - -	–	Baiba -	1		
	Bhawajee -	ditto -	- - -	–	Hurreeba -	9		
23	Dossajee -	Sorwuddar	Bulliojee -	12				
	Bhanjee -	ditto -	Rassajee -	20				
			Dewajee -	15				
	Veerojee -	ditto -	Mooroojee -	20				
	Puthajee -	ditto -	Luckojee -	20	- - -	–	- - - - - -	Rajooba.
	Veesajee -	ditto.						
	Jussojee -	ditto -	- - -	–	Sajooba -	20	- - To Survija, the Gajee of Keswa.	
	Nagojee -	ditto.						
	Megrajjee -	ditto -	Waghojee -	11				
			Ramojee -	9				
			Kuslagee -	5				
			Urjunjee -	4				
			Puchanjee -	1				
	Kessurjee -	ditto -	Heuteeja -	20	Bajeeba -	18	- To Barria Doongurjee, of Thavee.	
	Sugramjee -	ditto -	Dajee -	2½	Hureeba -	7	- - To Waghella Khengarjee, of Wader (betrothed).	
			Roopsingjee	1				
	Puthajee -	ditto -	Dewajee -	20				
	Dhoodajee -	ditto.						
	Joonajee -	ditto -	Bharojee -	8	Ramooba -	10	- - Betrothed to Walla Jeejee, of Murwudur.	
			Ruttonjee -	4				
			Koombajee	2½				
	Ubherajjee -	ditto -	Kanturjee -	20	Ruthooba -	22	- - To Lahthen Thymaljee, of Neelakery (married).	
	Ramuljee -	ditto.						
24	Ladhojee -	ditto.						
	Ladhojee -	Sunnalla -	Pragjee -	3				
	Poonajee -	ditto -	Huteeja -	1	Kesamba -	4	- Betrothed to Pragjee, of Sorewuddur.	Huzeela.
	Khengurjee -	ditto -	Ujjoojee -	19	Guzeeba -	7	- - To Walla Rasojee, of Rajpura.	
			Dagee -	12				
			Khemajee -	9				
	Jeeteejee -	ditto -	- - -	–	- - -	–	- - - - - -	- Twin daughters.
	Ruttonjee -	ditto.						
25	Dajee - -	Urwul -	- - -	–	- - -	–	- - - - - -	- - Jeejeeb 24 years ol
	Dewajee -	ditto -	- - -	–	Sooneba -	18	- - To Jhalla Hukhagee, of Bhayewudder.	
	Utteesing -	ditto -	Runmuljee -	10	Adeeba -	4		
			Veesojee -	7				
			Luwajee -	5				
	Kanturjee -	ditto -	- - -	–	Kessooba -	10	- - Betrothed to Walla Geeyagee, of Dhank.	
	Ramjee -	ditto -	Koombajee	10	Ackooba -	4	- - Ditto Walla Purbut, of Sathozee.	Guzeeba.
			Kunojee -	5	Naneeba -	¼		
	Bhabojee -	ditto -	Meramunjee	10	Wudoba -	14		
			Hallojee -	10				
	Sugojee -	ditto -	Narronjee -	10	Mowba -	12	- - To Jetwa Mohrjee, of Hurmukalla (betrothed).	
			Samatjee -	7	Hurreeba -	2		
			Ladhojee -	5				
	Soojajee -	ditto -	Malojee -	16	Natheeba -	20	- - Married to Walla Jassa, of Puneebee.	
			Nanojee -	7				
	Kulloojee -	ditto -	Humeerjee	6	Veeroba -	7		
			Maljee -	3				
26	Phuljee -	Khattena -	Bawajee -	2	Jeejeeba -	6	- - - - -	Moteeba.
	Thejajee -	ditto -	Bapoojee -	12	Jateeba -	16	- - To the son of Jhalla Mooloojee, of Luyje.	
			Poonjojee -	9				
			Puchanjee -	3½				
			Oornurjee -	2				

aber f ges.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—Talooka of Nowanuggar—*continued.*							
	Nuthojee -	Khattena -	Umersing -	½				
	Bharajee -	ditto -	Jeehajee -	2				
	Rummuljee -	ditto -	Kantherjee	4				
	Jewanjee -	ditto.						
	Dussuljee -	ditto.						
	Maljee - -	ditto -	Dajee -	12				
7	Dossajee -	Peempurdur	Thogojee -	7	Bajeeba -	18	- - Walla Byjee, of Gudethul.	
			Huteejee -	3	Baiba -	10	- - To Walla Dossa, of Seed Gur (betrothed).	
					Jeejeeba -	3		
8	Kakajee -	ditto -	Puchanjee -	8	Phooleeba -	12	- - Betrothed to Walla Muckondjee, of Huriasun.	
			Desseljee -	6				
			Wukhojee -	4				
			Khanojee -	1½				
	Kanturjee -	ditto -	- - -	–	Vucktooba	20	Walla Bawajee, of Puderia.	
	Messjee -	ditto.						
	Bhimjee -	ditto -	Purbuthjee	20				
	Mughajee -	Peempurdee	Jeeteejee -	20				
3	Doongurjee -	Megwur -	Rosungjee -	1				
	Jussajee -	ditto -	Kengurjee -	4	Bajeeba -	15	- - To Chorasuma Nuthoo, of Kureedee.	
					Jyeba -	5		
	Mherejee -	ditto -	Manjee -	6	Naneeba -	9	Betrothed Walla Dajee.	
			Kessurjee -	1	Majeeba -	2		
9	Dajee - -	Turkasir -	Dossajee -	6				
		ditto -	Jussajee -	2	Jyeba -	7	- - Betrothed Walla Jeejee, of Bhundeea.	
	Bhawajee -	ditto -	- - -	–	Moteeba -	15	- - Ditto to Waghella Wunojee, of Khakur.	- - Jubooba, 5 years old.
					Dewba -	5		
0	Dajaba - -	Peempulior	Ladhajee -	14	Uwulba -	15	- - To Gohel Ram Sing, of Manookey.	
			Panchoojee	11	Udeeba -	7		
			Maljee -	8				
	Kanturjee -	ditto -	- - -	–	Naneeba -	10	- - Betrothed Walla Bammajee, of Dhank.	
					Jujeeba -	4		
					Jambooba -	1		
1	Sojajee - -	Durvee -	Gorgee -	1½				
			Hurreesing	¼				
	Jeejee - -	ditto -	Veesojee -	16				
	Melajee -	ditto -	Ugursing -	10				
			Mooloojee -	3				
			Khorajee -	¼				
	Bapoojee -	Wuddala -	Waghjee -	15	Hukhooba -	13	- - Betrothed Walla Gugjee, of Gudathul.	
			Dhoodojee	12	Mageeba -	7	- Ditto to Choorasma Jeehajee, of Chitrawur.	
			Govindjee -	4				
2	Jeewanjee -	Thordee -	Moolojee -	11				
			Judajee -	6				
			Ujjajee -	1½				
3	Waghjee -	Purdurrevo	- - -	–	- - -	-	- - - - - -	Mokooba.
	Thijmal Sing -	ditto.						
	Kullajee -	ditto -	Moolojee -	13	Duggooba -	15	- - Betrothed Waghella Khonjee, of Gudethul.	Bairajee.
			Gugjee -	10	Jyeba -	5		
	Kanturjee -	ditto -	- - -	–	Roopaleeba	15	- - Ditto Dadujee, of Jumunwar.	
			Kethojee -	20				
			Mooloojee -	18				
	Dewajee -	ditto.						
	Khuburjee -	ditto.						
	Dajee - -	ditto.						
	Dewajee -	ditto -	Maljee -	2	Kesamba -	8	- - Ditto to Walla Buwanjee, of Manawuddur.	
					Gugeeba -	4	- - Ditto to Walla Khanjee, of Gudethul.	

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—Talooka of Nowanugger—*continued.*							
	Nanjee - -	Purdurrevo	Runmuljee	20	Wuktooba -	18	- - To Walla Bawajee, of Paduree (married).	
			Gugjee -	15				
			Champojee	8				
			Khullojee -	2				
	Bhimajee -	Moolkosioo	Jussojee -	6	- - -	–	- - - - -	Gugeeba.
			Bharrojee -	4				
	Hukajee -	ditto -	Jeejee -	11	- - -	–	- - - - -	Gugeeba.
			Manjee -	6				
			Bawajee -	1¼				
	Bulliajee -	Joria -	Dewajee -	8	Moteeba -	11		
			Bhimjee -	4				
	Dessuljee -	ditto -	Punchajee -	8	Jeejeeba -	2		
34	Roopsing -	ditto -	Luggajee -	10				
	Meghjee -	ditto -	- - -	–	Jeejeeba -	1½		
	Subrajee -	ditto -	Kulliansing	8	- - -	–	- - - - -	Moteeba.
			Babajee -	5				
	Samjee -	ditto -	Poonjajee -	17	Ramba -	1		
			Gopauljee -	14				
			Kursonjee -	10				
			Naronjee -	8				
			Naghjee -	6				
			Humeerjee	4				
	Mepjee -	ditto -	Nursingjee	8	Jussooba -	16	At Seedsir (married).	
	Saibjee - -	ditto -	Mullopjee -	15				
			Meroojee -	13				
			Ubherajee -	11				
			Lakhajee -	8				
			Purbuthjee	5				
	Reenojee -	ditto -	Nogunjee -	16	- - -	–	- - - - -	Kullooba.
			Pragjee -	8	- - -	–	- - - - -	Monjeeba.
			Ramsingjee	2½				
	Najee - -	ditto -	- - -	24	Dewkoover	24	At Gage (married).	
	Dewajee -	ditto -	Rajmuljee -	16				
			Kessurjee -	9				
	Raibjee -	ditto -	Hurdoljee -	7				
			Momiajee -	11				
	Waghjee -	ditto -	Bhimojee -	10	Phooleeba -	1½		
	Dossaljee -	ditto -	Gugjee -	5	Rajooba -	16	At Mota Mora (married).	
			Bulliojee -	2				
	Soorajee -	ditto -	- - -	–	Ramkoover	25	Goondiallee (married).	
35	Manjee -	ditto -	Ghellajee -	20	Mongeeba -	16	A Goondially (married).	
	Puthojee -	ditto -	Ujjojee -	3				
	Ualjee - -	ditto -	Ladhojee -	20				
			Kunterjee -	8				
	Dessuljee -	ditto -	- - -	–	- - -	–	- - - - -	Mongelba.
	Dajee - -	ditto -	- - -	–	- - -	–	- - - - -	Udooba.
	Mansingjee -	ditto.						
	Thejmaljee -	ditto -	Vuktojee -	8	Deyba -	5	Betrothed at Phuradee.	
			Ruttonjee -	3				
36	Phuljee -	Rumal -	- - -	–	Deyba -	21	Permpullioo (married).	
	Poonjajee -	ditto -	Mooloojee -	15	Roopaleeba	2		
			Wunojee -	11				
			Dewajee -	8				
			Koombajee	4				
	Dessuljee -	Bungowuree	Dewajee -	5	Moongeeba	2		
	Muckooudjee	ditto.						
	Meramunjee -	ditto.						
	Gujoojee -	ditto.						
	Gujoojee -	ditto -	Ladhajee -	4				
	Jussajee -	ditto -	Hallojee -	6				
			Jallumsing -	4				
			Veesajee -	1				
37	Mooloojee -	Teembree -	Bapjee -	–	Bajeeba -	20	At Meghpur (married).	
			Vesajee.					
	Vesajee -	ditto -	- - -	–	Bajeeba -	25	Punchasir (married).	
	Hurrybhoy -	ditto.						
	Bapjee - -	ditto -	Verojee -	11				
			Lukoojee -	14				
			Sumrajee -	8				
			Dujjojee -	5				

Number of Ages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—Talooka of Nowanugger—*continued.*							
38	Runmuljee -	Lutheepur -	Oteejee -	9				
			Mulloojee -	7				
			Dujjojee -	5				
39	Hurreesing -	Kailee -	Jeewenjee -	–	Ramba -	15	Punchasir (married).	
	Sugramjee -	ditto -	Henree -	–	Mooleeba -	16	Garria (married) - -	Moteeba.
	Bhawsingjee -	ditto -	Oteejee -	8	Bajeeba -	10		
					Mongeeba -	5		
	Jewanjee -	ditto -	- - -	–	Phujeeba -	13	At Puchasir (married).	
					Anundba -	5		
	Puchanjee -	ditto -	Sugramjee -	–	Rajooba -	20	At Puchasir (married) -	Jarreeba.
			Khanjee -	–				
	Rumnuljee -	ditto -	Lakhajee -	6	Baiba -	8		
	Narronjee -	ditto -	Merojee -	4	Kussleeba -	8		
			Meramunjee	1½				
	Samjee - -	ditto -	- - -	–	Baiba -	4		
					Jeejeeba -	2		
40	Punchojee -	Bharka -	Ruttonjee -	14	Roopaleeba	8	Betrothed at Tora.	
			Mooloojee -	4				
41	Kusslajee -	Pudanna -	Waghjee.					
			Bhoputsing	10				
42	Kessurjee -	Motakurka	Hurreesingjee	16	Mongeeba -	9		
			Kanturjee -	3				
	Dessuljee -	ditto -	- - -	–	Baiba -	16	- - Married to Walla Puthajee, at Garria.	
	Purbuthjee -	ditto -	- - -	–	Moteeba -	5	- - Betrothed to Jetwa Runmuljee, of Kuntila.	
43	Bhimjee -	Burroodioo	- - -	–	Moongeeba	16	- - Betrothed to Kurungea Bapoo, of Guggay.	
	Bawajee -	ditto -	- - -	–	Gugeeba -	2		
	Hukkojee -	ditto -	- - -	–	Bamooba -	11	- - Betrothed to Burea Naron, of Koolkee.	
	Lakhajee -	ditto -	- - -	–	Bajeeba -	24	- - To Kerengea Khetojee, of Guggary (married).	
					Jeejeeba -	17	- - To Kurungia Lakjojee, of Guggay (married).	
	Kengarjee -	ditto -	- - Name not specified.	3	- - Name not specified.	2	Betrothed at Bhyawuddur.	
			ditto -	1				
	Maljee - -	ditto -	Verojee -	20	Vucktooba -	16	- - Married to Kurungia Doongurjee, of Gaggay.	
			Ramojee -	14	Udeeba -	9		
44	Kussinjee -	Drangru -	Oonurjee -	2	Naneeba -	4	- - Betrothed to Choonasur Kukajee, of Mujcurry.	
	Veerojee -	ditto -	- - -	25	Kusseeba -	25	Widow.	
	Khanjee -	ditto -	Mooloojee -	2½	Baiba -	8	- - Betrothed to Sora Doodajee, of Sookapat.	
					Achooba -	5	- - Ditto to Sora Waghjee, of Sookapat.	
45	Kyajee -	Wunthube -	Oonurjee -	5				
			Kanturjee -	¼				
	Sugramjee -	ditto -	Kusslojee -	2	Jeejeeba -	7	- - Betrothed to Sora Ruttonjee, of Lullia.	
	Gugjee - -	ditto -	- - -	–	Phooleba -	4		
	Raspabhoy -	ditto -	Bhimjee -	6				
	Bhapjee -	ditto -	- - -	–	Uoulba -	4		
	Khanajee -	ditto -	- - -	–	Mongeeba -	7		
	Kanturjee -	ditto -	Shamjee -	4	Vudooba -	7	- - Betrothed to Sora Hutheebhoy, of Bulsaum.	
	Khemajee -	ditto -	Bragjee -	9				
	Ruttonjee -	ditto -	- - -	–	Gugeeba -	¼		
	Bhanjee -	ditto -	Dessuljee -	¼	Baiba -	7		
	Bhyajee -	ditto -	Veebajee -	4				
	Ladhajee -	ditto -	Jodhajee -	1				
	Udabhojee -	ditto -	Jessojee -	4	Ramba -	¾		
	Khoombajee -	ditto -	Udoobhoye	5	Jeejeeba -	1¼		
			Kyajee -	2½				
	Hateejee -	ditto -	- - -	–	Kessemba -	2		
	Rujmuljee -	ditto -	Gugjee -	5				
			Kengarjee -	1				
	Jeebabhoyee -	ditto -	Bhugwanjee	1½				
	Suttajee -	ditto -	Jeteejee -	6	Boreba -	5		
	Mhorjee -	ditto -	Khanajee -	4				

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—Talooka of Nowanuggur—*continued.*							
	Samutjee -	Wunthube -	- - -	–	Moteeba -	13	- - Married to Dhoodajee, of Tuttay.	
	Jeysingjee -	ditto -	Rumuljee -	7				
			Themaljee -	3				
	Mooloojee -	ditto -	- - -	–	Loneeba -	4		
					Ramba -	1½		
	Verajee -	ditto -	- - -	–	Mongeeba -	16	- - To Jetwa Vebajee, of Morana.	
	Annajee -	ditto -	Ramobhoye	5	Baiba -	16	- - To Sora Bugwungee, of Nowanuggur.	
	Moolooje -	ditto -	- - -	–	Jeyba -	16	At Nundanay.	
46	Purbuthjee -	Punchsurree	- - -	–	Ujooba -	14	Watell Dagee, of Botee.	
	Wucktajee -	ditto -	Soomrojee -	4	Baiba -	6		
	Maljee - -	ditto -	Kulloojee -	7				
			Mooloojee -	3				
			Shettajee -	1				
47	Sugramjee -	Peetur -	Humeerjee	5				
	Veerojee -	ditto -	Kessurjee -	4				
	Kursungjee -	ditto -	Megrajjee -	10				
			Merojee -	6				
			Koombajee	3				
	Puchanjee -	ditto -	Gugjee -	10				
	Buwajee -	ditto.						
	Dadajee -	ditto -	Waghjee -	15				
			Maljee -	5				
	Sangojee -	ditto -	- - -	–	Loneeba -	22	- - To Jhalla Veessul, of Megpur.	
	Govindjee -	ditto.						
	Luckoobhoy -	ditto -	- - -	–	Rungooba -	2		
	Gugoobhoy -	ditto -	Bawajee -	4	- - Name not specified.	5	- - Betrothed to Jhalla Maljee, of Peempulleea.	
			Gugjee -	2				
	Runmuljee -	ditto -	- - Name not specified.	2½				
			ditto -	1				
48	Kurnjee -	Dunioo -	Mooloojee -	8	Udeeba -	17	To Lothea Bha, of Neelaka.	
	Najeebhoy -	ditto -	Mepjee -	5				
			Mooloojee -	3				
	Ramsingjee -	ditto -	Bharojee -	10	Uktojee -	1½		
			Puthojee -	8				
			Verojee -	5				
	Soomrajee -	ditto -	- - -	–	Jeesooba -	17	- - To Walla Jemuljee, of Seedsur.	
	Jussajee -	ditto -	Bhajee -	18				
			Beemjee -	12				
	Govindjee -	ditto -	Mooloojee -	12				
			Whagjee -	7				
			Naronjee -	3				
	Sublajee -	ditto -	Thejmaljee	10	Jeejeeba -	7		
			Nanabhoye	1¼				
	Kassobhoye -	ditto -	Sugobhoye	8	Mongeeba -	13	- - To Walla Khengarjee, of Cherella.	
			Vuktojee -	5				
49	Sattajee -	Peepur -	Narronjee -	13	Luttooba -	5		
			Puchanjee -	11				
			Kessurjee -	3				
50	Vujabhoy -	Leeguch -	Kunoobhajee	14				
			Bawajee -	7				
			Gugjee -	¼				
	Runmuljee -	ditto -	- - -	–	Baiba -	2		
	Dajabhoy -	ditto -	- - Name not specified.	¼				
	Dadujee -	ditto -	Megabhoy -	5	Rajooba -	9	- - Betrothed to Wadell Pathabhoye, of Seedsur.	
			Askunjee -	1	Bajeeba -	3		
					Baiba -	2		
	Veerajee -	ditto -	Reenajee -	12	- - Name not specified.	9	- - Betrothed to Rahtore Dajee, of Metore.	
			Jodhajee -	10				
			Manjee -	2				
51	Naronjee -	Danthana -	Khengurjee	10	Megooba -	25	Sora Surtanjee.	
					Mongeeba -	17	- - Jhalla Abharajee, of Nawanuggur.	
	Kurnjee -	ditto -	- - -	–	Baiba -	5		
					Heiroba -	1½		
	Babajee -	ditto -	Dossajee -	8	Moteeba -	14	Widow.	
			Gugjee -	1	Heeraba -	6		
					Rajooba -	3		

JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
No. 1.—Talooka of Nowanuggur—*continued.*							
Jetejee - -	Danthana.						
Jehajee -	ditto -	Koombajee	7	Naneeba -	14	- - Married to Chowra Roopsingjee.	
		Vujoba -	4	Loneeba -	8		
		Name not specified.	¼				
Kussiajee -	Berassoo -	Kingarjee -	8	Moteeba -	20	- - Married to Jhalla Bhowsing, of Rampur.	
		Veerojee -	6	Dewba -	2		
		Mooloojee -	4				
Jeehajee -	ditto -	- - -	–	Bangeeba -	8		
Vujchrajjee -	ditto -	- - -	–	Sugooba -	1½		
Bawajee -	Pussawoo -	Herojee -	10	Rajooba -	15	- - To Purmar Dajee, of Tumasherum.	
		Hurbumjee	6	Jeejeeba -	10		
		Jessojee -	12	Roopaleeba	½		
		Subajee -	2				
Megrajjee -	Amra -	Jeteejee -	16	Phooleba -	13	- - Betrothed to Rahtore Bhyjee.	
		Dewajee -	9	- - Name and age not specified.	–	- - Betrothed to Rahtore Mehorjee.	
		Ruwajee -	7	- ditto.			
Waghjee -	ditto -	- - -	–	Jeejeeba -	7	- - Betrothed to Bharria Uteejee, of Jhallia.	
				Udeeba -	5		
Kessurjee -	ditto -	Gugjee -	10				
Jussajee -	Peeturooe.						
Akerajee -	ditto.						
Lakhojee -	ditto.						
Dewajee -	Amrun -	Dajeebhoye	5	Kusslaba -	7		
				Anundooba	3		
Umjefa -	ditto -	Ulloojee -	5	Jamba -	2		
Jeteejee -	ditto -	Dadajee -	7				
		Mooloojee -	2				
Bhawajee -	ditto -	- - -	–	Gugeeba -	1		
Bhimjee -	Kharchcoo	Kanturjee -	2½		month.		
		Huteejee -	3½				
Ubhajee -	ditto -	- - -	–	- - -	–	- - - - -	- - Bejeeba, of small-pox.
Juggojee -	ditto -	Lukhurjee -	6				
Ghorjee -	ditto -	Theojee -	2				
Terojee -	ditto -	Humeerjee	16	Moteeba -	20	To Sora Dajee, of Bulsar.	
Govindjee -	ditto -	Humerjee -	–	Jeteeba -	16	- - To Uggursingjee, of Wulla Chamerd.	
Puthajee -	ditto -	Humerjee -	14				
		Kurnjee -	2				
Babhojee -	ditto -	- - -	–	Bairajee -	12	- - Betrothed to Jhalla Jetejee, of Gondul.	
Sugramjee -	- - Umbaloo Nanoo.	Naghjee -	4	Dewba -	12		
Bapjee - -	ditto -	- - -	–	Jeejeeba -	½		
Mooloojee -	Phatsir -	Runmuljee	8				
		Kullajee -	2				
Khanjee -	ditto -	Puthojee -	4	- - -	–	- - - - -	- - Naneeba, of small-pox.
Poonjojee -	ditto -	Surwajee -	15	Heerajeba -	8		
		Phuljee -	12	Ramba -	3		
		Dessuljee -	5				
		Mumiajee -	1				
Hallajee -	Chela -	- - -	–	Jeejeeba -	2	- - - - -	Kussleba.
				Unkooba -	1	- - - - -	Janeeba.
Nuthojee -	Kooree -	Ukkajee -	20				
Kheemojee.							
Surtanjee -	ditto -	- - -	–	Mongeeba -	5		
				Naneeba -	2½		
Mhorjee -	ditto -	- - -	–	- - Name not	1		
Oonurjee -	ditto -	Mooloojee -	6	specified.			
		Gorjee -	4				
		Name not specified.	1				
Jussajee -	ditto -	Purbuthjee	10	Heeroba -	8		
		Hajjojee -	5				
		Name not specified.	1½				

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	MALE. Age.	FEMALE: LIVING. Name.	FEMALE: LIVING. Age.	FEMALE: LIVING. To whom Married.	FEMALE DEAD
	No. 1.—Talooka of Nowanuggur—*continued.*							
62	Joonojee -	Mota Mora	Bapjee -	12				
			Poonjojee -	4				
			Kessurjee -	2				
	Babhajee -	ditto -	Meghjee -	7				
			Gugunjee -	3				
			Ramsingjee	2				
			Name not specified.	¼				
	Dewajee -	ditto -	- - -	–	Wudoba -	3		
	Verojee -	ditto -	Jeesungjee	1				
	Jeehojee -	ditto -	- - -	–	Baiba -	10	- - Betrothed Waldel Dessuljee, of Mota Mora.	
63	Hurbungjee -	Kakrabella	Bhimjee -	15	Baiba -	18	- - To Wagala, at Kurrianuggur.	
			Unoojee -	12	Uwulla -	16	To a Jhalla, at Gondul.	
			Jallumsing	8				
	Veebhajee -	ditto -	Ukkojee -	11	Udeeba -	14	- - To Jhalla Kurjee's son, at Mangnee.	
	Hurreejee -	ditto -	Lakhojee -	8	Vucktooba -	5		
	Samutjee -	ditto -	Mhorjee -	10	Wudooba -	7		
			Buminiajee	2				
64	Ubharajjee -	ditto -	Vessojee -	1				
	Jaymuljee -	ditto -	- Name not specified.	4				
	Bhimjee -	ditto -	Veebojee -	19				
			Hallojee -	12				
			Dewajee -	5				
	Khandajee -	ditto -	Nuthajee -	17				
			Purtalsing -	6				
	Vujjajee -	ditto -	Waghjee -	6				
	Soojajee -	ditto -	Mudarsing	6				
65	Soonajee -	Kheloss -	- - -	–	Moteeba -	4		
	Buniajee -	ditto -	Raibjee -	8	Naneeba -	¼		
			Nuthojee -	15				
66	Soorajee -	Torawallee Kavree	Not specified	–	Soneba -	16	- - Betrothed to Kakree Jhalla, at Gondul.	
			ditto.					
			ditto -	–	Baiba -	7	- - Betrothed to Jhalla Bharia, Sungajee.	
	Jeteejee -	ditto -	ditto -	6	Gugeeba -	8	- - Betrothed to Jhalla Bhyejee.	
67	Hurbumjee -	- Chekaree; at present at Santodur Wavree.	Vuktojee -	20	Jyrba -	18	To Walla Umrajee, at Dank.	
					Roopaleeba	10	- Betrothed to Walla Wursajee, at Hurasiur.	
					Vucktooba	8	- Betrothed to Sora Bummiajee, of Tuttay.	
	Bharajee -	ditto -	- - -	–	Baiba -	25	Sora Bupjee, of Tuttay.	
	Ghorjee -	ditto -	Kanojee -	10				
			Kessurjee -	7				
			Bapoobhoy	5				
			Heuteejee -	½				
	Praghjee -	ditto -	Ruwajee -	5	Gugeeba -	3		
			Hudoojee -	½				
	Dewajee -	- Chukaria; at present at Satodur Wavree.	Gugjee -	12	Wuktooba -	15	- - Walla Kanturjee, of Panellee.	
			Bhimjee -	10	- Name not specified.	5	- - Betrothed Walla Sublajee, of Panelle.	
			Kalloojee -	7				
	Jeejee - -	ditto -	- - -	–	Janeeba -	7	- - Betrothed Jatwa Ubharajjee, of Rajwa.	
	Khanna Bhugwanjee.	- Chukaria; at present at Guddolla.	Umrajjee -	10				
			Puthojee -	5				
	Jugoojee -	- Chukaria; at present at Merwuddur.	- - -	–	- Name not specified.	15	To a Walla, at Merundur.	

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—Talooka of Nowanuggur—*continued.*							
	Champojee -	- Chukaria; at present at Merwuddur.						
	Jeteejee -	- Chukaria; at present at Kakee Jhalleea.	- - -	–	- Name not specified.	16	-- Walla Mokojee, of Gergeeree.	
68	Thejmaljee -	Hurmuntia	Motheejee	4				
	Jussajee -	ditto -	Nanajee -	3				
	Khorajee -	ditto -	Najee -	2				
	Sangajee -	ditto -	Ubharrajjee Jussojee -	10 4				
	Khanjee -	ditto -	Ramojee -	12				
	Hulliajee -	ditto -	Varronjee - Khandajee	10 5				
	Oonurjee -	ditto -	Joonojee -	16	Moteeba -	9		
	Dajee - -	ditto -	- - -	–	Bajeeba -	5		
	Motabhoye -	ditto -	Radhoojee -	5				
	Khoombajee -	ditto -	Ladhojee - Dewajee -	10 3				
	Lukhojee -	Hurmuttia -	Bhanjee -	10				
	Bulliajee -	ditto -	Soorajee - Kheemojee	20 15				
	Mamingjee -	ditto -	Jeevenjee - Gugjee -	3 1				
69	Verajee -	Joudpoor -	Kullojee - Waghjee -	10 5	Jeejeeba -	20	- Raijada Jussajee's grandson, at Gondul (married).	
	Puthojee -	ditto -	Vursojee - Vusehrajjee	16 10				
70	Bunesing -	Kokree -	Dessuljee - Dewajee -	8 4				
	Raisingjee -	ditto -	Sugramjee	3				
	Sesmaljee -	ditto -	Dheengajee Vucktojee -	10 7				
	Guggunjee -	ditto -	Bharajee - Megrajjee - Jewanjee -	14 12 3	Baiba -	6		
	Hurdoljee -	ditto -	Mooloojee -	17				
	Rumnuljee -	ditto -	Jeejeebhoy Jallumsing Jethojee - Jeehajee -	13 10 6 2				
	Nyojee -	ditto -	Jugoojee - Saibjee -	10 5	Mongeeba -	3		
	Wunojee -	ditto -	Meroojee - Mudar Sing	4 2				
71	Gorjee - -	Nugguria -	Ketigarjee - Radhajee - Mansingjeel	8 5 3				
	Meghajee -	ditto -	Hurddujee Jeeteejee -	17 6	Mongeeba -	19	-- To Jatwa Jessajee, at Chaya.	
	Babhajee -	ditto -	Sugramjee	3	Jyeba -	7	- - - - - -	-- Jaeeba, 4 years old.
	Jeehajee -	ditto -	Purthabjee Hurbumjee	14 12	Bairaji -	5		
	Poonjojee -	ditto -	Athobhoye Rumuljee -	8 3				
	Dadabhoye -	ditto -	Bapoo -	3				

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—TALOOKA OF NOWANUGGER—*continued.*							
72	Khanjee -	Veerwoo -	Dosslajee -	4				
	Jallemsing -	ditto -	Rajmuljee -	1½				
	Jallemsing -	ditto -	Mooloojee -	3				
			Veerbojee -	6				
	Sublajee -	ditto -	Ubhesing -	10	- - -	–	- - - - - -	- - One d small-pox, months old.
			Jeysingjee -	7				
			Pounesingjee	5				
			Umersingjee	3				
	Kurnjee -	ditto -	Jallumsing -	20	Udeeba -	4		
			Khanjee -	12				
73	Lakhoojee -	Otalla -	Rumnuljee	2	Kussleba -	4		
	Mooloojee -	ditto -	- - -	–	Roopaleeba	25	At Neknam.	
	Rewajee -	ditto -	- - -	–	Thejeeba -	24	Jhalla Mokhajee, at Megpoor.	
					Mongeeba -	13	Jhalla Gungjee, at Senalla.	
74	Ulliajee -	Walla Doongee.	Dajee -	14	Moteeba -	5	- - Betrothed Walla Hurbumjee, at Tutwurria.	
			Vuktojee -	10				
			Moohoojee	9				
75	Khanojee -	Bungole -	- - -	–	Jamba -	12		
	Dewajee -	ditto -	Jessajee -	3	Heerjeeba -	12		
	Kheemajee -	ditto -	- - -	–	Umjeeba -	1		
76	Veerajee Bhyjee	Mota Mora	Gugjee -	11	Adeeba -	7		
			Rajmuljee -	8				
	Maljee Bhyjee	ditto -	Jussajee -	10	Ramba -	2	- - Betrothed to Jhallia Ulliajee, of Ramoura.	
			Motajee -	1½				
	Jehajee Verejee	ditto -	- - -	–	Thejeeba -	9	- - Betrothed to Jhalla Bharoja, of Ramoura.	
				–	Roopaleeba	6	- - Betrothed at a Monva village.	
	Raisingjee -	ditto -	Megrajjee -	20	Baiba -	7	- - Betrothed at Dussa, in Katteewar.	
			Janniljee -	17				
			Hallojee -	14				
			Bhimjee -	6				
	Dossajee Oteejee.	ditto -	Gugjee -	11	Jaeba -	8	- - Betrothed to Jhalla Babajee, residing in the Moorvee talooka.	
	Ruwajee Kessorojee.	ditto -	Ulliogee -	16	Majeeba -	8		
			Ploodajee -	10	Roopaleeba	6		
			Gugjee -	8				
	Bapoojee Morjee	ditto -	- - -	–	Vucktooba	5		
				–	Naneeba -	3		
	Monjee -	ditto -	Mooloojee -	4	Baiba -	3		
	Nanajee Khimojee.	ditto -	Mooloojee -	14	Moteeba -	8		
					Thejeeba -	3		
	Dhengojee Bhyjee.	ditto -	- - -	–	Gugeeba -	12	- - Betrothed at Khesuria, of the Moorvee talooka.	
	Bhye Bapoojee	ditto -	Bhawsing -	10	Mongeeba -	2		
			Rajmuljee -	8				
			Jemuljee -	5				
	Verojee Vuckojee.	ditto -	Jeehajee -	10	Jeeba -	6		
			Waghjee -	8				
	Pragjee Monjee	ditto -	Jeehajee -	14				
			Jemuljee -	12				
77	Mooloojee -	Choora -	Hirteejee -	8	Heurreeba -	5		
					Naneeba -	1		
	Rumuljee -	ditto -	Dessuljee -	20	- - -	–	- - - - - -	- - Achooba at 20 years o age.
			Shamjee -	14				
			Manjee -	8				
	Bawajee Hallojee.	ditto -	Veesajee -	20	Soneeba -	25	- - To Sora Dessuljee, of Mota Mora.	
			Gujjunjee -	4	Naneeba -	1		

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 1.—Talooka of Nowanuggur—*continued.*							
78	Dossjee -	Mota Kora	Hallojee -	6	Mongeeba -	1		
			Jeeteejee -	3				
			Khanjee -	10				
	Rujmuljee -	ditto -	Soomrajee -	8	Roopaleeba	12	- - Betrothed to Sora Kakajee, of Pulla, a Nuggur village.	
			Gujjunjee -	10				
			Adajee -	8				
79	Sublajee -	ditto -	Oonurjee -	10	Mugjeeba -	5		
	Hurbumjee -	Keereed -	Puchanjee -	16	Phyba -	11	- - Betrothed to a Sora, of the Nuggur talook.	
			Dullajee -	8				
80	Bharajee -	Keemrana.						
	Jeeteejee -	ditto -	Keemajee -	10	Jussooba -	2¼		
			Jussajee -	5				
	Mokhajee -	ditto -	Kakabhoye	3	Naneeba -	22	- - To Waghalla Jee, at Khara, of Nuggur talooka.	
	Wunojee -	ditto -	- - -	-	Jyeba -	6	- - Betrothed to Mokajee, of Lalpur.	
81	Nongojee Manjee.	Heureepur -	Poonjajee -	10	Phooleeba -	2	To Walla Rasajee Churlee.	
	Bapoojee -	ditto.			Jewa -	6		
	Sugramjee -	ditto -	Dajabhoy -	20	Phooleeba -	20	To Bhojajee, of Churleoo.	
			Waghjee -	11	Bajeeba -	5		
82	Berojee -	Humuntroo	Suttajee -	16	Jeeba -	6		
			Hallojee -	13				
			Kyajee -	11				
	Kurunjee -	ditto -	- - -	-	Achooba -	22	To Sora Motajee, of Tulsana.	
	Jeeteejee -	ditto.						
83	Ruwajee -	Veesamur -	Gugjee -	5	Mangeeba -	10		
	Ruwajee -	ditto -	- - -	-	Bonjeeba -	5		
	Doongurjee Maljee.	ditto -	- - -	-	Roopabeba	8		
	Dajee Morjee	ditto -	Hallajee -	13	Baiba -	5		
			Vucktojee -	10				
	Bhanjee -	ditto -	- - -	-	Jeejeeba -	4		
	Verajee -	ditto -	Gugjee -	1	Jeeba -	5		
84	Ubharajjee -	Dodra -	Vuckajee -	4	Baiba -	12	- - Betrothed to Lathen Waghjee, at Bheemora.	
			Govindjee -	3				
	Shamjee -	ditto -	- - -	-	Adeeba -	15	- - To Lathea Megajee, at Bhenora.	
	Ubharrajjee -	ditto -	Narronjee -	7	Wowba -	15	- - To Lathea Jewenjee, at Bhenora.	
85	Kuronjee -	Noongee -	Luckmonjee	20	Heerooba -	9	- - - - -	- - Gugeeba, 3 years age.
			Megjee -	7	Jeejeeba -	5		
	SangojeePoonjojee.	ditto -	- - -	-	Mongeeba -	7	- - - - -	- - Jeejeeba, 2 years age.
	NuthojeeMorjee	ditto -	Kakabhoy -	14	Wowba -	16		
			Doongurjee	8				
			Gugjee -	1				
	Amrajee Morjee	ditto -	- - -	-	Adeeba -	3		
86	Gorjee Nogojee	Mamana -	Kessurjee -	18	- - -	-	- - - - -	- - Baiba, at 5 years age.
			Morjee -	9				
	Dessajee -	ditto.						
	Jussojee -	ditto.						
	Muckundjee Jeeteejee.	Memana -	Wunajee -	20	Ludooba -	9		
			Bhojajee -	7				
	Rassajee -	ditto -	Lugdeerjee	16	Phoolooba -	25	To Walla Nanjee, of Walasun.	
			Mokojee -	16				
	Soorajee -	ditto -	Ruttonjee -	12	Jeeba -	8		

Rajcote, Political Agent's Office, 24 September 1834.

(signed) *J. P. Willoughby*, Political Agent.

No. 2.—SUPPLEMENT to the DHUROLE REGISTER, received on the 1st September 1834, containing Variations which have occurred since the Original Register was obtained.

Number of Villages.	JAHRIJAHS.	Inhabitant of	BIRTHS since the Date of the Original Register.				DEATHS since the Date of the Original Register.				MARRIAGES since the Date of the Original Register.	
			MALE.		FEMALE.		MALE.		FEMALE.			
			Name.	Age.	Name.	Age.	Name.	Age.	Name.	Age.	Name.	Age.
1	Hoteejee Dadajee	Waghaduer	Roopsing	1								
	Bugabhye	ditto	Samutsing	1								
	Mooloojee Jeeteejee	ditto	- - -	–	- - -	–	Gugjee	½				
	Pathajee Bawajee	ditto	Alliajee	½								
	Jahajee Ukhajee	ditto	not named	8 days.								
	Sungajee Ukhajee	ditto	ditto	1 month.	- - -	–	Nongabhaye	2				
	Jeeteejee Phuljee	ditto	ditto	1½								
	Bechurjee Kuburjee	ditto	Athobhye	½								
	Puthabhye Hemabhaye.	ditto	Manjee	1								
2	Ramajee Dossajee	Sugalioo	Bhanjee	1½								
	Dessuljee Boputjee	Waghader	Najeebhoye	½								
3	Samjee Kussiajee	Dedukdur	- - -	–	- - -	–	Gugjee	2				
4	Nyajee Ujjabhye	Peeplioo	Mooloojee	1								
	Jeeteejee Wugabhye	ditto	Soorajee	½								
5	Roopsingjee	Radhure	- - -	–	- - -	–	Manajee	20				
	Manajee Dessuljee	ditto	Puthabhye	1½								
	Doodhajee Kussiajee.	ditto	Suwajee	1								
6	Dadajee Kyajee	Intalloo	Adhabhye	1½								
	Mooloojee Kyajee	ditto	- - -	–	Naneeba	1¼						
7	Dajeebhye	Wunpurree	- - -	–	- - -	–	Rumnuljee	15				
	Jussajee	ditto	Lakhajee	¾								
	Vuktajee	ditto	Raisingjee	6								
			Vussabhye	4								
8	Wunajee Phuljee	Chunole	Mansing	1½								
	Suttajee Morjee	ditto	Kumabhye	½								
	Oteejee Dossajee	ditto	Merjee	1½								
9	Poonjajee	Chulla	Veesajee	8								
			Jussajee	4								
	Oteejee Kurnjee	ditto	Motabhye	4								
	Runmuljee	- - -	- - -	–	Baiba	¼						
10	Joonajee	Leehalloo	- - -	–	Kusleeba	1						
	Lakhajee	ditto	- - -	–	Roopaleeba	½						
	Voon	ditto	- - -	–	Roopaleeba	2						
	Kesajee	ditto	- - -	–	- - -	–	- - -	–	Achooba	10		
	Phooljee	ditto	- - -	–	- - -	–	- - -	–	- -	–	Udeeba	13
11	Bawajee	Juberoo	Dajeebhoy	1								
	Verajee	ditto	Puchanjee	½								
12	Bhulobhye	Ketgarkoo	- - -	–	Amjeeba	¼						
13	Doodajee	Dangra	Roopabhye	2								
14	Dadajee	Kakra	Gellabhye	1								
	Ugabhye	ditto	- - -	–	- - -	–	Ulloobhye	15				
	Oonurjee Adabhye	ditto	Geemabhye	1								
	Ulloobhoy Agabhye	ditto	Dewajee	½								
15	Lukhajee	Rafpur	- - -	–	Merajeeba	½						
16	Veesabhye	Rojeea	- - -	–	- - -	–	- - -	–	- -	–	Jeejeeba	12
17	Bawajee Malajee	Purdaree	Jallimsing	–	Adeeba	½						
			Khanjee	–	Kusseeba.							
	Hamjee Meelajee	ditto	not specified	–	not specified.							
			ditto.									

Katteewar, Political Agent's Office,
Rajcote, 24 Sept. 1834.

(signed) *J. P. Willoughby,*
Political Agent.

RETURN OF JAHRIJAH CHILDREN—*continued.*

JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
No. 2.—Talooka of Dhurole:							
Boputsingjee -	Dhurole -	Gugeebhoye	9	Baiba -	2½	- - - -	- - Two deceased, at the age of 2 years.
Puthajee - -	Waghodur -	Wagjee -	16				
		Adabhye -	14				
		Bunesing -	10				
		Gujabhye -	6				
Rajmuljee Dossajee	ditto -	Jeewabhye -	2				
Sugabhye Chandajee	ditto -	Champajee	13				
Wunajee Chandabhye	ditto -	Korajee -	20	Baeedeoba -	10		
Kunojee Ruttonjee	ditto -	Raghajee -	14				
Kunojee Ruttonjee	ditto -	- - -	-	Heerjeeba -	7	- - - -	- Baee Baiba, at 9, from fever.
				Baiba -	3		
Maljee Bhojabhaee	ditto -	Runmuljee -	11				
		Agabhye -	8				
		Samutsing -	4				
Soorajee Bhojbhoye	ditto -	- - -	-	Soozba -	6		
Oteejee Dadajee -	ditto -	Jallimsing -	3				
Rospabhye Rymuljee	ditto -	- - -	-	Motheeba -	12		
				Roopaleeba	7		
Desoojee Dosajee -	ditto -	- - -	-	Motheeba -	17	Jhalla Phuljee, of Sirdar.	
Kesabhye Jeeteejee	ditto -	- - -	-	Baiba -	2	- - - -	- Roopaleeba, 7 years; Baiba, 5 yrs.
Suwajee - -	ditto.						
Moloojee Jeteejee	ditto -	Bughabye -	15				
		Dorajee -	9				
		Gugjee -	½				
Meramunjee -	ditto.						
Khanjee Vujahbhye	ditto -	Bawajee -	7				
Mooloojee Bawajee	ditto -	Heeteejee -	12	Majeeba -	7		
		Boputsing -	3				
Pathajee Bawajee -	ditto -	Ummabhye	8				
		Meerjee -	5				
		Kusslajee -	2				
Jeehajee Ukhajee -	ditto -	Ruwajee -	16				
		Jussajee -	12				
		Huneebhye	10				
Sangojee Ukkajee -	ditto -	Dewajee -	9	Ujooba -	11		
		Mudarsing	5				
		Nongabhoye	2				
Kengarjee Lugdeerjee.	ditto -	Ranajee -	15				
		Not named	3				
Govindjee Oteejee	ditto -	Ramabhye -	10				
		Herbhumjee	7				
		Bheemjee -	4				
Ujjajee Govindjee -	ditto -	Ladhajee -	16				
		Babajee -	7				
		Saibjee -	3				
Khandajee Govindjee	ditto -	Hallajee -	10				
		Wagjee -	3				
Lakhajee Poonjajee	ditto -	Kurnjee -	15				
		Mooloojee -	8				
		Weesajee -	1				
Ramojee Desojee -	Sugalioo -	Veebajee -	10				
		Dajeebhye -	4				
Dugajee Jemuljee -	ditto -	Hallojee -	5	Motheeba -	10		
		Lukajee -	1				
Utchajee Radojee -	ditto -	- - -	-	Jamba -	1	- - - -	- - Jamba, at 2 years.
Samjee Kussiajee -	Deduckdur	Kanthurjee	4	Kesooba -	8		
		Gugjee -	2				
Nyajee Ujjabhye -	Peemplioo -	Bawajee -	10				
		Ruwajee -	2				
Wusabhye Veesajee	ditto -	Muckonjee	10				
Roopsinjee - -	Radhur -	Manajee -	20				
Veesajee Khanjee -	ditto.						
Mooloojee Donubhye	ditto -	Wagjee -	11				
Manajee Donubhye	ditto -	Ujjabhye -	5	Umurba -	2		
Ryubjee Kyajee -	ditto -	Kanthurjee	20				
		Hallajee -	14				
		Umersing -	10				

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 2.—Talooka of Dhurole—*continued.*							
	Nagjee Ubheraj -	Radhur -	- - -	–	Kussleba -	11		
	Dosajee Ubheraj -	ditto -	- - -	–	Ramba -	5		
	Jathajee Ubheraj -	ditto -	Mooloojee -	3				
	Sughajee Oteejee -	ditto -	Wajee -	9	Jeejeeba -	13		
			Ukhajee -	7	Jubha -	11		
			Bawajee -	2	Bonjeeba -	3		
	Doodajee Kussiajee	ditto -	Soojjee -	1½	Baijeeba -	3		
	Sublajee Hamjee -	ditto -	Ramsing -	7				
7	Veesajee Kyajee -	Intalloo -	Humeerjee	6	Roopaleeba	14	- - Choorasuma De-	
	Doodajee Kyajee -	ditto -	Ruwajee -	4	Udeeba -	6	wajee of Mungeeoree.	
	Kussajee Kyajee -	ditto -	Maljee -	14				
			Pragjee -	10				
			Dadajee -	8				
			Rugoobhye	4				
	Mooloojee Kyajee	ditto -	Hurreebhye	5				
			Ramsing -	2				
8	Bugabhye - -	Goree -	Kunoobhoye	—				
9	Kessabhye - -	Wumpurree	Puchunjee -	11	Jeejeeba -	14	- - GohelJussajee, of	
			Mudarsing -	7			Lalpallee.	
			Rhimajee -	1				
	Dajeebhoye - -	ditto -	Runmuljee	13				
	Ramabhye - -	ditto -	Mothebhye	7	Roopaleeba	9		
	Jussajee - -	ditto -	Bulliajee -	3				
10	Vucktajee - -	Keejrioo -	Mudarsing -	14	Bhonjeeba -	7		
			Jallimsing -	9				
			Kulliansing	1½				
11	Wunajee Phuljee -	Churole -	Gugjee -	6				
	Suttajee Mhorjee -	ditto -	Heemabhye	½				
	Hurbhumjee -	ditto -	Mansingjee	4				
12	Bhyjee Waghjee -	Chulla -	Nuthoojee -	9	Baijeeba -	6		
	Kurnjee Veebajee	ditto -	Phuljee -	20	Kesoba -	22	- - Jhalla Molajee, of	
			Wujabhye -	12			Kunkote.	
	Ooteejee Khurnjee	ditto -	- - -	–	Bhonjeeba -	8		
13	Babajee - -	Sunosia -	Maljee -	12	Lanooba -	18		
			Bhimjee -	6				
			Hurreebhye	4				
	Ramuljee - -	ditto -	Ramabhye	1	Jhamba -	3		
14	Joonajee - -	Leehalloo -	- - -	–	Umjeeba -	8		
					Roopaleeba	5		
					Baiba -	2		
	Nuthoojee - -	ditto -	Vucktojee -	15	Jaiba -	12		
			Umjee -	10				
			Manjee -	4				
	Ulliajee - -	ditto -	Gugjee -	12	Rajooba -	12		
					Baiba -	4		
	Dossajee - -	ditto -	Radhajee -	16	Bhonjeeba -	12		
			Meramunjee	4				
	Lakhajee - -	ditto -	Gugjee -	4				
			Khorajee -	2				
	Metajee - -	ditto -	Nyajee -	10	Manooba -	4		
					Deoba -	½		
	Gorjee - -	ditto -	- - -	–	Achooba -	12		
	Dajee - - -	ditto -	Ramabhaye	12				
			Vujabhaye	10				
	Waghjee - -	ditto -	Hallajee -	10				
			Udabhye -	4				
			Hurreebhoye	2				
	Kyerjee - -	ditto -	Veerajee -	5				
	Kesojee Dessojee -	ditto -	Dewajee -	4				
	Bawajee - -	ditto -	Wunajee -	6				
	Mooloojee - -	ditto -	Narronjee -	12	Kesaba -	16	- - Surweya Oonurjee,	
	Kesajee - -	ditto -	- - -	–	Aeeba -	10	of Vikurya.	
					Baiba -	3		
	Ruwajee - -	ditto -	Kimoobhoye	16				
	Phooljee - -	ditto -	- - -	–	Udeeba -	13		
15	Bawajee - -	Jaberoo -	- - -	–	Roopaleeba	7		
					Naneeba -	3		
	Ulliajee - -	ditto -	Soorajee -	14				
	Pathajee - -	ditto -	Dewajee -	7				
			Hallojee -	4				
			Samulsing -	¼				
	Veerajee - -	ditto -	Wagjee -	2				

JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
No. 2.—Talooka of Dhurole—*continued.*							
Jeejeebhoye -	Kegarkoo -	Jeeteejee -	10	Phoiba -	5		
		Kunoojee -	1				
Mooloojee - -	Dangra -	Oonurjee -	17	Kesamba -	7		
		Narronjee -	12				
		Hallajee -	5				
Thejabhoye - -	ditto -	- - -	–	Majeeba -	8		
Veerajee - -	ditto -	Joonajee -	3	Moteeba -	5		
Doodhajee - -	ditto -	Najeebhoye	7	Heerooba -	5		
		Assajee -	2				
Waghjee - -	ditto -	Ruwajee -	7	Jhamba -	4		
Dadajee - -	Kakra -	Khorajee -	7	Jhamba -	12		
		Lukhabhoye	4				
		Ruwabhye	1				
Ujabhye - -	ditto -	Ulloobhye -	15				
		Unoobhye -	8				
		Joonajee -	6				
		Kessabhye	4				
Puthabhye Khandajee.	ditto -	Dajeebhoye	12	Moteeba -	5		
		Roopabhaye	8				
		Kakabhoye	2				
Jussajee - -	ditto -	Ukhabhye -	20				
		Lakhabhye	15				
Bugwanjee Muckonjee.	Rajpur -	Sublajee -	9	Mongeeba -	5		
Bajabhye - -	ditto -	Dosajee -	1				
Dajeebhye - -	ditto -	Shesabhye -	18				
Nagjee - -	ditto -	Bunesing -	6	Baiba -	10		
Ukhabye - -	ditto -	Poonjajee -	6	Bhonjeeba	6		
Gorjee - -	ditto -	Oonurjee -	3	Baiba -	8		
Mansingjee - -	ditto.						
Bhujee - -	ditto -	Mhegjee -	15				
Jejeebhye - -	ditto -	Jussajee -	12				
Lakhabye - -	ditto -	Kakabhye -	6				
		Vujabhye -	3				
		Uddabyhe -	12	Moteeba -	8		
		Dadabhoye	¼				
Rassabhoy - -	ditto -	- - -	–	Roopaleeba	8		
Samutsingjee -	Intalloo -	Narroujee -	13	Baeeraj -	7		
		Roopsingjee	10				
Veesabhye - -	Rajeea -	Gugjee -	¼	Jeejeeba -	12		
				Majeeba -	9		
Jeevunjee - -	ditto -	Kengarjee -	14	Mongeeba -	10		
		Mothebhaye	7				
Vunajee - -	ditto -	Narronjee -	17				
Muckkabhye -	Nuthoowurla	Kuslajee -	8	Bonjeeba -	13	- - Gohel Dadabhoye, of Palitana.	
				Jaiba -	5		
Ubherajjee - -	ditto -	Jesingjee -	14				
Motabhye - -	Hajam Khora	Runmuljee	6				
		Jeterjee -	1½				
Mooloojee - -	ditto -	- - -	–	Roopaleeba	5		
Ukhajee - -	Huratora -	Pragjee -	6	Bajeeba -	10		
		Kurnjee -	2				
Puchanjee - -	ditto -	Dadabhoye	13				
Roopabhye - -	ditto -	Nuthoobhye	13				
		Nanjeebhye	6				
		Ubehrajje -	3				
Dadjee - -	ditto -	Manabhye -	13				
Kengarjee - -	- - -	Pathabhye -	3				
Kengarjee - -	ditto -	Puthajee -	15				
		Kessabhye	9				
		Vuktabhye	6				
		Bunesing -	3				
Thejabhye - -	ditto -	Wujabhye -	15				
		Hullojee -	10				
		Umeerjee -	6				
Dessuljee Jeteejee	Mujait -	Muloojee -	13	Baeeraj -	16	- - Umersingjee, of Drangdra.	
		Jussajee -	½				
Noghajee - -	ditto -	- - -	–	Naneeba -	12		
Hallajee Soojajee -	Rajcote -	Jeeteejee -	12	Baiba -	15	- - Jhalla Ruttonsing, of Wunnode.	
		Vujehsing -	7				
		Samutsing -	4				

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 2.—Talooka of Dhurole—*continued.*							
	Jeehajee - -	ditto -	Lakhajee -	16	Roopaleeba	20	- - Jhalla Pertabsing, of Ratha Kooba.	
	Bhyjee - -	ditto -	Jallimsing -	7	- - -	–	- - - -	- - Majeeba, 7 years.
	Jussajee - -	ditto -	Bechurjee -	2	- - -	–	- - - -	- - Bonjeeba, 5 years.
	Wagjee - -	ditto -	- - -	–	Kesaba -	4		
	No. 3.—Talooka of Gondul Dhorajee:							
1	Nuthoojee - -	Gondul -	- - -	–	Sudaba -	21	- - Raj Runmulsing, of Drangudra.	
	Chundersingjee -	ditto -						
	Bhanjee - -	ditto -	Gugjee -	8				
			Mooloojee -	1				
2	Nogunjee - -	Gunode -	Not named	1 month.	Bairajee -	4		
	Khengarjee - -	ditto -	Ubhasing -	16				
			Vujehsing -	12				
	Mhorjee - -	ditto -	Joonajee -	13				
	Bhugwanjee -	ditto -	Puthajee -	5				
3	Veesajee - -	Rebra -	Jethobhoy -	20				
			Mudar Sing	18				
	Mhegjee - -	ditto.						
	Jallemsingjee -	ditto -	Khuslajee -	2				
			Humeerjee	1				
4	Bhyjee - -	Museethalloo	- - -	–	Baiba -	15	- - To Tacore Vujehsingjee, of Bhownugger.	
					Majeeba -	8		
	Vucktajee.							
5	Bhanjee - -	Bhundarea	Ruwajee -	15				
			Kuslajee -	12				
			Jhusojee -	8				
			Bunesing -	5				
			Hurresing -	4				
			Ranajee -	3				
6	Jeeteejee - -	Oochurwaroo	- - name not specified.	¼				
7	Kessajee - -	Pattiallee -	Umeersingjee	16	Majeeba -	30	- - To the Gurasia of Urwee Timba.	
8	Champajee - -	Theeb -	Sirdar Sing	13				
			Jeejeebhoy	10				
			Ulhobhoy -	8				
			Dadajee -	5				
9	Jeebhoye - -	Unulgur -	- - -	–	Roopaleeba	35	- - To Tacor Ubhesing, of Koorwuddur.	
	Mudar Sing - -	ditto.						
	Soomrojee - -	ditto.						
	Dowlet Sing -	ditto -	Jeeteejee -	5	Kusleeba -	10	- - To Ubesing, the son of Rana Suggramjee, of Bate.	
		ditto -	- - -	–	Wudooba -	6		
	Veerajee - -	ditto -	Khorajee -	4	- - Name not specified.	25	- To Tacor Vujeh Sing, of Katwa.	
	Bhoputsing - -	ditto -	Mooloojee -	1	ditto -	5	- - - -	- - Achooba, 1 year.
10	Kessajee - -	Sumla -	- - -	–	ditto -	¼		
	Waghjee - -	ditto.						
	Ladhajee - -	ditto -	Ghelajee -	20				
		ditto -	Poonjajee -	10				
		ditto -	Bhabajee -	4				
	Govindjee - -	ditto -	Bhyjee -	15				
	Ruttonjee - -	ditto -	Ghorjee -	12				
11	Maljee - -	Boodawoo -	- - -	–	Baiba -	10		
	Jetoojee - -	ditto.						
	Govindjee - -	ditto -	Puthoojee -	15	Baiba -	2		
	Maljee - -	ditto.						
	Vucktajee - -	ditto.						
	Verajee - -	ditto -	Nanabhye -	16				
	Puthojee - -	ditto -	Bhawajee -	7				
	Kheemajee - -	ditto -	Bhulcaojee	12				
12	Ubherajjee - -	Wavree -	Nuthoojee -	20				
		ditto -	Bhawajee -	18				
	Sesajee - -	ditto -	Ranojee -	20				
	Ranojee - -	ditto -	Jussajee -	9				
13	Poonjajee - -	Buroody -	Jemajee -	10				
			Hudojee -	8				
	Suwajee - -	ditto -	- - Name not specified.	½				

nber of ages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Marrried.	FEMALE: DEAD.
	No. 3.—Talooka of Gondul Dhorajee—*continued.*							
4	Khanjee - -	Punchawudur	Jallumsingjee	20				
	Vujjajee - -	ditto -	Bapjee -	6				
	Khanjee - -	ditto -	Vursajee -	8				
	Raibjee - -	ditto -	- - -	–	Majeeba -	3		
	Ubbajee - -	ditto.						
	Hurdole Poonjajee	Gondul -	- - -	–	Majeeba -	8	- - To the son of Surveya Dedajee.	
					Kessaba -	5		
	Ruwana Veebapjee	ditto -	Gugjee -	1	Majeeba -	9	- - Betrothed to Jhalla Soojajee.	
	Ughajee - -	ditto -	- - Name not specified.	3	Rajooba -	18	- - To Surveya Nowal Sing.	
					Ujjooba -	7		
	Dewajee - -	ditto -	- - -	–	Nuthooba -	5	- To the son of Umeersing (betrothed).	
	Lujjojee - -	ditto -	Duggojee -	20				
	Meroojee - -	ditto.						
	Veebhajee - -	ditto.						
	Runserjee - -	ditto -	Mooloojee -	15				
	Dewanee Jeeteejee	ditto -	Hunoojee -	20	Majeeba -	1½		
			Khuslajee -	10				
			Mudarsing -	1				
	Jahrijah Thogajee	ditto -	- - -	–	Shamba -	1½		
	Vucktojee - -	ditto.						
	Nuthojee - -	ditto.						
	Mokhajee - -	ditto -	- - -	–	Phyba -	10	Betrothed at Gudethul.	
	Dadajee - -	ditto.						
	Hallaja - -	ditto -	Ruwajee -	20				
			Soorajee -	10				
	Ubhoojee - -	ditto -	Thejojee -	15				
			Joonajee -	4				
			Khanjee -	1				
	Ramsingjee - -	ditto.						
	Jomajee - -	ditto.						
	Sumutsing - -	ditto.						
	Bhorajee - -	ditto.						
	Thejmuljee - -	ditto.						
	Veesajee - -	ditto.						
	Oteejee - -	ditto.						
5	Hurdole Maljee -	Dhorajee -	- - -	–	Jeejeeba -	11		
	Hurdole Jeeteejee	ditto.						
	Ujjoobhoy - -	ditto -	Sungeebhoy	15				
	Poonjujee - -	ditto.						
	Hurdole Nanjabhoy	ditto -	Ghorbay -	3				
			Rymul -	1½				
	Wuktojee - -	ditto -	- - Name not specified.	1½				
	Hurdole Jeeteebhoy	ditto -	Dadajee -	8				
	Hurdole Khorajee	ditto -	Nyajee -	16				
			Motheejee -	10				
3	Hurdole Nuthojee	Janjmere -	- - -	–	Mongeeba -	34	Married.	
			Veerojee -	20				
	Hurdole Dajeebhoy	ditto.						
	Humeerjee - -	ditto -	- - -	–	Veerooba -	22	Married at Janjmere.	
	Soojajee - -	ditto -	Ladhojee -	12	Naneeba -	15	- - To the Tacore of Pannella.	
			Nanabhoye	6	Jussoba -	8	Betrothed at Luperdee.	
	Mughabhoy - -	ditto -	Radoobhye	6	Baiba -	13	Married at Rupurra.	
			- - Name not specified.	1 month.				
	Vursajee - -	ditto -	Kesurjee -	12	Heerooba -	15	Married at Gudethul.	
			Verojee -	3	Janeeba.			
				–	Ponjeeba.			
7	Khana Bawajee -	Bhyawuddur	Jeevunjee -	20				
			Bhyjee -	10				
8	Khana Bhimjee -	Soopurdee -	Dewajee -	1	Soneeba -	3		
			Veerojee -	2½				
			Jhussajee -	10				
9	Mooloojee - -	Oopletta -	Bugwanjee	10	Roopaleeba	14	Married at Oopletta.	
	Roopsingjee - -	ditto -	- - -	–	Baiba -	19	Married at Gudethul.	
	Kheemajee - -	ditto.						
	Khumleria Bawajee	ditto -	Narronjee -	14	Vucktooba	9	Betrothed Sutrasa.	

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 3.—Talooka of Gondul Dhorajee—*continued.*							
	Poonajee - -	Oopletta -	Sublajee -	3	Dewooba -	4		
	Bhugwanjee - -	ditto -	- - -	–	Phyba -	16	Married at Chutthul.	
	Mooloojee - -	ditto -	Hurbhumjee	20	Heeroba -	10	Betrothed at Dhorajee.	
			Panchajee -	15				
	Waghjee - -	ditto -	Lakhajee -	15				
			Manajee -	12				
			Khengarjee	6				
	Oonurjee - -	ditto -	- - -	–	Phyba -	19	Married at Thosuwa.	
	Roopsing - -	ditto.						
	Ragojee - -	ditto.						
	Puthojee - -	ditto.						
	Motabhoye - -	ditto -	Ladhojee -	6				
			Ghengajee	2½				
	Jeejeebhoye - -	ditto -	- - -	–	Jeeba -	8		
					Bajeeba -	1½		
	Jeeteeba - -	ditto -	- - -	–	Kesaba -	15	Married at Gugney.	
					Roopaleeba	6		
	Khoraja - -	ditto.						
	No. 4.—Talooka of Moorvee:							
1	Jeehajee - -	Moorvee -	Mokhajee -	17	Bajeeraj -	18	- Jhalla Wukutsingjee, of Wuncaneer.	
	Pritherajjee - -	ditto -	Dadajee -	6				
2	Dewajee - -	Sujunpoor -	Wujerajjee	16	Beeraj, widow	23	- - Jhalla Plitherajjee, of Thaun.	
3	Meramunjee -	Bella -	Dessuljee -	20				
			Moolwajee	17				
	Hurreesingje -	ditto -	Jeejee -	9				
			Khunoobhye	5				
	Ubhesingjee - -	ditto -	Phulfee -	8				
	Lakhojee - -	ditto -	Kesurjee -	5				
			Umersingjee	3				
	Dessuljee - -	ditto -	Veerumjee	3				
4	Jessungjee - -	Lujjai -	Veesojee -	5	Adeeba -	10	- - Betrothed at Wancaneer.	
			Moojee -	3				
5	Kheenajee - -	Weethana -	Vujehsingjee	13				
	Suttajee - -	ditto -	Thogojee -	12				
			Ramojee -	10				
			Ladhajee -	7				
	Kulliansingjee -	ditto -	Purtabsingjee	6				
			Hurbhumjee	4				
6	Ubhesingjee -	Morpur -	Runmuljee	12				
			Narronjee -	7	- - -	–	- - - -	- - Phojeeba, 1 month.
			Mallojee -	5				
			Hurreesingjee	2				
7	Mansingjee - -	Wavree.						
	Vujehrajjee - -	ditto -	Mudarsingjee	10				
			Dessuljee -	7				
			Megrajjee -	4				
8	Mooloojee - -	Wavree Mote	Soorajee -	14	- - -	–	- - - -	- - Heerjeeba, 2 months.
	Dadajee - -	ditto -	Roopsingjee	18	- - -	–	- - - -	- Not named, 3 days.
			Purtabsingjee	14				
			Morjee -	13				
			Jeeteejee -	4				
	Thegajee - -	Motee Wavree						
	Khengarjee - -	ditto -	Kheemajee	9				
			Kesreesing	4				
	Kurnjee - -	ditto -	Noghunjee	14				
			Bawajee -	8				
			Rajvuljee -	6				
	Radhajee - -	ditto -	Ruttonsing	13				
	Joonojee - -	ditto -	Not specified	20				
9	Jallimsingjee -	Surwur -	Nagjee -	15	- - -	–	- - - -	Stillborn.
10	Jeteejee - -	Keenullia -	- - -	–	Naneeba -	10	- - Jhalla Rajsingjee, talooka Wudwar.	
	Narsingjee - -	ditto -	Dyajee -	15				
			Kurnjee -	6				
11	Hubhumjee - -	Goongur -	Roopsingjee	10				
			Conurjee -	4				
			Dadajee -	1				

mber of lages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 4.—Talooka of Moorvee—*continued.*							
1	Jussajee - -	Goongur -	Momiajee -	6				
			Wutrutsingjee	4				
			Kurnjee -	1				
	Samutsingjee -	ditto -	Narunjee -	10				
			Bawajee -	6				
			Kheemajee	3				
	Jessojee - -	ditto -	- - -	–	- - -	–	- - - -	- - Rajooba, from small-pox.
		ditto -	Khorajee -	20				
		ditto.						
		ditto -	Kanturjee -	17				
		ditto -	Ruttonsing	2	- - -	–	- - - -	- - Bajeeba, from small-pox.
			Purbutsing	4 months				
			Moolajee -	8				
			Messuljee -	5				
			Poonjajee -	1				
	Ladhajee - -	ditto -	- - -	–	- - -	–	- - - -	- - Naneeba, one month, from small-pox.
2	Vunajee - -	Deraloo -	Ruttonsingjee	4				
	Ramsingjee - -	Meethana -	- - -	–	Jaceba -	10	- - Betrothed at Keswa, talooka Wancaneer.	
3	Doongerjee - -	Kothasee -	Khengarjee	8	Heerooba -	–	Betrothed at Thoralla.	
			Dewajee -	5				
			Kanturnjee	3				
	Samutsingjee -	Bella -	- - -	–	Moteeba -	3		
	No. 5.—Talooka of Rajcote:							
1	Runmuljee - -	Rajcote -	- - -	–	Baee Sahib	20	- - To Jhalla Runmuljee, son of Drangudra Rajah.	- - Bairajee, died at the age of 14 years, of small-pox.
	Soorajee - -	ditto -	Gugooba -	1 ¼	- - -	–	- - - -	- - Bhauraj, nine months, from measles. Bauraj, eight months, from fever.
	Oteejee - -	ditto.						
	Bharajee - -	ditto -	- - -	–	Roopaleeba	15	- - To Jhalla Jallimsing, of Wan Karier.	- - Infant, of 9 days.
	Khengarjee - -	ditto.						
	Mudar Sing -	ditto -	Ughursing -	2				
2	Sooltanjee - -	Parasun -	Khunoobhoy	13				
			Jeehobhoy -	10				
			Nanabhoy -	8				
3	Jeeteejee - -	Khamba -	Doongurjee	14	- - -	–	- - - -	- - Bairaj, 3 years from small-pox.
			Moothebhoye	12				
			Ubhoobhoye	7				
			Mokhojee -	4				
			Name not specified.	1 ½				
	Gopaljee - -	ditto -	Tuttesing -	15				
			Ughursing -	2				
	Jussabhoye - -	ditto -	Ughursing -	4				
	Bawabhoye - -	ditto.						
	Ghorjee - -	ditto -	Radhabhoy	18				
	Utteebhoye - -	ditto -	Jallumsing -	2				
	Champojee - -	Wagree -	- - -	–	Naneeba -	2		
	No. 6.—Talooka of Drapha:							
1	Vuktajee - -	Drapha.						
	Jeessajee - -	ditto -	Mansing -	10	- - -	–	- - - -	- Two daughters, of small-pox and measles.
			Veerajee -	5	- - Name not specified.	10 days.		
	Jeeteejee - -	ditto -	Utheebhye -	1	Bairajee -	7		
			Raibjee -	1				
	Ujjabhoy - -	ditto -	Sutursing -	9				
			Dajee -	3				

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 6.—Talooka of Drapha—*continued.*							
1	Jeejeebhoy - -	Drapha -	Doodhaboy	18				
			Otubhoy -	9				
			Soomrajee -	3				
	Dowletsing - -	ditto -	Thejabhoy	1				
	Soorutsing - -	ditto -	Megabhoy -	15				
	Radhoobhoy -	ditto -	Vujehsing -	12				
	Mooloobhoye -	ditto -	Kunoobhoy	20	Banjeeba -	2		
			Bharabhoy	10				
	Soorajee - -	ditto -	Joraversing	3				
	Dadajee - -	ditto -	Kakabhoy -	12				
			Veesabhoy	4				
	Naghjee - -	ditto -	Hallabhoy -	15				
	Mudarsing - -	ditto -	Huldorjee -	10				
			Puthesingjee	5				
	Hureesing - -	ditto -	Jallemsing -	7				
			Ghorjee -	5	- - -	-	- - - -	- - Thejeba, of fits.
			Name not specified.	1				
	Mawsing - -	ditto -	Nyabhoye -	6				
	Sangajee - -	ditto -	Chandabhoye	10				
			Nanabhoy -	7				
	Khemojee - -	ditto -	Mhorjee -	7				
			Mhorjee -	5				
	Reenabhye - -	ditto -	Radhajee -	7				
			Surutsing -	1				
	Meghabhoye -	ditto -	Madhowsing	2				
	Hyajee - -	ditto -	- - -	-	Baijraj -	5		
	Jeeteejee - -	ditto -	Uthobhoy -	10				
	Nagabhoy - -	ditto.						
	Kussiajee - -	ditto -	Mepjee -	20				
	Udabhoy - -	ditto.						
	Oonwijee - -	ditto -	Mooloojee -	10				
	Bhugwanjee -	ditto -	Narsing -	3				
	Suthabhoye -	ditto -	Bulleamjee	10	- - -	-	- - - -	- - Bajeeba, of small-pox, at 7 years old.
	Bapoobhoye -	ditto -	Ubhesing -	20				
			Mooloojee -	16				
	Nuthoobhoy -	ditto -	Lakhajee -	9				
			Saibjee -	9				
	Jeejeebhoye -	ditto -	Koombajee	20	Moterba -	15	- - To Gohel Lakajee, of Lathel.	
			Thogabhoye	17				
			Jeeabnoye -	8				
			Kullabhoye	3				
	Udabhoye - -	ditto.						
	Babajee - -	ditto -	Unoobhoye	20				
			Sarabhoye -	18				
			Puthabhoye	15				
	Jeeteejee - -	ditto -	Pragjee -	2				
	Fuskutsing - -	ditto.						
	Bapjee - -	ditto -	Kessowjee -	3				
	Dewabhoye - -	ditto -	Maljee -	10				
			Veesajee -	17				
	Waghjee - -	ditto -	- - Name not specified.	1 ½ month.	Bajeeba -	6		
	Khandajee - -	ditto -	Dadajee -	2				
	Jussajee - -	ditto -	Bahbajee -	16				
	Puthoobhoye -	ditto.						
	Mooloojee - -	ditto -	Gugjee -	4				
	Lakhajee - -	ditto.						
	Jeevunjee - -	ditto -	Kharajee -	13	Mongeeba -	6		
	Ramabhoye - -	ditto -	Veerabhoye	15				
			Khegabhoye	13				
			Bawabhoye	11				
			Mhorjee -	5				
	Utteebhoye - -	ditto.						
2	Meroojee - -	Kagsurree -	Boputsing -	13	Roopaleeba	6		
	Bammriajee -	Drapha -	Jeejeebhoye	3				
	Rassajee - -	ditto -	Rajmuljee -	3				
	Mokhabhoye -	ditto.						
	Roopbhoy - -	ditto.						
	Ubhajee - -	ditto -	Jeeteebhoye	15				

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	MALE. Age.	FEMALE: LIVING. Name.	FEMALE: LIVING. Age.	FEMALE: LIVING. To whom Married.	FEMALE: DEAD.
	No. 6.—Talooka of Drapha—*continued.*							
	Sesabhoy - -	Drapha.						
	Vuckabhoye -	ditto -	Uttoobhoy -	18				
	Jussabhoye - -	ditto.						
	Dessajee - -	ditto -	Bhawobhoy	10	Naneeba -	6		
	Rumuljee - -	ditto.						
	Ugabhoy - -	ditto.						
	Tumachee - -	ditto.						
	Hurbumjee - -	ditto.						
	Bhabajee - -	ditto -	Lakhajee -	16				
	Jeeteejee - -	ditto -	- - -	–	Roopaleeba	3		
	Bablajee - -	ditto.						
	Byabhoye - -	ditto.						
	Mabhoye - -	ditto.						
	Oomed Sing -	ditto.						
	Mooloobhoye -	ditto.						
	Jeeteebhoye -	ditto.						
	Udabhoye - -	ditto.						
	Rajahbhoye - -	ditto.						
	Jussajee - -	ditto.						
	Ladhajee - -	ditto.						
	Vursojee - -	ditto.						
	Motheebhoy -	ditto.						
	Assajee - -	ditto.						
	Ketherjee - -	ditto.						
	Dajeebhoy - -	ditto.						
	Bunesing - -	ditto.						
	Sugeamjee - -	ditto.						
	Samutjee - -	ditto.						
	Umersing - -	ditto.						
	Hurreesing - -	ditto.						
	Sugajee - -	ditto.						
	Mooloojee - -	ditto.						
	Bapjee - -	ditto.						
	Kusslajee - -	ditto.						
	Mooloojee - -	ditto.						
	Ramsing - -	ditto.						
	Jeeteebhoy - -	ditto.						
	Udabhoy - -	ditto.						
	Wunajee - -	ditto.						
	Bheemjee - -	ditto.						
	Bhanjee - -	ditto.						
	No. 7.—Talooka of Veerpur Kurrery.							
1	Mooljee - -	Veerpoor -	Suttonjee -	15				
			Joonojee -	12				
	Bharajee - -	ditto -	Bhanjee -	15	Naneeba -	12		
2	Gopaljee - -	Kurreery -	Poonjajee -	4				
	Bhugwanjee -	Veerpoor -	Gorjee -	11				
	Uthabhoye - -	ditto -	Bhimojee -	10				
	Soorajee - -	ditto.						
	Ujjoobhoye - -	ditto.						
	Lackhojee - -	ditto.						
	Dadajee - -	Bungra -	Waghjee -	15	Moteeba -	22	- - To Jhalla Puncharyee, at Gondel.	
	Tumachee - -	ditto.						
	Nangojee - -	ditto -	Gugjee -	12				
			Bawajee -	6				
	Dajeebhoye - -	ditto -	Kanthurjee	15				
			Ramojee -	8				
			Andoojee -	5				
	Vujoojee - -	Bungra -	Soojojee -	2				
4	Rajmuljee - -	Hurmenia.						
	Champojee - -	ditto.						
	Hamjee - -	ditto -	Wuckajee -	12				
	Bapjee - -	ditto.						
5	Khanojee - -	Beejuria -	Khengargee	12				
	Jallum Sing - -	- - -	- - -	–	Souba -	9 months		
	Samutjee - -	ditto -	Vursojee -	5				
			Bhowsing -	1				

(continued)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No 7.—Talooka of Veerpur Kurrery—*continued.*							
	Mothcebhoy -	Beejuria -	Soojajee -	4				
			Ujjoobhoye	2				
			Veeramjee -	6 months				
	Khotabhoye - -	ditto -	Roopajee -	1½				
	Mepjee - -	ditto -	Gujjojee -	11				
			Chundersing	3				
6	Manajee - -	Kalmeyra -						
	Kyajee - -	ditto.						
	Ubharrajjee - -	ditto.						
	Umrajjee - -	ditto -	Govindjee -	3	Bairajee -	10		
	Lakhajee - -	ditto -	Hurreesing	14				
			Kesree Sing	6				
			Khemajee -	3				
			Suwajee -	2				
	Jussajee - -	ditto -	Jeejeebhoy	4				
			Gugjee -	1				
	Verajee - -	ditto -	Bunesing -	5				
	Thukthajee - -	ditto -	Dessuljee -	7				
			Dosajee -	4				
	Rassajee - -	ditto -	Mooloojee -	2				
7	Oonurjee - -	Pughas -	Bapoojee -	14				
			Mokhajee -	12				
			Dujjajee -	9				
			Sugojee -	7				
			Vucktojee -	4				
			Babhajee -	1				
	Megrajjee - -	ditto -	Ruwajee -	12				
			Jumojee -	4				
			Rassojee -	1				
	Puchanjee - -	ditto -	Jussojee -	1				
	Doodhajee - -	ditto -	Assojee -	11				
	Uggojee - -	ditto -	Sublajee -	8				
			Dhengojee	5				
	Jeejeebhoy - -	ditto.						
	Hallojee - -	ditto.						
8	Kheemany - -	Mattia -	Packojee -	13	Benjeeba -	6	- - Betrothed to the son of Jhalla Veebajee.	
					Udeeba -	4		
	Kheemany Roopabhory.	Metten -	Gergjee -	6	Kesseeba -	16	- - To the son of Jhalla Nageebhoy, of the Wankaneer Byes.	
					Hurreeba -	12	- - Betrothed to the son of Merjee, ditto.	
					Jeejeeba -	4	- - Ditto to the son of Jhalla Bulliajee, ditto.	
	Kheemany Hunoobhoye.	Kureery -	- - -	–	Baiba -	14	- Ditto to the nephew of Jhalla Gujoobhoye.	
	Kheemapry Khyajee	Mettea -	Waghjee -	20				
	Ditto - Bheemjee -	ditto.						
	Ditto - Manajee -	ditto -	Nuthoojee -	12				
	Ditto - Motabhoye	ditto.						
	Ditto - Puchanjee	ditto.						
	Ditto - - -	ditto -	Boputsing -					
	Ditto - Sublajee -	ditto.						
	No. 8.—Talooka of Mooledhaderee.							
1	Khorajee - -	Mooleladeree	Bawajee -	12	Bajeeba -	12		
					Baiba -	7		
	Thumachee - -	ditto -	Ubhesing -	12	Bajeeba -	10		
			Kessowjee -	7				
			Comed Sing	5				
	Sublajee - -	ditto -	Jugoojee -	13	Phyba -	17	- - - -	- Majeeba, at nine years.
			Jewajee -	9	- - -	–	- - - -	- Majeeba, at nine years.
	Sangojee - -	ditto -	Bawajee -	15				
			Dadojee -	8				
			Ukhojee -	4				
			Ranajee -	3				

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 8.—Talooka of Mooledhaderee—*continued.*							
2	Ranojee - -	Mewassa -	Kesowjee -	7	Jamba -	9		
			Kanojee -	4				
	Sungjee - -	Mooleeba -	Gemojee -	20	- - -	—	- - - -	- Majeeba, 6 years old.
			Jallunjee -	18				
	Ubeharaj - -	ditto.						
	Dadojee - -	Muchleewur	Assojee -	4				
			Khanoojee -	1				
	Pragjee - -	ditto -	Oonurjee -	14				
			Doongurjee	5				
	Ghoojee - -	ditto -	Sessojee -	17				
			Maljee -	10				
	Gujojee - -	ditto -	Ujojee -	6				
	Rullajee - -	ditto -	Nyajee -	20				
			Doodojee -	15				
	Mokhajee - -	ditto -	Morjee -	4				
	Meroojee - -	Mooleela -	Athojee -	12				
	Ghoruckjee - -	ditto.						
	Khanjee - -	ditto -	Joonojee -	8				
			Bamuniajee	5				
			Huldowjee -	2				
	Dadowjee - -	ditto -	Hunnojee -	15				
	Aghajee - -	ditto -	Dessuljee -	20				
			Dugoojee -	15				
	Bhabajee - -	ditto -	Bapjee -	14				
	Bhajajee - -	ditto -	Bhawsingjee	12				
	Dhadajee - -	ditto -	Jeewajee -	10				
			Suttojee -	4				
	Saibjee - -	ditto -	Futta Sing -	14				
	Koombajee - -	ditto -	- - -	—	Bajeeba -	8		
					Kesseeba -	4		
3	Godwijee - -	Surrapudur	- - -	—	Umerba -	18	Betrothed at Dwarka.	
	Jeeteejee - -	ditto -	- - -	—	Majeeba -	9		
	Butherjee - -	ditto -	Ukhoobhoye	2	Jeejeeba -	4		
	Pubjee - -	ditto -	Dadojee -	1	Naneeba -	6		
	Bapjee - -	ditto -	Khanojee -	2				
	Ruwajee - -	Mooleeba -	Vucktojee -	18				
			Dajee -	12				
	Megrajjee - -	Mewassa -	Morjee -	5				
			Nuwulsing	2				
	Deypaljee - -	Surrapadur	Kakabhoye	3				
	Rajmuljee - -	Mooleela -	Kakabhoye	8				
4	Jeeajee - -	Deeree -	- - -	—	Bonjeeba -	9		
	Ussojee - -	ditto -	- - -	—	Jeejeeba -	7		
	Jeevunjee - -	ditto -	Bhawjee -	15				
			Doongurjee	10				
	Bhanjee - -	ditto -	Phooljee -	10				
			Motheeba -	7				
	Najee - - -	ditto -	Bhyjee -	20				
			Sugramjee -	15				
	Sungajee - -	Mooleeba -	Mudar Sing	7 mths.				
	Jeeteegee - -	ditto -	Boothoojee	8 —				
	Bhabajee - -	Muchleewur	Khengarjee	6 —				
	Dessaljee - -	Surrapadur	Poonjojee -	10 —				
	Butherjee - -	ditto -	Hurbumjee	7 —				
	Goodurjee - -	ditto -	Oonurjee -	11 —				
5	Rymuljee - -	Muchleewur	Puchajee -	7	Bajeeba -	4		
	Jeteejee - -	Mooleela -	Ragojee -	11				
			Jathojee -	7				
			Jorawurjee	4				
	Bhabajee - - -	ditto -	Dengajee -	10				
			Jeteejee -	3				
	No. 9.—Talooka of Seesang Chandlee:							
1	Bapjee - -	Seesang -	Kussiajee -	18				
			Jemuljee -	15				
			Jussajee -	12				
	Sangojee.							
	Bulliajee - -	ditto -	Dajebhoyee	12				
	Mukhajee - -	ditto -	Dessuljee -	14				
	Retabjee - -	ditto -	Jeevunjee -	10				
			Sewajee -	6				

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Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 9.—Talooka of Seesang Chandlee—*continued.*							
	Ghorjee	Seesang	Doongurjee	15	- - -	-	- - - -	- - Pooleeba 2 years, fro fits.
			Lakhajee	8				
			Rudoobha	4				
	Bapjee	ditto	Nuthoojee	6	- - -	-	- - - -	- - Bajeeba 1 year, fro
			Joobheye	3				
	Dewajee	ditto	- - -	-	Udeeba	14	- To Wadhur Joonajee of Perseiter.	small-pox.
	Bhorajee	ditto	- - -	-	Moteeba	4		
	Samuljee	ditto	Leehajee	10	Vuklooba	4		
	Mukhobhaye	ditto	- - -	-	Udeeba	20	- - To Ryajhada Ramsingjee, inhabitant of Dhorajee.	
	Ramabhye	ditto	Roopsing	12				
			Hurreebhoye	8				
	Mepjee	ditto	Gugjabhoye	4				
	Mooloobhoy	ditto	Poonjajee	14				
	Gujoobhoy	ditto.						
	Meroojee	ditto	Umerjee	20				
			Uthobhoye	12				
	Huldorjee	ditto	Waghjee	15				
	Bhawajee	ditto	Hurbumjee	15	Bonjeeba	5		
			Joonajee	13				
	Sugramjee	ditto	- - -	-	Kusseeba	9		
	Hunoobhoy	ditto	Meghbhoy	1	Deewooba	8		
	Hotheejee	ditto	Rajojee	20				
	Sublajee	ditto	Vubhojee	8				
			Verojee	5				
	Doodajee	ditto	Tejmaljee	10	Kessaba	5		
	Khandajee	ditto.						
	Thukutjee	ditto.						
	Udhoobhoye	ditto.						
	Bapoobhoye	ditto	Bhawabhoye	15				
2	Ukojee	Chandlee	Mothebhoye	12				
			Kuslajee	5				
			Suwajee	2				
	Ladhajee	ditto	Manjee	16				
	Khengarjee	ditto.						
	Veejoobhoye	ditto	Khulliajee	10				
			Vussojee	5				
	Lukhajee	ditto	- - -	-	Majeeba	2		
					Jamba	1		
	Jallumsingjee	ditto	- - -	-	Baiba	½		
	Kyajee	ditto	Jeewanjee	7	Phooleeba	15	At Possetra.	
					Raiba	12		
	Oonurjee	ditto	Muckonjee	1				
	Morjee	ditto	Jeeteejee	1½				
	No. 10.—Talooka of Satodur Wavree:							
1	Jussajee	Satodur	- - -	-	- - -	-	- - - -	- - Kusliba died, 17 years old.
	Ukhajee	ditto.						
	Motabhoye	ditto	Thagojee	20	- - -	-	- - - -	- - Jajeeba, at 20 years old.
	Veeroojee	ditto	- - -	-	- - -	-	- - - -	- - Jeejeeba, at 7 years old.
	Dewajee	ditto	Gugjee	10	- - -	-	- - - -	- - Ujooba, at 15 years old.
	Nuthoojee	ditto	Lakhajee	8	Kusleeba	14	- - To Walla Kheemajee, at Humiana.	
	Morjee	ditto	Ramobhoye	7	Roopaleeba	12		
			Puthojee	10				
	Jussajee	ditto	Kullajee	3	Baijeeba	6		
	Ujoobhoye	ditto	Saibjee	18	- - -	-	- - - -	- - Baiba, years old.
	Dadabhoye	ditto	Ubhoolbhoye	8	Kusleeba	3		
			Gujoobhoye	1				
	Puchanjee	ditto	Vujehsingjee	5				
			Bhawoobhoye	1				
	Kunthurjee	ditto	Ubhabhoye	10				
			Mooloobhoye	3				
	Jujeebhoy	ditto	Mooloojee	8				
			Veerajee	2				
	Jeevunjee	ditto	Mooloojee	8				
			Jadowjee	3				
	Khanjee	ditto.						

JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
No. 10.—Talooka of Satodur Wavree—*continued.*							
Alliajee - -	Wavree -	Panchajee -	15	- - -	- -	- - - -	- - Baiba, 20 years old.
Jussajee - -	ditto -	Raghojee -	12	Jeewaba -	17	Churasuma Puckojee.	
				Baiba -	12	- - Bawa Summa, of Seetsur.	
Jegmuljee - -	ditto -	- - -	- -	Veeroba -	13	- - Betrothed to Walla Lackojee, at Seetsur.	
Nanabhoy - -	ditto -	Khanojee -	3	Baijeeba -	5		
Roopsingjee - -	ditto -	Doodajee -	10	Wujooba -	15	To Jussajee, at Walla Sur	
Khullajee - -	ditto -	Kessowjee -	20	Roopalleeba	16	- - To Jadha, at Kookuswara.	
Waghajee - -	ditto -	Ulliojee -	10	- - -	- -	- - - -	- - Phooleeba, 10 years old.
Jeeteejee - -	ditto -	- - -	- -	Baiba -	4	- Betrothed at Hutheesuwur.	
				Heerooba -	2		
Bhimojee - -	ditto -	- - -	- -	Naneeba -	5		
Manojee - -	ditto.						
Hudabhoye -	Rajpurah -	Jeymuljee -	17				
		Ulliojee -	13				
		Bhojabhoye	5				
Najeebhoye -	ditto -	Jussojee -	6	Roopaleeba	3		
				Baiba -	1		
Bhabajee - -	ditto -	Vujehbhoy	4	- - -	- -	- - - -	- - Janeeba, 2 years old.
Ghorjee - -	ditto -	Kanthurjee	7	Jeejeeba -	3		
Rajmuljee - -	Wudalla -	- - -	- -	Moorgeeba	5	Betrothed at Dhank.	
				Jussooba -	3		
Mhorjee - -	ditto -	- - -	- -	Bajeeba -	24	- - Walla Ludooba, of Dhank.	
Bhawabhoye -	- - -	Wursojee -	4	Hurreeba -	1½		
Bapoobhoye - -	ditto -	Waghjee -	12	Hukooba -	14	- - Betrothed to Walla Gugjee, of Gurethul.	
		Doodajee -	8	Bajeeba -	6	- Betrothed to Rugoobhoy, of Chotrawun.	
Bharajee - -	Satodur -	- - -	- -	Wudooba -	1½		
Dadobhoye - -	ditto -	Wukobhoye	8 months				
Jussojee - -	ditto -	Joonajee -	1				
Kunthajee - -	ditto -	Govindjee -	1				
Radhajee - -	Vouree, do.	- - -	- -	Kasleeba -	3 months		
Bhimjee - -	ditto -	Puthojee -	10 months				
Dajee - - -	Rajpurra -	Moloojee -	1				
Udabhoye - -	- - -	Kullubhoye	1				
No. 11.—Talooka of Kotra Nyajee:							
Khengarjee - -	Kotra -	Bawajee -	10	Roopaleeba	14	- - Betrothed to the Grassiah of Kuntharia.	
		Phujajee -	7				
		Madowsing	4				
Adabhye - -	ditto -	Ruwajee -	15				
		Motheebhoye	10				
		Nongajee -	6				
		Mudarsing	1				
Muckonjee - -	ditto -	- - -	- -	Ruttonba -	4		
Bhabajee - -	ditto -	Bhanabhye	8				
		Jeysingjee -	6				
		Assabhye -	3				
Sesabhye - -	ditto -	Ruttonsing	12				
Kessabhye - -	ditto -	Sujahbhye -	13				
Humeerjee - -	ditto -	Vujahbhye -	—				
		Vusojee -	—				
Manabhye - -	ditto -	Sugramjee -	1				
Dajeebhoye - -	ditto -	Bulliajee -	7				
Jallimsingjee -	ditto -	Samutsing -	12				
Waghjee - -	ditto -	Rasabhye -	12				
		Jeenojee -	7				
		Jussajee -	3				
Raghabhye - -	ditto -	Bhowjee -	10				
		Ubhoojee -	5				

(*continued*)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	MALE. Age.	FEMALE: LIVING. Name.	FEMALE: LIVING. Age.	FEMALE: LIVING. To whom Married.	FEMALE: DEAD.
	No. 11.—Talooka of Kotra Nyajee—*continued.*							
1	Umerjee - -	Kotra -	Nuthoojee -	20				
	Khulliajee - -	ditto -	Najeebhoye	1				
	Bharajee - -	ditto.						
	Bhowsing - -	ditto.						
	Puchanjee - -	ditto.						
	Oteejee - -	ditto.						
	No. 12.—Talooka of Keersurrah:							
1	Doongurjee - -	Keesurrah -	Jejee - -	14	Bajeeba -	13	- - Betrothed to Gohel Dadajee, of Pallitana.	
			Vujahbhye	8				
2	Maljee - -	- - Wurra, but at present at Dhorajeen.	Jeteejee -	10	Jeejeeba -	9		
	Rajmuljee - -	ditto -	Bhyjee -	13	Baijeeba -	15	- - Married to a Jhalla of the village of Katteewar, Talooka Wancaneer.	
					Heerjeeba -	11		
	Dhingabhye - -	ditto -	Manjee -	13	Juvulba -	10		
	Soojajee - -	ditto -	Malfee -	9	Banjeeba -	6		
3	Khengarjee - -	Italla -	Khanjee -	6	Roopalleebar	11		
	Lakhajee - -	- - Wurra, but now at Sirdar.	- - -	- -	Baijeeba -	10		
					Naneeba -	6		
					Gungaba -	4		
4	Rhoombajee -	Homra -	Veerojee -	8	Benjeeba -	7		
	Pathaujee - -	Jeeluria -	Roopabhye	3	Achooba -	15	- - Married to the son of Surveija Khorajee, of Gondul.	- - Naneeba, two years old.
	Merojee - -	ditto -	Oonurjee -	10	Wuktooba -	13	Betrothed at Gondul.	
	Najeebhoye - -	Keersurrah	Utteebhye -	8	Roopaleeba	16	- - Married to Gohel Runmuljee, of the Palitana Bhyad.	
					Udeeba -	11		
	Adabhye - -	ditto -	Gugjee -	13	Bairaj -	13		
	No. 13.—Talooka of Rajpurra:							
1	Ladhajee - -	Rajpurra -	Waghjee -	16	- - -	- -	- - - -	- - Decha, at 10 years of age.
			Bhimjee -	11				
			Gopauljee -	5				
			Gugjee -	2 months				
	Soorajee - -	ditto -	- - -	- -	Hureeba -	2	- - - -	- - Deoba, five years.
	Umrajee - -	ditto -	Mokhajee -	12				
	Puthajee - -	ditto -	Narronjee -	4				
			Gugjee -	4 months				
	Ramsingjee - -	ditto -	Doongurjee	3				
2	Ukhajee - -	Manikwara	Bhowsingjee	16				
	Radhajee - -	ditto -	Ubhoojee -	14	- - -	- -	- - - -	- - Jeejeeba, at five years old.
			Najee -	4				
			Hunoojee -	3				
			Molajee -	1				
3	Pathajee - -	Soteea -	Dadajee -	20				
			Dessuljee -	15				
			Khanjee -	12				
	Moolajee - -	ditto -	Humeerjee	4				
4	Jallimsingjee -	Khandar -	Heereejee -	14	Kesaba -	4		
			Udojee -	8				
			Gugjee -	1¼				
	Khullajee - -	ditto -	Samutjee -	12				
			Kakajee -	8				
	Manjee - -	ditto -	Sewajee -	4				
			Maljee -	1¼				
	Puchanjee Ukhajee	Manikwara.						
	Punchanjee - -	ditto -	Molojee -	7				
			Nuvulsing -	4				
	Jeehajee - -	ditto -	Kesajee -	5				
			Ranojee -	2				
	Doodajee - -	Soleea -	Gelajee -	3				
			Goonan Sing	1				

JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
No. 14.—Talooka of Jhallia and Kegreea:							
Kyajee - -	Jhallia -	Hullajee -	17				
		Wuktojee -	13				
		Veebhajee -	11				
Nathajee - -	ditto -	Ladhajee -	10	Kuttoba -	13	Married at Nuggur.	
		Poonjajee -	3				
Dessuljee - -	ditto -	Kakajee -	17	Phooleeba -	7		
		Gugga -	1				
Sutlajee - -	ditto -	Moteebhoye	6	Umjeeba -	1½		
Wunajee - -	ditto -	Wajojee -	13	Moteeba -	13	Betrothed in Gortwar.	
		Tejeebhye -	7				
Nogunjee - -	ditto -	Puchanjee -	18	- - -	-	- - - -	- - Vuktoba, at 24; Mongeeba, at 1½, of small-pox.
Hudabhye - -	ditto -	- - -	-	Bonjeeba -	17	At Porebunder.	
Jeeteejee - -	ditto -	Hunoojee -	18	Majeeba -	2		
		Mudarsing -	4				
Dajee Nathajee -	ditto -	- - -	-	Jeejeeba -	16	- - At Morana Porebunder talooka.	
Khorajee Hudabhye	ditto.						
Myranumjee -	ditto -	Dajeebhoye	18				
Jymuljee - -	ditto -	Kesurbhye -	13				
		Mepabhye -	8				
		Joonajee -	3				
Mokabhye - -	ditto -	Molabhye -	6				
		Ruwaljee -	1				
Bhanjee - -	Kegreea -	- - -	-	Roopaleebha	20	At Lucktur.	
Humeerjee - -	ditto -	- - -	-	Bhyeba -	22	At Sooswye.	
Rasabhye - -	ditto -	Khanbye -	6	Kesaba -	13		
Halarjee - -	ditto -	Doongurjee	4	Bhajeeba -	6 months		
Kesurjee - -	ditto -	Mudarsing -	18				
		Ranabhye -	19				
		Tallimsing -	6				
Mooloojee - -	ditto -	Maljee -	5				
		Umersing -	7				
		Mooloojee -	9				
Phooljee - -	ditto -	Tejajee -	8				
No. 15.—Talooka of Mallia:							
Suttajee - -	Mallia -	Moolwajee -	11	- - -	-	- - - -	- - Bairaj, 1 month old.
		Kulliansing	9				
		Jallimsing -	8				
Wukutsingjee -	Nuwagaum	Poonjajee -	12	Jamba -	7 months		
		Samutsing -	8				
		Veerajee -	4				
Huteejee - -	Waderwoo	Narsing -	10				
		Nogunjee -	7				
		Jugrajjee -	5				
		Mullojee -	3				
Kheemojee - -	ditto -	Ladhajee -	14	Bajeeraj -	8	Betrothed at Sooswao.	
		Mooljee -	10				
		Ubhasing -	6				
Dowlutsing - -	ditto -	Ruisingjee -	13				
		Mudarsing	8				
Lakhajee - -	ditto -	Poonjajee -	10				
Dadajee - -	Koobaria -	- - -	-	Ramba -	10	Betrothed at Ranpur.	
				Jamba -	5		
No. 16.—Talooka of Loodeeka:							
Jussajee - -	Lodeka -	Gugjee -	2	Majeeraj -	7		
Khorajee - -	ditto -	Kunoobhoy	4				
Kessajee - -	ditto -	Phullabhoy	16				
		Rassabhoy -	12				
Jessabhye - -	ditto -	Bamuniajee	7	Roopaleeba	5		
Bhye - - -	ditto -	Ujjoobhoye	4				
Bugoobhoye -	Mhowa -	Kullabhoye	16				
Dengabhye - -	ditto.						
Sujjabhoye - -	ditto.						

(continued)

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 16.—Talooka of Loodeeka—*continued.*							
3	Kethajee Roopabhoye	Tebuchra. ditto.						
	Assabhoye Bhoputsing	ditto. ditto.						
	Narronjee Tumachee	ditto. ditto	Kumerjee Dessuljee	7 6				
4	Pethabhoye Goorjee	Trevera. ditto.						
	No. 17.—Talooka of Mengnee:							
1	Mansing Joonojee	Mengnee ditto	Umersing Wunajee Name not specified. Ditto	9 13 5 3 months	Bajeeraj Moleeba Naneeba	11 4 2½		
	Ramsingjee	ditto	- - -	—	Soneeba	12		
	Mooloojee Roopsingjee	ditto. ditto	- Name not specified.	6	Bonjeeba	13	- - Betrothed to one of the Dhak Bhyad, named Walla Govindjee.	
	Khanjee	Jussojee	ditto	1½	Baiba	4		
	No. 18.—Talooka of Paul:							
1	Dossajee Jeeteejee	Paul ditto	Hurbumjee Gugjee Khunoobhoye Hallojee	11 1 16 6	Kesaba - - -	14 —	- - - -	- - Phooleba, 3 years, from fever.
	Hurreebhoye Soomrajee	ditto ditto	Ubhesing - - -	2 —	- - -	—	- - - -	- - Achooba, 1 year, from convulsion fits.
	No. 19.—Talooka of Bharwa:							
1	Wunojee Dadajee	Bharwa ditto	Motheesing Bhowsingjee Govindjee	18 6 1½	Bairaj	8	Betrothed.	
	Kheemajee	ditto	Veerajee Oomersingjee	6 4				
	Dossajee	ditto.						
2	Poonjajee Wucklajee	Unialla Kheereeree.	Gugjee	3	Jeejeeba	4		
	Ughajee	Hurmuntialla	Dadojee Rewajee	20 7				
	Wujajee	ditto	Ragojee Luckojee	4 —	- - -	—	- - - -	- - Moteeba, aged 7, of fever.
	Ubhesing Rassajee	- - - ditto	Beeneesing Nagjee Mhorjee Roopaljee	10 3 12 3				
	Hurbumjee	ditto	Bhagjee	10				
	Joonajee Punchanjee	ditto. ditto	Kandojee	15				
	Vursojee Khanjee	ditto ditto	Khorajee Ranojee	18 2				
	No. 20.—Talooka of Veerwa:							
1	Urjoonjee	Verwa	Jeteejee Dowletsing	13 9				
	Jugoojee	ditto.						

uber of ges.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 21.—Talooka of Katarioo:							
1	Maljee -	Kotarioo -	Jeteejee -	6	Baijeeba -	20 days		
			Rewajee -	4				
			Waghjee -	2				
2	Bhimjee -	Wagoodur.						
	Wasajee -	Ditto -	- - -	- -	- - -	- -	- - - - -	- - Naneeba died at the age of 12 years.
	No. 22.—Talooka of Shapoor:							
1	Kullajee -	Shapoor -	Humoobhoy	2 mths.				
	Bawobhoye -	Ditto -	Ubhesing -	4				
			Gorjee -	2				
	No. 23.—Talooka of Wuddallee:							
1	Kakabhye -	Wuddallee -	Mooloojee -	13				
			Nuthoojee -	10				
	Suwajee -	Ditto -	Jeehabhoye	½				
	Mugabhye -	Ditto -	Bhoputsing	11				
			Ramobhoye	7				
	Jeewanjee -	Ditto -	Lakhojee -	13	Jejeeba -	10		
			Wuktajee -	10				
			Roopabhoye	6				
	Nagjee - -	Ditto.						
	No. 24.—Talooka of Kotra Sanganea:							
1	Bhojrajjee -	Kotra -	- - -	- -	- - -	- -	- - - - -	- - Phyjeeba, of fever, 10 years old.
	Bamoniajee -	Ditto.						
	Sublajee, son of the chief.	Ditto -	Meeroobhoye	6	Louba -	1 mnth.		
	Verojee -	Ditto -	Sugramjee -	3				
			Guggo -	1 mth.				
	Bhugoojee -	Ditto.						
	Jugoojee -	Ditto.						
	No. 25.—Talooka of Kaksiallee:							
	Ukhajee -	Kaksiallee -	Vucktojee -	12	Umjeeba -	16	Betrothed.	
			Khengarjee	10	Phooljeeba	3		
			Luckhojee -	8				
			Dowletsing	5				
	Joonajee -	Ditto.						
	Ladhajee -	Ditto.						
	Ramjee -	Ditto.						
	No. 26.—Talooka of Mowa:							
	Ranojee Dessuljee.	Nana Mowa	Bhawsing -	6	Baiba -	10		
	Ruttonjee Mokhajee.	Ditto -	- - Name not specified.	3				
	Mokhojee -	Ditto.						
	Naghjee Mokhojee.	Ditto.						
	Suwajee Mokhojee.	Ditto.						
	No. 27.—Talooka of Gowreedur:							
	Morjee -	Gowreedur -	Meroojee -	17	- - -	- -	- - - - -	- Moteeba, 11 years, from fever.
			Ruttonsingjee.	13	- - -	- -	- - - - -	- Bhonjeeba, 1 month, from measles.
			Wuckutsingjee.	12				
			Jeehajee -	8				
			Umersingjee	5				

Number of Villages.	JAHRIJAHS.	Inhabitant of	CHILDREN. MALE. Name.	Age.	FEMALE: LIVING. Name.	Age.	To whom Married.	FEMALE: DEAD.
	No. 28.—Talooka of Gutka:							
1	Govindjee -	Gutka.						
	Nyajee - -	Ditto -	- - -	- -	Hureeba -	1	- - - - - -	- - Dead at 2½ years old.
	Ujjabhoye -	Ditto.						
	Ulliajee -	Ditto -	Pragjee -	18				
			Vucktajee -	16				
			Hurreebhoye	14				
	Muckundjee -	Ditto -	Ubhesing -	17				
	Uteejee -	- - -	- - -	- -	Mugjeeba.			
	Kessreesing -	Ditto.						

Katteewar Political Agent's Office,
Rajcote, 24 September 1834.

(signed) *J. P. Willoughby,*
Political Agent.

ABSTRACT.

Nos.	DISTRICTS.	MALES of and under 20.	FEMALES. Married.	Betrothed.	Un-betrothed.	Deceased.	Total.	Excess of Males.	Excess of Females.
1	Nowanuggur - - - -	613	86	77	178	39	380	233	—
2	Dhurole - - - - -	208	11	–	73	9	93	115	—
3	Gondul Dhorajee - - -	86	18	6	20	1	45	41	—
4	Moorvee - - - - -	61	3	3	1	7	14	47	—
5	Rajcote - - - - -	15	2	–	1	5	8	7	—
6	Drapha - - - - -	67	1	–	9	4	14	53	—
7	Veerpur Kurrery - - -	52	2	4	4	–	10	42	—
8	Mooleeladeeree - - -	63	–	1	13	3	17	46	—
9	Seesang Chandlee - - -	37	3	–	10	2	15	22	—
10	Satodur Vowree - - -	38	6	3	13	8	32	6	—
11	Kotra Nyajee - - - -	24	–	1	1	–	2	22	—
12	Keesurrah - - - -	12	3	2	11	1	17	–	5
13	Rajpurrah - - - -	30	–	–	2	3	5	25	—
14	Jhalleea - - - - -	28	5	1	5	2	25	15	—
15	Mallia - - - - -	16	–	2	2	1	5	11	—
16	Lodeeka - - - - -	9	–	–	2	–	2	7	—
17	Mengnee - - - - -	6	–	1	5	–	6	–	—
18	Pal - - - - - -	5	–	–	1	2	3	2	—
19	Bharwa - - - - -	18	–	1	1	1	3	15	—
20	Veerwa - - - - -	2	–	–	–	–	–	2	—
21	Kotaria - - - - -	3	–	–	1	1	2	1	—
22	Shapoor - - - - -	3	–	–	–	–	–	3	—
23	Wuddallee - - - -	8	–	–	1	–	1	7	—
24	Kotra Sanganee - - -	3	–	–	1	1	2	1	—
25	Kaksiallee - - - -	4	–	1	1	–	2	2	—
26	Mowa - - - - -	2	–	–	1	–	1	1	—
27	Gowreedhur - - - -	5	–	–	–	2	2	3	—
28	Gutka - - - - -	4	–	–	1	1	2	2	—
		1,422	140	105	358	93	696	731	5

Katteewar Political Agent's Office,
Rajcote, 24 September 1834.

(signed) *J. P. Willoughby,*
Political Agent.

MINUTE by the Governor.

(No. 3692.)

I CIRCULATE this interesting Report, and before any order shall be passed, I wish to discuss with my colleagues in Council the advisableness of one or two of the articles in the Proclamation.

(signed) *Clare.*

MINUTE by Mr. *Sutherland.*

(No. 3693.)

MOST certainly Mr. Willoughby deserves the fullest meed of praise for the great attention he has paid to the suppression of the inhuman practice of female infanticide. If any measures can attain the object in view, I think they are now before the Board, and are founded on reasonable and just grounds.

(signed) *James Sutherland.*

MINUTE by Mr. *Ironside.*

(No. 3694.)

I THINK the greatest praise is due to Mr. Willoughby for the unremitting zeal and attention he has bestowed on this most important subject. The suggestions he offers are most valuable, and might, I conceive, after the proposed alterations are discussed, be adopted with every likelihood of success.

(signed) *Edward Ironside.*

(No. 3695.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to *Charles Norris*, Esq. Chief Secretary to the Government of Bombay.

Katteewar Political Agent's Office, Rajcote,
27 September 1834.

Sir,

WITH reference to the 17th paragraph of my Report on Infanticide, dated the 24th instant, I have the honour to forward, with the view of obviating unnecessary delay, a Guzerattee version of the proclamation therein adverted to, in order that, if that document is approved of by the Right honourable the Governor in Council, it may be lithographed at the Government Press at the Presidency.

I have, &c.

(signed) *J. P. Willoughby,*
Political Agent.

(No. 3696.)

From *Charles Norris*, Esq. Chief Secretary to the Government of Bombay, to *J. P. Willoughby*, Esq. Political Agent in Katteewar.

Bombay Castle, 22 November 1834.

Sir,

1. I AM directed by the Right honourable the Governor in Council to acknowledge the receipt of your letter, dated 24th September 1834, No. 308 of this department, with enclosures, reviewing the measures pursued for the suppression of female infanticide amongst the Jahrijahs of Katteewar, and the results with which they have been attended, and suggesting further proceedings with the view of finally suppressing that inhuman custom.

2. His Lordship in Council directs me, in the first place, to return to you his warmest thanks for your interesting and able Report, which displays throughout an unremitting zeal in the cause of humanity, united with the soundest judgment and discretion in treating of the measures best calculated to effect the abolition of the barbarous practice in question.

3. The forms of the returns which accompanied your letter are lucid and well devised, and the judicious measures taken by you to test their accuracy warrant a confidence

confidence in their general correctness; and the Right honourable the Governor in Council is happy to express his entire concurrence in the conclusions at which you have arrived, after analysing the returns in the able way you have done in paragraphs 8 to 11 of your Report, that "improvement is progressive, and that a cheering prospect exists of ultimate success."

4. The measures suggested in the 13th to 16th paragraphs of your despatch are entirely approved by the Right honourable the Governor in Council; and the expense of the establishment required for the preparation of the proposed census and returns, as stated in the 13th paragraph, is sanctioned by his Lordship in Council, and will be borne, as you recommend, by the Infanticide Fund.

5. The proclamation by Government, which you propose to promulgate throughout the Peninsula, is approved by his Lordship in Council, with two exceptions: the degree of criminality attaching to infanticide compared with other crimes as taken from the Shasters, the Right honourable the Governor in Council thinks may without disadvantage be omitted in a proclamation by the British Government; and his Lordship in Council prefers, upon the whole, that the denouncement of punishment, towards the conclusion of the proclamation, against those who continue to commit the crime, shall be general, rather than that it should be specified that the offender should be tried by the Kattywar High Court of Judicature, or otherwise dealt with. Seven hundred lithographed copies of the proclamation, altered as above, in the Guzerattee language, will accordingly be prepared and furnished to you as soon as possible for promulgation. To each copy of the proclamation will also be appended a copy of the renewed engagement entered into in 1812 by the Jam of Nowannuggur, the head of the Jahrijah tribe in Katteewar.

6. The Right honourable the Governor in Council prefers the general promise of reward to informers in cases of infanticide, on conviction, proportioned to the rank and power of the offender, as contained in the proposed proclamation, to the graduated scale proposed by Major Carnac.

7. The following therefore is the system which is approved by the Right honourable the Governor in Council, with regard to cases of infanticide. The Political Agent will institute a preliminary investigation, and if persuaded of the guilt of the party, will make a report to Government, and suggest in each case the course to be pursued with reference to the actual circumstances, the rank of the offender, and other considerations of importance, whether that the guilty party should be at once punished by a fine, or in any other way, or whether the case should be tried by the High Court of Criminal Judicature for Katteewar.

8. The tenor of the 20th paragraph of your Report, relative to the general notice which the proclamation intimates will be taken of chiefs within whose talookas infanticide is found to prevail, is concurred in by the Right honourable the Governor in Council; and his Lordship in Council also entirely approves of the circular letter which, in the 21st paragraph, you propose to issue to Rajpoot chiefs in Kattywar, calling upon each, when giving his daughter in marriage to a Jarijah, to make it a stipulation that the issue of the union shall be preserved, and to oblige every Rajpoot subject to him to do the same.

9. His Lordship in Council has much satisfaction in sanctioning the rewards enumerated in the 22d paragraph of your Report, to be borne by the Infanticide Fund, and approves also the communication which you propose to make to the Jam of Nowanuggur, as stated in the 23 dparagraph.

10. The Resident in Cutch will be directed to make known to you the steps taken for the abolition of infanticide in that province, and their result; and the Right honourable the Governor in Council requests that you will, on all occasions, communicate freely on this interesting topic with that officer, to whom corresponding instructions will be issued.

11. In conclusion, the Right honourable the Governor in Council directs me to observe, that he views your exertions in this all important cause with peculiar satisfaction, and exhorts you to a continuance of those efforts which have so justly entitled your proceeding now reviewed to the unqualified approbation and acknowledgments of Government.

I have, &c.
(signed) *Charles Norris*,
Chief Secretary.

Resolution by Government.

Ordered,—That copy of the draft of proposed proclamation, with the Guzerattee engagement annexed thereto, accompanying Mr. Willoughby's Report of the 24th September, omitting the following passages: paragraph 3, from the words "grievous sin," to the end; paragraph 10, from the words "violated it will," to the words "be dealt," exclusive, together with the Guzerattee version enclosed in his letter of the 27th September, be transferred to the Secretary to Government in the Persian Department, that the necessary alteration be made in the Guzerattee copy of the proclamation. A copy of the renewed engagement entered into with the Jam of Nowanuggur, the Lord of the Jarijah tribe in Katteewar, is to follow the proclamation, and 700 copies of the proclamation and renewed engagement in the Guzerattee language, are to be lithographed and transmitted to the Political Agent in Katteewar as soon as possible for promulgation.

(No. 3697.)

From *Charles Norris*, Esq. Chief Secretary to Government, Bombay, to the Resident in Cutch.

Sir, Bombay Castle, 22 November 1834.

I am directed by the Right honourable the Governor in Council to request that you will make known to the Political Agent in Katteewar the steps you have taken for the abolition of infanticide in Cutch, and their results, and that you will on all occasions communicate freely on this interesting topic with that officer.

I have, &c.

(signed) *Charles Norris*,
Chief Secretary.

(No. 3698.)

From *Charles Norris*, Esq., Chief Secretary to Government, Bombay, to the Civil Auditor.

Sir, Bombay Castle, 22 November 1834.

I am directed to acquaint you, that the Right honourable the Governor in Council has been pleased to authorize the Political Agent in Katteewar to entertain the following establishment for the purpose of obtaining a full and complete census of the Jahrijah population in Katteewar, viz.:

	Salary:	
1 Carcoon - - - - - - -	50	rupees.
1 Peon - - - - - - - -	6	—
Stationery, &c. - - - - -	4	—

Batta when actually absent from Rajcote, rupees 10.

2. The above establishment is to be paid from the Infanticide Fund.

3. The Right honourable the Governor in Council has also been pleased to sanction the following rewards, debiting the same to the Infanticide Fund, viz.:

1st. To the chief of Keesurrah, a remission from the amount of his annual tribute of 10 annas or rupees 1,000.

2d. To ditto, a present of clothes of the value of rupees 100.

3d. To the chief of Mengnee, a remission from his annual tribute of four annas or rupees 921.

4th. To the chiefs of Satadur Wavree, ditto, ditto, ditto, 395. 12.

5th. To the two Jahrijahs who have preserved four daughters, a present to each of clothes, or in money of rupees 300.

6th. To those who have preserved three daughters, a present of clothes, or in money of rupees 150 each.

7th. To those who have preserved two daughters, a present varying according to the circumstances of each, from rupees 25 to rupees 50.

I have, &c.

(signed) *Charles Norris,*
Chief Secretary.

The same to the Accountant-General.

(No. 3699.)

From *Charles Norris*, Esq., Chief Secretary to Government, Bombay, to the Officiating Chief Secretary to the Government of India.

Sir, Bombay Castle, 22 November 1834.

I AM directed by the Right honourable the Governor in Council to transmit to you the accompanying copy of a report from the Political Agent in Katteewar, dated the 24th September, with enclosures, reviewing the measures pursued for the suppression of female infanticide amongst the Jahrijahs in Katteewar, and of my reply of this date.

I have, &c.

(signed) *Charles Norris,*
Chief Secretary.

(True extract.)

(signed) *Charles Norris,*
Chief Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 10 December 1834.

(No. 3843.)

MEMORANDUM by the Secretary.

IN reference to the extract of the Resolution of Government, dated 20th instant, the Secretary begs to state that the pamphlet in question is composed in the Brij Basha language, and printed in the Deva Nageeree character.

The Brij Bhasha is a dialect peculiar to the district termed by the Hindoos Brijdesa, in which are situated the towns of Muttra, Vrindavun, Gokul, Barsana, &c., and which country is reckoned especially sacred, from the circumstance of its being the supposed theatre of the exploits of Krishna, the last incarnation in which Vishnoo is supposed to have appeared.

Neither will this language be understood, nor the character be easily deciphered, by the inhabitants of Cutch or Katteewar, as in the first of those provinces the Cutchee language and a kind of Goojrattee character is used, and in the latter a peculiar dialect of Goojrattee and a writing rather different from that used in the other part of Goojeerat.

This work is the production of a Bramin named Onkar Bhut: it commences with praise of Vishnoo, in the shape of Goverdhun, and mention of the blessings to be acquired by offering up prayers to that deity.

He then proceeds to satirize the Rajpoots of Malwa, and describes them as a dirty and vicious tribe, who have lost all their original virtues from following impure practices. He then proceeds to point out the great sin incurred by killing a human being, and states that it is not to be expiated by any subsequent penance or pilgrimages.

The poet points out that it is not allowed or enjoined by any of the holy books, but on the contrary, that they command life to be invariably cherished.

He

He abuses them for their avarice, in killing their daughters to save the expense of giving a dowry.

He recommends them, by every argument and quotation he can, to put a stop to the unnatural practice of killing female children; and promises eternal renown and lasting blessings to those who will introduce a reform among their tribes by conforming to the real maxims and rules of religion.

Perhaps this little work might be sent to Mr. Willoughby, who would be able to ascertain whether it might be altered so as to be made suitable to Katteewar, &c., and to inform the Government whether, in his opinion, it would have a good effect in that country.

(signed) *W. H. Wathen,*
Secretary to Government.

(No. 3844.)

From *Charles Norris*, Esq. Chief Secretary to the Government of Bombay, to *J. P. Willoughby*, Esq. Political Agent in Katteewar.

Sir, Bombay Castle, 9 December 1834.

I AM directed to transmit to you the accompanying publication against infanticide, addressed to the Rajpoots by Shree Ankar Bhut, together with a memorandum from the Secretary to Government in the Persian department explanatory of its contents.

2. The Right honourable the Governor in Council requests that you will be pleased to state whether, in your opinion, this little work might not be altered so as to be made suitable to Katteewar, &c., and whether it would be likely to produce a good effect in that country.

I have, &c.
(signed) *C. Norris*, Chief Secretary.

(True extract.)
(signed) *C. Norris,*
Chief Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 24 December 1834.

(No. 3981.)

From *W. H. Wathen*, Esq. Secretary to Government, to *J. P. Willoughby*, Esq., Acting Political Agent in Kattywar.

Sir, Bombay Castle, 19 December 1834.

WITH reference to the 5th para. of Mr. Chief Secretary Norris' letter of the 22d ultimo, I am directed by the Right honourable the Governor in Council to transmit to you, for promulgation, 700 lithographed copies of the Proclamation in the Guzerattee language therein alluded to, regarding female infanticide.

The above Proclamation will be forwarded to you in a box, by the Commissary-general.

I have, &c.
(signed) *W. H. Wathen,*
Secretary to Government.

(No. 3982.)

From *W. H. Wathen,* Esq., Secretary to Government, to the Commissary-general.

Sir, Bombay Castle, 19 December 1834.

I AM directed by the Right honourable the Governor in Council to transmit to you the accompanying box packet to the address of the Assistant Political Agent in Katteewar, and to request that you will have the goodness to cause it to be forwarded to that gentleman as early as practicable.

I have, &c.

(signed) *W. H. Wathen,*
Secretary to Government.

(True extract.)

(signed) *C. Norris,*
Chief Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATIONS, 3 June 1835.

(No. 1413.)

From *J. P. Willoughby,* Esq. Political Agent, Katteewar, to *Charles Norris,* Esq. Chief Secretary to Government, Bombay.

Political Agent's Office, Camp, Porebunder,
Sir, 12 April 1835.

I HAVE the honour to submit, for the consideration of the Right honourable the Governor in Council, the joint proceedings of Captain Lang and myself in investigating a charge of infanticide, preferred in October last against Jhareja Soorajee, the present chief of Rajcote, tributary to the British Government, and which, I regret to state, has been most clearly established.

2. A summary of the evidence by which the charge is supported, accompanied by remarks in elucidation, will be the best mode of explaining the circumstances under which this revolting instance of child-murder was perpetrated, and how it has ultimately been brought to light.

3. On the information of a Jhareja of respectability, who had been induced cordially to aid my endeavours to give full effect to the measures in force for the suppression of infanticide, it was ascertained that one of Soorajee's wives gave birth to a daughter on the 9th of Aswin Vud Sumvut 1890, corresponding with the 6th of November 1833, and that immediately after birth it died, no care being taken to preserve it.

4. It was further ascertained that the undermentioned persons were in attendance on the occasion:

1st. The wife of Walund Ruchra, in the capacity of midwife.
2d. The widow of Patell Mandun, a friend of the child's mother.
3d. Jethe, } slave girls in attendance on the mother.
4th. Kooeree, }
5th. Several brahmins in attendance, outside the room where the birth occurred, for the purpose of noting down the " wela," or the precise time of birth, had a son been born.

It is here necessary to premise, that the accusation against Soorajee was in some degree corroborated by the fact that no birth in his family, corresponding with the one alluded to, was entered in the register of Jhareja's children of Rajcote, forming No. 5 of the returns accompanying my Report on Infanticide, dated the 24th of September 1834.

5. Nootho Bhutt, the first witness examined, deposed before Captain Lang, that one of Soorajee's wives gave birth to a daughter in the month of Aswin (October or November) 1833; that he is aware of the event, because he accompanied another brahmin whose duty it was to note down the " wela," or hour of birth, in the hope of receiving a present; that when he arrived at the durbar, he

he was informed a daughter had been born and preserved; upon learning which he returned home, knowing that no present would be made on account of the birth of a daughter: finally, he does not know whether the child died a natural death.

6. Ruttunba, wife of Walund Kuchra, deposed before Captain Lang that she occasionally acts as midwife; that a few days before the Dewallee of 1833 (11th November), she was summoned by a slave girl, named Kethee, to attend the younger wife of Soorajee in her confinement; that when she arrived, the widow of Mandun Patell and a slave girl named Kooeree were in the room; that the bhee had just been delivered of a daughter, which Kooeree was holding on the bed; that the deponent was directed to remove the after-birth, and while engaged in attendance on the mother, the slave girl, Jethee, took up the infant and carried it outside, together with the after-birth; that when she reached the house, the child was not as it ought to have been, but seemed gasping; that she does not know whether any violence was used, but the infant was not quite dead when it was carried out by Jethee. Finally, deponent is certain that the after-birth was not separated from the infant whilst it was in the room: the mother cried out, but said nothing.

7. Captain Lang remarks that this witness gave her evidence very reluctantly, and not until she was aware that the widow of Patell Mandun was likewise in attendance; this appeared to give her confidence, and to convince her that concealment was useless. She was on the same day re-examined in my presence, when, without any hesitation, she repeated the evidence she had given before Captain Lang, with the addition of the material circumstance, that one day after the birth, she visited the mother and found her crying, because, as the slave girls stated, her child had been put to death.

8. Rooree, the widow of Patell Mandun, deposed before Captain Lang, that nine or ten months since she was sent for by Soorajee's younger wife to attend her in childbed; that when she arrived, she found her in labour, and almost immediately after she was delivered of a daughter, a slave girl, named Kooeree, being also present; that the birth was quite natural and at maturity, and that the midwife arrived just after it had taken place; that when born the child was quite alive, but it was never separated from the after-birth, and was immediately carried away by the slave, Jethee; the mother cried out, and said her fate was hard; the midwife had arrived before the infant was removed, and deponent is quite certain that when carried out it was still alive.

9. The witness gave her testimony without hesitation; and on her re-examination before me, she repeated it without any material variation, but with the following additional particulars: that the child cried after it was born; that when the midwife arrived, and ascertained the sex of the infant, she was about to return home, when the slave girls requested her to remain until the after-birth had come away; that the mother made no attempt to preserve the infant, fearing that if she did so, her husband would put her away, because, on a former occasion, Soorajee had abstained from all intercourse with his first wife for seven or eight months, because she had saved a daughter against his will: finally, the infant was carried away, with the after-birth attached, and was consequently murdered, but deponent does not know how it was disposed of after removal from the room in which it was born.

10. Jetha Bhutt, the officiating Brahmin of the family of the Rajcote chief, deposed before Captain Lang that one of Soorajee's wives was delivered of a daughter about the Dewallee of 1833; but in his re-examination before me, he merely deposed to the fact of a birth having occurred in the chieftain's family about the period of that festival, and feigned ignorance respecting the sex of the child.

11. Thus far the inquiry was carried on without the chief being informed of the serious accusation that had been made against him. It must be obvious that in investigating cases of infanticide, more especially when, as in the present instance, the party accused possesses influence and power at the place where the crime is alleged to have been committed, the forms usual in judicial inquiries generally cannot be strictly adhered to. To ensure detection and ultimate conviction, secresy is at first requisite to prevent intimidation; and to overcome the reluctance

and apprehensions of witnesses, promises of protection against the resentment of the accused must be liberally bestowed and faithfully fulfilled.

12. At this stage of the proceeding, however, I deemed it expedient to send for Soorajee, for the purpose of apprising him of the charge, and to hear what he had to say in his defence. The chief accordingly visited me on the 13th of October last, and his replies to the interrogatories put to him are recorded on my proceedings. It is, however, worthy of observation that the result of the examination of the preceding witnesses had transpired, and that before he visited me, I had learned what was to be the nature of his defence. Before my question was put to him, the chief betrayed his knowledge of the cause of the interview by asking me "How could child-murder occur in the immediate vicinity of the Political Agent?" He then acknowledged that one of his wives gave birth to a daughter some time between the Dussara and Dewallee festivals (*i. e.* between the 22d October and 11th November 1833), but that as the birth was premature, at eight months, it was not entered in the register he had recently furnished. The infant lived about an hour, and his carbarries must have been aware of the event; the women alluded to by the witnesses before referred to were in attendance on his wife, and the midwife could testify the birth was premature.

13. It now occurred to me that, provided I could obtain the attendance of the slave girls, Jethee and Kooeree, without affording them an opportunity of communicating with their master, I might be able to elicit some further information regarding this transaction; I therefore, whilst Soorajee was with me, summoned them, without stating the object I had in view in sending for them.

14. From Jethee, who no doubt was the principal agent by whom the infant was murdered, nothing could be extracted: she asserted that the birth was premature and still-born; but it is unnecessary to dwell on her evidence, because its falsity is placed beyond a doubt by her having asserted, in opposition to the father's admission, and to the evidence of all the other witnesses examined, that the infant born was a son, and not a daughter.

15. In the first instance, the other slave girl told, with evident preparation, nearly the same story as Jethee; in her cross-examination, however, after much prevarication, she first admitted that the infant was of the female sex, and ultimately, after having obtained promises of protection against ill usage for declaring the truth, stated as follows: that she was present when the child was born; that it was born alive and cried; that she cannot say whether the mother had gone the full time, because she had only arrived from Chooeree eight days before the birth. Her mistress cried because the child was not preserved; the after-birth was placed upon the infant's mouth, according to the custom of Jharejas; this was done by the midwife by the direction of the mother, who cried very much. On a former occasion, the mother preserved a daughter, in consequence of which her husband Soorajee separated from her for eight months. The mother did not suffer more than usual in cases of child-birth, and the child did not appear prematurely born, and was quite alive when the midwife arrived; no attempt was made to preserve it, and when carried out of the room by Jethee it was dead, from the after-birth having been placed upon its mouth (to prevent respiration).

16. The slave girl Jethee having been recalled, was confronted with this witness, who repeated in her presence the account above given of the circumstances under which the murder was perpetrated; this however produced no effect on the former, but she declared with the greatest effrontery, that her own statement was the true one.

17. On the 17th of October following, Soorajee requested an interview with me, to which I immediately acceded. He stated that the object of his visit was to solicit me to desist from my intention of placing his possessions under attachment: in reply, I informed him that I certainly had resolved to adopt this measure pending a reference to Government, respecting the cruel instance of infanticide which was proved to have been committed in his house, in violation of the engagement which his father had entered into with Colonel Walker, to renounce the unnatural practice for ever. On this occasion, neither the chief himself nor a confidential person of his own tribe who accompanied him made any attempt to deny the charge, but by their demeanor clearly showed that they considered it as satisfactorily established. I therefore recommended the chief to express contrition for his offence, to throw himself on mercy of Government,

ment, and to promise hereafter to abstain from a practice which had so long disgraced his tribe; at the same time, I held out no promise which would interfere with Government dealing with the case in such manner as might be judged most expedient. The chief still made no denial of the charge, but after privately consulting with Hallaarjee, the Jhareja above alluded to, he expressed a wish to return home, and promised to give an answer the following day, when he came prepared to deny the charge, and, under the influence of his family and other advisers, stated he had nothing to confess, or for which to express contrition. It must however be evident that Soorajee, by soliciting time for consideration previous to giving an answer to my suggestions, tacitly admitted the crime imputed to him, and that his subsequent denial was the result of the consultation with his family.

18. After the last interview, I placed the whole of the chief's possessions under attachment. I should have adopted this measure under any circumstances, from the impression it is calculated to produce throughout the country, of the fixed determination of the British Government to eradicate the dreadful crime of infanticide from this province. In the present case, however, it was also recommended by the rights of Government being in danger from the chief's mismanagement of his resources, which has occasioned a considerable accumulation of the debt due to his hameedar (security) under our guarantee; I availed myself, however, of the opportunity to assign as the reason for the sequestration, the violation by the chief of Colonel Walker's settlements for the suppression of infanticide.

19. I had commenced this report, when severe illness compelled me to proceed to the presidency on sick certificate, which will satisfactorily account for the delay which has occurred in this transmission.

20. It is now my duty, in conformity with the instructions contained in the 7th paragraph of your letter dated the 22d of November last, to suggest the course to be pursued against the chief of Rajcote. He is of the age of 22, and in rank takes precedence of all but three of the Jhareja families of Kattywar. No circumstances exist which render him deserving of personal consideration. He has not even expressed contrition for the heinous crime he has committed; he is evidently alarmed for the consequences that may ensue, but he does not appear to feel ashamed of the unnatural deed he has perpetrated. The evidence against him is clear and conclusive, and Government possesses the undoubted right to inflict whatever punishment it deems most advisable. Although, however, I do not consider Soorajee to possess any claim to consideration personally, on other grounds I am induced to recommend that in this, the first case of infanticide that has ever yet been clearly proved in Kattywar, justice should be tempered with mercy, the motive for which is, that extreme severity would, in my opinion, be injurious to our future efforts to effect the complete extinction of the practice. It must be obvious that to secure this, we must enlist the feelings of the community on our side, so that they may be induced to view the custom with general execration, and to aid our endeavours to wipe away so foul a blot on humanity. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them, who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognized as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail. I think also some regard is due to the feelings under which the Jhareja acted who gave information against Soorajee, for I am quite satisfied he never would have come forward had he thought that the formal trial of his chief would have ensued, or that any other punishment would be inflicted beyond a fine, and exacting security against the recurrence of the offence.

21. The following therefore is the course which I would respectfully recommend for the consideration of the Right honourable the Governor in Council.

1st. That a fine of 12,000 rupees be imposed upon Soorajee, to be credited to the Infanticide Fund, and that his talooka continue under attachment until it is paid.

2d. That he is require to renew the engagement by which himself and family

are already bound to renounce infanticide, and that he furnish the security of two or three of the principal Jhareja chiefs for the observance of the same.

3d. That an additional article be inserted in this contract, providing that on any expected birth in his family, the chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.

4th. That he be required to dismiss from his service Joota Bulwunt and Dulput, mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory ten days after the receipt of the order.

5th. That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award.

22. I think that on these conditions the chief may be pardoned. The amount of the fine is suggested with reference to his resources and embarrassments. The 3d and 4th conditions will I have no doubt be considered humiliating, but they are justified by the circumstances of the case. With regard to the mehtas, I beg to explain, that for many years past they have had the exclusive management of the Rajcote talooka; they have greatly abused their trust, and enriched themselves at their master's expense. In 1825, the whole of the Rajkote Byaad petitioned against them, and Major Barnewall in consequence removed them from authority, and declined having any communication with them; they reinstated themselves in power during Mr. Blane's agency, but their dismission and expulsion is now expedient; 1st, for having failed to communicate the destruction of Soorajee's daughter, although from their situation they could not have been ignorant of the event; 2d, for having been instrumental in furnishing me with a false return of the Jhareja children of Rajcote, and for having, when expressly questioned by me on the subject, declared this return to be corrected. I greatly rely on the efficacy of this measure; the example will be salutary, and induce this class to give information against those who may violate the engagements in force, to discontinue the practice of infanticide.

23. I regret to state that Jhareja Mahoorjee, the person through whose agency the present case of infanticide has been principally brought to light, is since dead, as reported in the annexed letter from Captain Lang. This event is much to be deplored, as it has deprived me of an agent on whose future exertions I had so much reason to rely. Taking into consideration Mhoorajee's rank, that he was a member of the tribe among whom infanticide prevails, and connected with Soorajee, whose favour and protection he forfeited by informing against him, coupled with my conviction that he was not influenced by sordid motives, but by a detestation of the revolting crime, and a sincere desire that it should no longer disgrace his tribe, it was my intention, had he lived, to have recommended him to the peculiar favour of Government; but this intention has been frustrated by his death, and it now only remains to testify the high sense entertained of his benevolence, and the moral courage he exhibited, by holding up his example to others, and by bestowing suitable marks of favour upon his family; I therefore beg to recommend that the presents proposed by Captain Lang, viz. a donation of 1,000 rupees and a pair of silver bangles should be sanctioned, and that in addition thereto a remission of one half of the tribute and toor tulbee payable during the present year from Gowreedhur should be granted to his family.

24. In the prosecution of this inquiry assistance was received from a mehta out of employ, at Rajcote, named Jooduram, and in reward for his service, I beg to suggest a present of 200 rupees. The whole of these disbursements will of course be debited to the Infanticide Fund.

25. In conclusion, I have great gratification in acknowledging the valuable assistance I have derived from Captain Lang during the investigation of the charge against Soorajee.

26. To obviate further delay, my report is transmitted direct to Government, and a copy will be furnished for the information of the Political Commissioner for Guzerat.

I have, &c.

(signed) *J. P. Willoughby,*
Political Agent.

RAJCOTE, 12 October 1834.

No. 1.—Nuthoo Bhutt, aged about 50 years, says he is the Khotharya Grassias Gor, and has also a share in the produce received from Rajcote, although Jetha Bhut is the person employed there. In addition to the children stated by Bama Bhut as born to the chief of Rajcote, says that the Choora Walee Baee, had a daughter this time last year (thinks in the month of Asoo); knows this, because when Jetha was sent for to take the wela, accompanied him, expecting to get a present, but on getting to the darlear, was told that it was a daughter, and it had been preserved; returned home in consequence, knowing that I should not get any present, as it was a daughter. Do not know when it died; Bulwunt Mehta will not let any one go in without leave, so could not ascertain. If it died within a month, it must have been buried inside the Durbar court. It is not customary to take very young children out of the town for burial, not till they are a few months old, and they are not buried unless they are a year and a half; am certain that the Choorawala Baee has had a daughter since the one that the doctor saw, but do not know whether it died a natural death or not. Khungerjee Jhareja had also a child about the same time, which was either born dead or died immediately; do not know whether it was a son or a daughter. It could not have lived a day, for no one ever heard of it. Jetha Bhut was in attendance on both these occasions, and will be able to give you every information.

No. 2.—Ruttunba, Walund Kachra's wife, occasionally acts as midwife; was sent for one morning at gun-fire, a few days before last Dewallee, by the Durbar people of Rajcote; Jethee Golee came to call me; was taken to the Nanee Baee's room; when I got there, Koour Dossee, another Golee, and the widow of the Mandun Patell were sitting in the room. The baee had just been delivered of a daughter, and Koour Dossee had a hold of it on the baee's bed. I was told to take away the after-birth, and while I was employed with the baee, and Mandun's widow was holding her head, Jethee Golee took up the infant and carried it outside, together with the after-birth; when I went in, the child was not as it ought to have been; it appeared to be gasping. I do not know whether violence was used, but the child was not quite dead when Jethee carried it out; I am certain the after-birth was never separated from it while it was in the room; the baee was crying, but did not say anything. The Pattallanee and I remained with her about two ghurries. I saw with my own eyes that the infant was a female.

Remark by Captain Lang.—I have had much difficulty in eliciting the above statement, which I am sorry to say is nearly true, probably erring only in the barbarous crime not being explicitly charged against the parties. From deponent's manner, when she first came to me, it was evident that she knew of something wrong. She at once admitted the birth, but at first said that on her arrival she was blamed by Koour Dossee for not coming in time, and told that a male child had been born, but died immediately. She then expressed the greatest alarm, when urged to tell the truth, and begged I would call in the Pattelo widow (who was sitting outside), when she said they would together tell me all that had happened. I told her I knew of the presence of the Pattellanee before she had told me, and showed her to deponent, which somewhat reassured her, and she then gave me the above melancholy particulars. Deponent denies knowing anything of the death of Khengarjee's daughter.

No. 3.—Rooree, Patell Mandun's widow, says, she was sent for one morning early, about 9 or 10 months ago, by the Choorawellaee Baee, and found her just taken in labour. A female child was born almost immediately. There was no one but Koour Dossee then present; the birth was quite a natural one, and after nine months. Ruttunba, a midwife, arrived just after the infant was born. It was quite alive when born, but the after-birth was never cut, and Jethee Golee carried away the child immediately after; the baee was crying, and saying that her fate was a hard one. The midwife had come before the child was carried out. I do not know in what state it was when she arrived, but I am certain it was taken out of the room alive. I do not know anything of Khengarjee Jareja's daughter.

Remark by Captain Lang.—Deponent has made the above statement without hesitation. I merely warned her to speak the truth, and neither of the women knew, when they came here, of the other being present, or even of my intention in sending for them; both state that they have never been questioned on this subject before, and I have not confronted them, as it now appears unnecessary. I send them now to Mr. Willoughby, in order that he may satisfy himself regarding their statement, as the people in the town will no doubt send for and question them, as soon as they hear that they have been with me.

No. 4.—On receiving the above, the woman Ruttunba, aged about 40, was called into my private office, and having assured her of protection if she would speak the truth, she was requested to state any particulars respecting any late birth in the family of Soorajee, the chief of Rajcote. She then stated as follows:

Three days before last Dewallee, Jethee Golee came to call her, as Soorajee's younger wife had been delivered of a daughter. When she arrived the child was still alive, but scarcely so. It was on the mothers cot. The after-birth (oree) came away after she reached the house. The child was not separated from it, but Jethee Golee took both away. At this time the infant was breathing. When she went into the room, Jethee was with her, and another Golee, called Kooeree, and the widow of Patell Mandun. The mother was crying; she said nothing that day. Another day she found her crying, and the Golees told her that she did so because her daughter had been murdered. The mother never said this to her. The birth took place in the morning, a short time before gun-fire, when she was on the way to the Raja's house. It could only have been born a few minutes before her arrival.

N. B.—The deponent gave the above particulars very readily, but expressed her apprehension of receiving injury in consequence from the authorities at Rajcote.

No. 5.—Rooree, the other woman examined by Captain Lang, on being called, states: That when the Nanee Bhaee was taken in labour, she was sent for; no midwife was present, but a Golee named Kooeree. Jethee, another slave girl, had gone to call a midwife named Ruttun. In the meantime a female infant was born; at this time deponent was present; shortly after the midwife arrived with Jethee, and the infant was alive; it cried after birth; the mother cried, because she had given birth to a second daughter. Jethee took away the infant when it was alive, together with the after-birth, from which it was never separated. When the sex of the child was known to the midwife, she was about to depart, but the Golees told her to remain until the after-birth had come away. The mother did not attempt to preserve the child, fearing that her husband, Soorajee, would cease from further intercourse with her. On a former occasion, when Soorajee's senior lady preserved her daughter against his will, Soorajee ceased from any intercourse with her for seven or eight months (dooagh deea). The child was taken away with the after-birth attached, and was consequently murdered. She does not know what became of the child after it was taken away out of the room in which the mother was.

RAJCOTE, 13 October 1834.

No. 6.—Jetha, Mehta, aged 65 years, states, that when Soorajee's younger wife had a child, about a year ago, neither he nor any of the other Bhutts went to take the wela. Was in attendance at all the other births which have taken place in Soorajee's family, three in number. Did not go on the last occasion, because I was not sent for. It is usual on these occasions for us to attend a pohur, or six ghurries before the birth. Do not know why the Durbar did not call us on the last occasion. I am not telling you falsehoods. Was aware of a birth having taken place from hearing the people in town saying that either a son or a daughter had been born, and had died immediately afterwards. I do not know anything of Jhareja Khengarjee's having ever had a daughter. Did hear of his wife's having a miscarriage; think this was a long time ago. Told you something yesterday of one of the Lodeeka Jharejas having had a daughter, and its being alive. Am certain

certain I did not say it had either died or been killed. The name of the person I alluded to is Jee. This daughter is 10 or 12 years old. I did not say anything of an infant lately born. Deponent has evidently been well lectured since yesterday.

No. 7.—Bhutt Jetha Vireshwar, Shreegoor Brahmin, and Goor of the Rajcote Durbar, aged 65, states before the Political Agent: Last year the younger wife of Jharija Soorajee was delivered of a child. At this time he had gone to Jhallawar; on his return he heard of the event from his Bhye Nuthoo; he did not inform him of the sex of the child. He did not inform me who went to take the wela, or hour of the birth; he does not know whether it was a boy or a girl; the child died on the day of its birth. This he heard from Nuthoo.

Soorajee, chief of Rajcote, visited me by appointment, and replied to the underwritten interrogatories; he betrayed his knowledge of the cause of his being sent for by asking me, Could such an event as child-murder occur so close to the Political Agent, before any question was put to him?

No. 8.—*Q.* Has any birth occurred in your family within the last 15 months?—*A.* Yes. I do not know when. On reflection (he says) it was after the Dussara and before the Dewallee of last year.

If so, of what sex was the child?—It was a daughter.

Is it alive, or when did it die?—It was a premature birth; the mother had only gone eight months. The mother was his youngest wife, the Choorrawallee.

You recollect being called upon to furnish a register of Jhareja children born in your talooka; how is it that the birth above alluded to was not entered?—Yes, the birth above alluded to was not registered, because it was premature.

Will you place your hand on the Geeta and declare that the infant was not alive when born?—It lived two ghurries.

Were your carbarries, Bulwent and Jootha, Mehtas, aware of the birth of this child?—Yes, they must have been aware that a premature birth had occurred in my family.

What Brahmins were in attendance when the birth occurred?—First he denied that any came; then says he does not recollect; then, that the Goor may have come.

What women were present?—I do not recollect. Then he says, "The Patell's mother was present, who came to the sahib yesterday. I know she came, because whoever comes to the sahib, I know it."

Have you two Coolies or household slaves named Jethee and Kooeree?—Yes.

Where are they now?—They are here.

Was any midwife present?—Yes; I do not recollect her name.

Were the Coolies above alluded to present?—They belong to my youngest wife, and therefore were most likely present.

Did the midwife arrive before or after the birth?—She arrived a short time after the birth.

When one of your wives formerly gave birth to a daughter, did you cease from all intercourse with her for a considerable period in consequence of her preserving it?—No.

Who can corroborate what you have above stated, that the birth alluded to was premature?—The midwife will say so; Gethee Golie can do so also; and perhaps Kooeree.

Do you know Bawa Bhutt, Unjuls Bhutt, Nuthoo Bhutt, and Jethee Bhutt?—Yes, they are the household priests of my durbar.

No. 9.—Jetha, Golie, one of the slave girls alluded to in question ninth, having been called into the Political Agent's presence, deposes as follows:

She came with Soorajee's younger wife from Choora, and has remained with her ever since. A short time before the Dewallee her mistress was prematurely confined of a son; it was an eight months' child; it was dead, and drawn out of the womb. She was sent to call a midwife, and was not present; Kooeree, a Goolee, was present; she was told it was a boy; when she returned she saw it was a boy; she is quite certain that it was not a female child. The midwife's name she does not know, but she was the wife of Kuchra Hujjum. The child was born about gun-fire. She arrived with the midwife two ghurries and nearly an hour after the birth. She does not know who carried away the remains of the child;

is quite certain that when she and the midwife arrived the child was dead. Adeeba, the step-mother, and Jambhy, the mother of Soorajee, informed her that the child was extracted by force out of the womb; she was not employed much on the occasion, as she was sent to wash some clothes. There was no Patell's wife present; there were some women present, and she may have been among them. When she went to call the midwife, she prepared a bed, and at this time no one but Kooeree was present. When she returned with the midwife, she did not go into the room where her mistress was; she saw the remains through the window; she was not permitted to enter the room. Her business is to cook victuals. Ladhee Dossee attends to domestic affairs; she does not know what became of the remains of the child. No Brahmins were present. Some Brahmins did come, but she does not know their names; they were standing outside; she saw them, they were four or five in number.

No. 10.—Kooeree, Goolee, states, she came with Soorajee's younger wife from Choora. On being warned to speak the truth she immediately proceeds, without being asked any questions, to state that, about 12 months since, her mistress was delivered of a still-born son: it was an eight-months' child; she was present; the Patell's wife was there; Adeeba and Jambhye were not present. The after-birth did not come away properly, therefore a midwife named Ruttun was sent for. The child was born before the midwife was sent for; Jethee went to call her. The child was born naturally, without resorting to force; no one was present but the Patell's wife and herself; the Patell's wife did not assist; the infant was quite dead when it was born; the midwife came two ghurries after the child was born. Jethee came into the room and saw the remains; Jethee took out the remains and buried them outside the fort. The child was not separated from the after-birth, because it was dead; the birth took place at gun-fire; the midwife extracted the after-birth. The mother did not get up until after six weeks. Is quite certain that Jethee took out the child and buried it, and that it was a male infant. After much prevarication she acknowledges the child was a female; she said that it was a male by mistake; after assurances of protection, acknowledges that the child was alive, and cried. She does not know how many months the mother had gone, as she only arrived eight days from Choora before the birth: her mistress cried because the child was not saved. The after-birth was put upon its mouth; such is the custom of Jharejas; the midwife did this by order of the mother, who cried very much. On a former occasion she preserved a daughter, and her husband, Soorajee, separated from her in consequence for eight months (dooagh deesa). Nanebhey did not suffer more than usually women do when confined. The child did not appear as if it had been prematurely born. The midwife made no attempt to save the child, but it was quite alive when she arrived; it was dead when Jethee took it out, in consequence of the "oorth" being placed upon its mouth.

Confronted this woman with Jethee Golee, who, however, declares what she before stated is the truth. The witness Kooeree repeats the above in her presence, but it has no effect upon her.

RAJCOTE, 17 October 1834.

Soorajee sent word that he wished to see me; admitted him immediately. He said that he had come to solicit that a zubtee or attachment might not be sent, as he had heard was my intention. I replied that I had no alternative but to adopt this measure, pending a reference to Government respecting the dreadful crime that had been committed in his house. Neither he nor Hallarjee, a confidential attendant who accompanied him, made any attempt to deny what had occurred, and the Thacoor's demeanor evinced that he felt as one who was convicted: he stated he must submit to what the Government thought fit to order. I recommended him to throw himself on the mercy of the Government, to express contrition for what had occurred, and to assure me that the same should not occur again. In reply to this he did not even deny the deed, and after consulting with Hallarjee he said that he wished to go home, and begged me to delay sending off my report until to-morrow, when he would again visit me. To this I agreed.

No. 11.—Copy of a Petition presented to Captain *Barnewall*, Political Agent, by the Byaud of Rajcote, transmitted to Government in his Letter, dated 25th May 1835.

A. C. We beg to represent that Jarejah Rummuljee has departed this life, and been succeeded by his son, Soorajee; but the latter being young, the whole management is now subject to the direction and will of improper people, such as Bulwunt Joota, Dolput, and Judooram, Mehta, who are regardless of the interests of the principality; being relations, we cannot view this with indifference, and feel, therefore, compelled to beg that you will make a proper settlement, by appointing good and honest people (either from the Bhyad or any relations of the Durbar) in charge of the management of the country, until the present young Thacore grows up to a proper age, when everything will be carried on with tranquillity, and for the good of the talooka. As protector, we look up to you for this protection, and now claim it on the part of the talooka, with the greatest submission.

(signed) Jahrejah *Jetteejee*, of Kamba.
– *Sultanjee*, of Parasun.
– *Morjee*, of Gowreedur.
– *Nayajee*, &c. of Gutka.
– *Kallajee*, of Sahpore.
– *Ukajee*, of Kansiallee.
– *Dussajee*, of Paub.
– *Bharajee*, of Mowa.
– *Urjunjee*, of Veerwa.

From *W. Lang*, Esq. Assistant and Political Agent in Charge, to *J. P. Willoughby*, Esq. Political Agent in Kattywar.

Kattywar Political Agent's Office, Rajcote,
Sir, 6 December 1834.

It is with much regret that I report to you the death, on the 25th ultimo, of Moorjee, the Jhareja Grassia of Gowreedhur; an event which, happening as it has done so soon after the conviction of the Rajcote chief of the inhuman crime of infanticide, which you are aware was effected chiefly by his means, is the more to be lamented, since, in addition to the almost irreparable loss the cause of humanity has sustained in the demise of a Jareja Rajpoot, who had not only good sense enough to abjure the horrid practice of infanticide because it was proscribed by the British Government, but, as I firmly believe, sufficient principle to detest the crime for itself, and to volunteer to come forward to denounce it when practised by other members of his tribe, his sudden death is not unlikely to be connected (in the minds of so prejudiced a race as the natives of this province are, especially in such matters) with his exertions in that cause, which ought, on the contrary, to render his name revered amongst them.

2. To counteract as far as we can the evil effects which might arise from such ideas, and to evince to the community in general the high sense of his services and respect for his memory entertained by the British Government, I deem it my duty to recommend, in the strongest manner, that the sum of 1,000 rupees should be presented to the family to assist them in defraying the expenses of his dyarra, and that a further present of a pair of bangles, or anything else which may be considered more eligible, be made to his eldest son. I address this letter to you in consequence of your having the Rajcote infanticide case in hand, and my knowing that it was your intention to recommend the employment of the deceased on a small allowance of the Infanticide Fund.

3. I beg to add that, at the urgent request of Merojee, the eldest son of Morjee, I have advanced the sum of 1,000 rupees, including the price of a small supply of opium from the warehouse, which, in the event of my present suggestion not being complied with, will be recovered by instalments from the revenues of Gowredhur.

I have, &c.
(signed) *W. Lang*,
Assist. Political Agent in Charge.

(True copy.)
(signed) *J. P. Willoughby*, Political Agent.

(No. 1414.)

MINUTE by the Right honourable the Governor, dated 16th May 1835.

MR. WILLOUGHBY should be informed that Government highly approves the humanity and ability with which he has in this instance followed up his former very meritorious exertions for the suppression of the atrocious crime of infanticide.

2. He should also be requested to convey a similar assurance of the approbation of Government to Captain Lang, who has so effectively seconded his efforts.

3. The evidence adduced before Mr. Willoughby and Captain Lang incontestably establishes the guilt of the chief of Rajcote; and the barbarous insensibility which the chief has evinced on the occasion proves him to have little claim to forgiveness.

4. At the same time I entirely concur in the judicious and enlightened observations contained in the 20th paragraph of Mr. Willoughby's letter, with respect to the principles and considerations by which we ought to be guided in dealing with this inhuman offender.

5. The measures recommended by Mr. Willoughby in his 21st paragraph should be entirely approved, as being sufficient, under the crisis, for the punishment of the crime committed, and has promised to be efficacious in preventing the perpetration of like enormities in future.

6. I am unwilling to suggest any further precautions, as none that are necessary are likely to have escaped Mr. Willoughby's intelligence. At the same time, so much depends on the due fulfilment of the duty to be imposed on the chief by the third of Mr. Willoughby's suggestions, namely, that he is to advise the Political Agent of any expected birth in his family; and both the temptation to avoid and the facility of evading the performance of this duty seem so great, that I am induced to propose it for Mr. Willoughby's consideration whether it might not be well to give the chief to understand that no son hereafter born in his family, without previous annunciation of an expected birth to the Agent, would be regarded by the British Government as legitimate. This suggestion, however, need not be adopted if Mr. Willoughby deems it unnecessary.

7. The death of Jharejah Mhoorjee, to whom the detection of this case of infanticide was principally owing, is an event greatly to be deplored. It must be consolatory, however, to the British Government to be able to mark their sense of his merit by bestowing on his family those tokens of approbation which Captain Lang so properly recommends.

8. In observing, however, the remark of Captain Lang, that the sudden death of this meritorious person, immediately after his successful exertions in the present case, is not unlikely to be regarded by the bigotedly prejudiced race to which he belonged, as a judicial infliction on him on account of those exertions, it is impossible wholly to suppress a suspicion, which would probably have occurred to Captain Lang had there been any ground for it. Captain Lang will, of course, have sufficiently informed himself of the particulars of the Jaherijah's death to be satisfied that no reason exists for imputing it to unfair means.

9. The present which Mr. Willoughby suggests, in the 24th paragraph of his letter, to the Mehta who assisted the prosecution of the inquiry, should be paid accordingly.

10. The female witnesses, through whose evidence the chief's guilt was brought home to him, appear to be persons in his power; of course, it has not escaped Mr. Willoughby to use all proper means for their protection.

11. The example which in this instance is to be made of the chief of Rajcote will, I trust, produce a salutary effect, not merely on the surrounding chiefs, but on the Jarejah population of Rajcote, among whom, the census reported by Mr. Willoughby, in his letter of 24th September 1834, proves that the crime of infanticide was of frequent occurrence.

(signed) *R. Grant.*

(No. 1415.)

MINUTE by Mr. *Sutherland.*

I MOST fully concur in the excellent remarks of the Right honourable the Governor on Mr. Willoughby's letter, with exception of so much as relates to the declaration proposed, at Mr. Willoughby's discretion, to be made to the chief, that no son born in his family, without the expected birth being previously announced, would be regarded as legitimate. My reason for not concurring in this is, that I do not think the Government could set aside the law in this manner; and it would be better to avoid a declaration that might prove embarrassing at some future period.

20 May 1835. (signed) *James Sutherland.*

(No. 1416.)

MINUTE by Mr. *Ironside.*

I AM of the same opinion, and think it would not be lawful in Government to make such a declaration.

(signed) *E. Ironside.*

(No. 1417.)

MINUTE by the Right honourable the Governor.

I WILL not argue the point. If there is a doubt about the suggestion I made, I am content to drop it.

(signed) *R. Grant.*

(No. 1418.)

From *Charles Norris*, Esq. Chief Secretary to Government, to the Political Agent in *Katteewar.*

Sir, Bombay Castle, 2 June 1835.

I AM directed by the Right honourable the Governor in Council to acknowledge the receipt of your letter, dated the 12th April, submitting for the consideration of Government the joint proceedings of Captain Lang and yourself, in investigating a charge of infanticide preferred in October last against Jhareja Soorajee, the present chief of Rajcote, tributary to the British Government.

2. In reply, I am instructed to intimate to you that the Right honourable the Governor in Council highly approves the humanity and ability with which you have in this instance followed up your former very meritorious exertions for the suppression of the atrocious crime of infanticide. You are requested to convey a similar assurance of the approbation of Government to Captain Lang, who has so effectively seconded your efforts.

3. The evidence adduced before you and Captain Lang incontestably, I am desired to state, establishes the guilt of the chief of Rajcote; and the barbarous insensibility which that chief has evinced on the occasion, proves him to have little claim to forgiveness. At the same time, the Right honourable the Governor in Council entirely concurs in the judicious and enlightened observations contained in the 20th paragraph of your letter, with respect to the principles and considerations by which we ought to be guided in dealing with this inhuman offender.

4. In the 21st paragraph you recommend the following measures for the consideration of Government, viz.

1st. That a fine of 12,000 rupees be imposed upon Soorajee, to be credited to the Infanticide Fund, and that his talooka continue under attachment until it is paid.

2d. That he be required to renew the engagement by which himself and family are already bound to renounce infanticide, and that he furnish the security of two or three of the principal Jhareja chiefs for the observance of the same.

3d. That an additional article be inserted in this contract, providing that on any expected birth in his family the chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.

4th. That he be required to dismiss from his service Joola Bulwunt and Dulput, Mehtas, declaring them incapable of being re-employed by him, and require them to leave his territory 10 days after the receipt of the order.

5th. That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award. These measures are entirely approved of by the Right honourable the Governor in Council, as being sufficient under the circumstances of the case for the punishment of the crime committed, and as promising to be efficacious in preventing the perpetration of like enormities in future.

6th. The death of Jhareja Mhoorjee, to whom the detection of this case of infanticide was principally owing, as reported in the 23d paragraph of your letter, is an event, I am directed to observe, much to be deplored, nor would it be free from suspicion of having been occasioned by unfair means, but that if ground for such an idea existed it would scarcely have escaped disclosure by Captain Lang. The Right honourable the Governor in Council has no hesitation in marking his sense of the deceased Moorjee's merit, by authorising you to bestow on his family those tokens of approbation which Captain Lang has so properly recommended, viz. a donation of 1,000 rupees and a pair of silver bangles.

7th. The Right honourable the Governor in Council is also pleased to authorise the presentation by you of 200 rupees to the mehta who rendered you his assistance during the investigation of the charge against Soorajee, as recommended in the 24th paragraph of your letter, debiting the whole of these disbursements to the Infanticide Fund.

8th. It has not of course escaped you, I am directed to observe, to use all proper means for the protection of the female witnesses through whose evidence the chief's guilt was brought home to him, as they appear to be persons in his power.

9th. The example which in this instance is to be made of the chief of Rajcote, will, the Right honourable the Governor in Council trusts, produce a salutary effect, not merely on the surrounding chiefs, but on the Jhareja population of Rajcote, among whom the census, reported by you in your letter of the 24th September 1834, proves that the crime of infanticide was of frequent occurrence.

10th. A copy of this letter will be communicated to the Political Commissioner for his information.

I have, &c.

(signed) *Charles Norris,* Chief Secretary.

(No. 1419.)

From *Charles Norris,* Esq., Chief Secretary to Government, to the Political Commissioner for *Guzzerat.*

Sir, Bombay Castle, 2 June 1835.

With reference to the letter from the Political Agent in Kattywar to my address dated the 12th April 1835, with a copy of which you have been furnished by that gentleman, reporting the crime of infanticide committed by Soorajee, the present chief of Rajcote, suggesting measures to be adopted towards that chief in consequence, and recommending rewards to certain individuals who assisted the investigation of the charge against Soorajee, I am directed to transmit for your information a copy of my letter of this date to Mr. Willoughby, containing the sentiments and instructions of the Right honourable the Governor in Council on the various points embraced in that gentleman's letter above alluded to.

I have, &c.

(signed) *Charles Norris,* Chief Secretary.

(No. 1420.)

From *Charles Norris*, Esq. Chief Secretary to Government, to the Civil Auditor and Accountant-general.

Sir, Bombay Castle, 2 June 1835.

I AM directed to acquaint you that Soorajee, the present chief of Rajcote, tributary to the British Government, having been charged with and found guilty of female infanticide, the Right honourable the Governor in Council has been pleased to direct the Political Agent in Katteewar to impose a fine of rupees 12,000 upon that chief, and to credit the amount to the Infanticide Fund.

2d. The Governor in Council has also authorised the Political Agent to make a present of rupees 1,000 and a pair of silver bangles to the family of a deceased Jhareja, to whom the detection of the present case of infanticide was principally owing, and likewise the presentation of rupees 200 to a Mehta who assisted Mr. Willoughby during the investigation of the charge against Soorajee; debiting the whole of these disbursements to the Infanticide Fund.

I have, &c.

(signed) *Charles Norris*,
Chief Secretary to Government.

(True extract.)

(signed) *C. Norris*,
Chief Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 24 June 1835.

THE Political Agent in Katteewar having recommended in the 23d paragraph of his letter, dated the 12th April, No. 68, of 1835, that (in addition to the donation proposed by his assistant, Captain Lang, of rupees 1,000, and a pair of silver bangles,) a remission of one-half of the tribute and zoor tulbee, payable during the present year from Gowreedhur, should be granted to the family of a deceased Jhareja, to whom the detection of the crime of infanticide committed by Soorajee, the present chief of Rajcote, was principally owing.

The Right honourable the Governor makes an alteration in his Minute, dated the 16th May last, including Mr. Willoughby's recommendation in favour of the family of the late Jhareja, among the measures which he proposed to sanction. Concurred in by the civil members of the Board.

Ordered,—That the following letters be written:

(No. 1604.)

From *Charles Norris*, Esq. Chief Secretary to Government, to the Political Agent in Katteewar.

Sir, Bombay Castle, 19 June 1835.

WITH reference to the 23d paragraph of your letter, dated the 12th April, No. 68, of 1835, wherein you recommend that in addition to the donation proposed by Captain Lang, a remission of one half of the tribute and zoor tulbee payable during the present year from Gowreedhur, should be granted to the family of the deceased Jharja Juhonjee, to whom the detection of the crime of infanticide committed by Soorajee, the present chief of Rajcote, was principally owing; I am directed to intimate to you, that the Right honourable the Governor in Council is pleased to accede to your recommendation, and accordingly authorises you to grant the said remission to the family of the late Jhareja, as a mark of the sense entertained by government of his merit.

I have, &c.

(signed) *Charles Norris*, Chief Secretary.

(No. 1605.)

From *Charles Norris*, Esq. Chief Secretary to Government, to the Political Commissioner for Guzerat.

Sir, Bombay Castle, 19 June 1835.

With reference to the 23d paragraph of Mr. Willoughby's letter to my address, dated the 12th April, No. 68, of 1835, a copy of which was forwarded to you by that gentleman, wherein he recommends, that in addition to the donation proposed by Captain Lang, a remission of one half of the tribute and zoor tulbee, payable during the present year from Gowreedhur, should be granted to the family of the deceased Jharija, to whom the detection of the crime of infanticide committed by Soorajee, the present chief of Rajcote, was principally owing; I am directed to acquaint you that the Right honourable the Governor in Council has been pleased to accede to Mr. Willoughby's recommendation, and has accordingly authorised you to grant the said remission to the family of the late Jharija, as a mark of the sense entertained by Government of his merit.

I have, &c.

(signed) *Charles Norris*, Chief Secretary.

(No. 1606.)

From *Charles Norris*, Esq. Chief Secretary to Government, to the Civil Auditor.

Sir, Bombay Castle, 19 June 1835.

With reference to the second paragraph of my letter, dated the 2d instant, I am directed to acquaint you, that in addition to the donation therein mentioned, the Right honourable the Governor in Council has been pleased to authorise the Political Agent in Katteewar to grant a remission of one half of the tribute and zoor tulbee, payable during the present year, from Gowreedhur to the family of the deceased Jhareja, to whom the detection of the crime of infanticide committed by Soorajee, the present chief of Rajcote, was principally owing.

I have, &c.

(signed) *Charles Norris*, Chief Secretary.

The same to the Accountant-general.

(True extract.)

(signed) *C. Norris*, Chief Secretary.

Extract Bombay Political Consultation, 16 October 1835.

(No. 2734.)

From *J. P. Willoughby*, Esq. Political Agent, Katteewar, to *Charles Norris*, Esq. Chief Secretary to Government of Bombay.

Sir, Katteewar Political Agent's Office, Rajacote, 10 September 1835.

I have the honour to submit for the consideration of the Right honourable the Governor in Council, another case of infanticide in this province which has recently been detected, and clearly substantiated.

2. It occurred between three and four months ago, and the person who committed it is Jareja Veerajee, of Khurcesra, a dependent of Jareja Doongurjee, the chief of that place. I regret to add, that the latter had endeavoured to screen his dependant, and, consequently, has justly forfeited the marks of favour which I suggested should be bestowed upon him in my Report on infanticide, dated 27th September 1834.

3. In consequence of temporary indisposition on my part this investigation was commenced and conducted with his usual ability by my assistant Captain Lang.

4. The case was first brought to my notice by the receipt of a letter purporting to come from the chief of Khureesra, but in reality written by a Mehta, named Poodooram. This letter reported that three Jareja females had recently been born and preserved in the district of Khureesra; and further stated that "Jareja Veerajee

Veerajee had probably had a daughter." It was, however, accompanied by a memorandum from the Mehta, fairly stating that Veerajee's child had been put to death. Translations of both these documents are recorded on the proceedings under date the 22d ultimo.

5. Three women were alleged to have been present, but the names of two only were given; one of these, "Hoorbhye," when examined by Captain Lang, on the 16th August, disavowed all knowledge of the transaction, but stated that she heard "a male child had been born, which died immediately after birth, from bleeding at the nose." In her re-examination before me (25th August) she persevered in this statement, but her evidence is, nevertheless, corroborative of the accusation, because she stated her information was derived from the aunt of the accused; and as the latter even admits a daughter was born, it is evident that some cause existed why the aunt attempted to deceive the witness in regard to the sex of the infant.

6. Another woman named Manbhye Khoja, in her first examination before Captain Lang (16th August), although it was subsequently proved that she officiated as midwife on the occasion, disavowed all knowledge on the subject, further than about two months and a half before, she had heard a son had been born, and had died from the cause stated by the preceding witness. She had further the hardihood to assert, that the Jarejas never employed widwives, lest cases of infanticide should transpire on their information.

7. At this stage of the inquiry the case was fully brought to light by one of those accidental circumstances which frequently aid the detection of guilt, in such a manner as may be deemed almost providential. The witness, Manbhye, being detained at Rajcote, her husband, an old man of about 60, who happened to be absent from Khureesra when she was summoned, came in search of her. Captain Lang promptly examined this man, and elicited from him the following important facts: That about two months before a daughter was born in Veerajee's house, when his wife attended as midwife; that the infant having been washed, was placed by the side of its mother, and a little goor (molassa) mixed with water given to it. Finally, that his wife did not inform him anything improper that had occurred, but that three days after the child was born, he heard that the body of an infant had been dragged from an ookurdah or dunghill, which was suspected to be Veerajee's.

8. Manbhye was now re-examined, and with some hesitation admitted that when the child was born she was sent for; that the birth had, however, taken place before she arrived; that two female relations of Veerajee told her a male child had been born and had died immediately; that such was the report circulated, but that every person in the town was aware a daughter had been born, and had been destroyed.

9. Up to this time the witness was not aware of her husband being at Rajcote, much less of the information he had afforded, and it was evident that from fear she had not yet stated the truth. They were now, however, confronted, when the wife became more assured, and made the following statement: "One evening just after dark I was called to attend Veerajee's wife; a daughter was born; I informed the mother, and she said it should be preserved. I did what is usual on such occasions, and placed the infant on a chair near the mother's cot. When the child was born, two of Veerajee's female relations were the only other persons present, one of whom gave it some goor and water; I thought it was goor, and not opium, because it was intended to preserve the child. I returned home, but the following morning when I proceeded to Veerajee's house, I observed the chair on which I placed the child, turned upside down; upon this, I observed to the mother, 'You said you would preserve the child; what is this?' when she replied, 'What was the use; I could not afford it; so what was to be done?' When the conversation occurred, no other person was present."

10. Both these witnesses were afterwards re-examined by myself. The only additional circumstance elicited from the husband was, that the dunghill from which the remains of an infant were dragged out by a dog, belonged to Veerajee, which naturally fastened suspicion upon him. The wife repeated all the principal facts she had deposed to before Captain Lang, adding, "You ask me about the killing of the child; the whole town is aware it was killed; Veerajee's wife was attended in her confinement by her sister, who was summoned for the purpose from another village; she was accompanied by a little girl of the age of 10 or 12." This last fact will, in the sequel, be found of material importance.

11. Before dismissing this part of the evidence, I deem it right to make two observations:

observations: 1st, that the revolting circumstance of Veerajee's child having been dragged out of the dunghill has not been established: 2d, that although the midwife stated truly the infant was destroyed, perhaps to avoid implicating herself, she had given a false account of the time when the barbarous deed was committed, and has concealed the real circumstance attending it.

12. To proceed, Walbhye, another witness, in her examination before Captain Lang, denied all knowledge on the subject, except that she heard a son was born, which died immediately after birth, from bleeding at the nose. Before me, however, she acknowledged a daughter was born; that a slave girl named Jeervee informed her it was destroyed; and that the whole town of Khureesra were aware of the circumstance. It is evident that the three women, Hoorbhye, Manbhye, and Waalbhyee, came prepared with a preconcerted story, the falsehood of which was accidentally exposed by the husband of Manbhye.

The accused was now sent for and informed of the charge against him, which he stoutly denied. He admitted having had a daughter two or three months after the last Hooly (which festival fell on the 15th March 1835), but asserted that it died immediately after birth, from hemorrhage at the nose, adding that he had had five sons which had died in a similar manner. He stated that he was absent from home when the birth occurred, and in the first instance asserted he did not visit his house for six or eight days after the occurrence, but finally acknowledged he did so the same evening. At first he said he did not know who was present at the birth, but afterwards corroborated the midwife's evidence upon this point. He was required to send for one of these persons, but has evaded doing so, although such attendance might have been effected without much violence to the prejudices of his caste regarding the appearance of their women in public. Finally, he has made no attempt whatever to produce evidence to refute the charge, which he might easily have done had it been false.

14. I now beg to call attention to the examination before me of the Mehta through whose meritorious exertions this case of infanticide has been discovered. He admits that the letter referred to in paragraph 3d was dictated by him without the authority of the chief, in whose name it professes to be written, but alleges that the information it contains was derived from the chief's mother. This lady being at Rajcote, I deputed my native agent to interrogate her on the subject, and the result of her examination is recorded on the proceedings. In this she denies having ever authorised the Mehta to report that Veerajee's child had been destroyed, asserting on the contrary that it died a natural death.

15. Further inquiry, therefore, appeared necessary on this point, and as the Mehta had mentioned the name of the person who was the channel of communication on the occasion, he was summoned. Fortunately this person is altogether unconnected with the parties implicated. He is a Rajpoot of the Jallah tribe, and has for some time past been residing at Khureesra taking care of a mare and foal belonging to his master, who resided at Bhorka, and is connected by marriage with the chief of Khureesra. This man deposed that he heard "that Veerajee's wife gave birth to a daughter, and that it was put to death; that the Metah Judoram sent him to make inquiries of the wife of Doongurjee, the chief of Khureesra, and she acknowledged the fact without stating the manner in which the death of the infant was effected. The circumstance is known to all the inhabitants of Khureesra; they are afraid to inform, but why should I conceal so great a (pap) sin?"

16. In his examination, the Mehta also alluded to a woman named Kessur, residing at Khureesra, capable of affording information on the subject, and she was likewise summoned and examined: at first, this witness denied having ever stated the infant was destroyed, but asserted that it died a natural death, after having lived eight days; on being confronted with the Mehta, however, she confessed that she did inform him of the murder, and stated, "that she derived her information from the mother of the infant, and that the occurrence was the talk of the whole town." She explained that in the first instance she was afraid to speak the truth, lest her master (i.e. the chief of Khureesra) should get into difficulty on account of what had happened. I consider this woman's evidence to be trustworthy, and as far as it extends, important; the first because it was given reluctantly, the second, because her situation as domestic in the chief's family afforded her opportunities of becoming acquainted with what had happened.

17. It may almost appear to have been superfluous my still persevering in this inquiry after having obtained such a strong body of evidence in support of the only

only facts of real importance to prove, viz., that the wife of the accused was delivered of a daughter, and that it was destroyed. Too great caution, however, cannot be observed in conducting investigations of this kind, because the ordinary rules and principles of judicial inquiries cannot be rigidly adhered to. It must be obvious that cases of infanticide can only be established by the servants and dependents of those guilty of them. It is therefore essential for their protection, that their names should in many instances be concealed, to prevent their being exposed to the vengeance and resentment of their master. It must also be equally obvious that nothing is more easy to advance than an accusation of infanticide, and it becomes the more imperative upon the agent to adopt every precaution in his power to guard against an innocent man becoming the victim of enmity and malice. He must even take care lest his zeal in the cause of humanity should warp his judgment; lest his natural and great anxiety to detect instances of a barbarous practice known to exist, should induce him to give too ready credence to accusations of this kind, and to the evidence by which they are supported, so as to enable him effectually to suppress the diabolical custom, by combining the system of rewards with a few examples of signal punishment. These remarks apply more in a general point of view than to the individual case under report, and are offered in support of my opinion that such inquiries should never be abandoned until all the evidence within reach has been obtained.

18. It was, however, by accident only that additional evidence was obtained in the case under report. When I was about to close the inquiry, a woman named Tegoo, accompanied the two witnesses whose testimony is summed up in the 15th and 16th paragraphs. Having ascertained that she was a domestic servant in the house of the chief of Khureesra, I examined her; at first she declared that Veerajee's child lived ten days. On being, however, admonished to speak the truth and after having received assurances of protection, she said she would do so, provided her examination was conducted in private, and that her name should not be published. To this I assented, when without hesitation she made the following statement, which was afterwards most fully corroborated by the little girl named as her informant:—

"My first statement was dictated by fear. When Verajee's wife was about to be confined, her sister (called the Patta Sassoo), was summoned from another village to assist on the occasion; a daughter was born, two other women besides the Patta Sassoo were present. When the infant was born, the Patta Sassoo placed it between two tiles, with the after-birth on its mouth; this is the usual way in which the daughters of the Jareeja tribe are put to death. This is the second time a daughter of Verajee's has been destroyed. The Patta Sassoo buried the infant in a corner of a cattle shed, adjoining Verajee's house. This occurred about five months since. I am acquainted with the circumstances, because I reside with the Jarejahs; the midwife Manbhye arrived after the birth had taken place." In her cross-examination, the witness further stated, "Verajee, the father of the child, was sleeping in the verandah when it was born; his brother Hallarjee, was with him. He recommended that the infant should be preserved, apprehending the consequences, but Verajee awaking, gave orders for its destruction. A slave girl, named Waloree, of about 10 or 12 years of age, accompanied the Patta Sassoo to Khureesra, and it was from her I learnt the above particulars, the day after the child was born; in the first instance she attempted to deceive me by stating a stillborn son had been produced, but finally informed me as above; the birth occurred at midnight."

19. On reference to paragraph 10, it will be seen that the witness Manbhye likewise deposes to the fact of a little girl of the age of 10 or 12 years having accompanied the Patta Sassoo to Khureesra; I now, therefore, despatched a confidential agent to the village where she resided, about 20 miles from Rajcote, with strict injunctions not to permit her to hold any communication whatever with the persons who had been previously examined. This was accordingly done; and in her examination before me, she entirely confirmed every part of Tejoo's evidence, with the exception of that part of it where she stated the father ordered the child to be destroyed, in opposition to the advice of his brother Hallarjee.

20. The charge being thus clearly established against Veerajee, it now remains for me to suggest the punishment that should be inflicted. The circumstance of the case would justify very severe penalties; the accused personally is not a fit object of clemency; no plea exists in mitigation of his offence, for he cannot even urge inattention on our part in enforcing the agreements of his tribe to renounce

infanticide. The offence certainly occurred within the last five months, and I may safely say no subject has, during the last three years, engaged so much attention at Rajcote as that of infanticide. He must have seen people deputed to his district to take a census of Jarejah females; and he must have been aware that the whole of the Rajcote chief's possessions had been placed under attachment on account of the commission of a like offence. He has, therefore, sinned against all these warnings, and could I separate the individual from the impression likely to be produced on the whole tribe generally, I should have no hesitation in recommending protracted imprisonment, involving removal to a distant gaol, or even transportation, as the most suitable punishment that could be awarded.

21. I confess, however, I entertain doubts whether such severity would operate beneficially, and tend to the ultimate extinction of the practice, and after mature consideration, I beg to propose that Veerajee should be sentenced to suffer twelve months' ordinary imprisonment in the Rajcote gaol, and to pay a fine of 3,000 rupees, or in default thereof to suffer imprisonment for the further period of two years; and finally, on his release to furnish security that he will abstain from infanticide hereafter.

22. The fine proposed is, I believe, far beyond Veerajee's means to pay, but the chief of Khureesra has evinced a warm interest in his behalf, and will in all probability come forward to assist him. Be this as it may, if he is unable to atone for his offence by payment of this fine, he should be made to do so in person.

23. I deeply regret to be obliged to state that I consider the chief of Khureesra so far implicated in Veerajee's offence, that with a full knowledge of it, he failed to report it to me, although bound to do so by his engagements. I believe the Mehta Judooram's statement that one of the chief's female relations acknowledged that the infant was destroyed, corroborated as it is by the evidence of the Jalla Rajpoot, named Natha Jetha; but independent of this fact, there is other evidence recorded on the proceedings, proving that the destruction of the infant was known in the chief's family. It is impossible to suppose, therefore, that he himself was ignorant, and his manner and behaviour when examined before me confirms my belief to the contrary.

24. Under ordinary circumstances the chief would be justly liable to fine for having tacitly permitted one of his dependents to commit infanticide, without reporting the occurrence to the agent. It will, however, be in the recollection of Government that in consequence of the favourable result exhibited in the return of Jarejah females from the district of Khureesra, I recommended that a remission of tribute and an honorary present should be granted to this chief. These marks of favour were sanctioned in your letter, dated the 22d of November 1834, and the chief was duly apprised of them; fortunately, however, no opportunity has intermediately occurred for bestowing them; they have been justly forfeited by the chief's attempt to screen Veerajee, and though I do it with reluctance, I beg to recommend that they be cancelled, and in this case no other punishment need be awarded.

25. The merit of the Mehta Judooram in bringing Veerajee's crime to light is very conspicuous, and requires to be proportionately rewarded. He is the Vakeel of the chief of Khureesra, a situation which he will most probably lose in consequence of having informed against a dependent of his master. For this and other reasons, I do not think a reward of 800 rupees greater than he is entitled to, which I beg to recommend accordingly, from the Infanticide Fund.

26. The Right honourable the Governor in Council will perceive at the close of the annexed proceedings, that Verajee has, pending the receipt of instructions, been committed to the Rajcote goal. His commitment appears to have created just that sensation in the country which is desirable. The community, and particularly, I am informed, those tribes who marry their daughters to the Jarejahs, view the measure with satisfaction; and as an earnest of our determination effectually to suppress the revolting practice. A few days after Verajee was committed, a deputation of such members of his caste as happened to be at Rajcote, aided by Dewajee, the uncle of the present chief of Moorvee, a most respectable man, came to me for the purpose of interceding in his behalf, and to request that I would release him on security until the receipt of the orders of Government. In declining to comply with their request, I did not fail to embrace so favourable an opportunity of explaining in open Kutcherry the views and intentions of Government upon the subject of infanticide; of inveighing against the enormity of the custom, and of exhorting them individually and collectively to aid by every means

means in their power in effecting its abolition. I think I succeeded in exciting a favourable impression, and it was satisfactory to observe that the deputation made no attempt whatever either to deny Verajee's guilt, or to palliate it.

27. In conclusion, I take the liberty to request the instructions of the Right honourable the Governor in Council upon this case as early as may be practicable. The Political Agent's court of criminal justice is about to be convened, and as this will draw a large concourse of persons to Rajcote, I think a good effect would be produced if the sentence against Veerajee is published when the court is sitting, and in the presence of as many persons as can without inconvenience be collected together.

I have,
(signed) *J. P. Willoughby*, Political Agent.

PROCEEDINGS held at *Rajcote*, in investigating a Charge of Infanticide against *Jareja Verajee*, of the Village of *Khureesra*, commencing on the 16th and terminating on the 29th August 1835.

RECEIVED a memorandum from Mehta Juddooram, stating that Jarejah Veerajee, one of the Khureesra Bhyad and residing in that village, had put to death a female child about two or three months ago, by ordering opium to be administered to it, three different times, immediately after its birth, which was accordingly done. Read the above, 14th August 1833, and sent a suwar next morning to call the midwife, and a khuttrin stated to have been present; the other women who were there being Rajpootanees, to whose appearing objections would probably be raised, which it is not desirable to excite merely on suspicion. Had a petition read to me on the same day, purporting to be from the Khureesra chief, stating that three daughters had lately been preserved, that a fourth had been born dead, and that Jahreja Veerajee had probably had a child also. This confirmed my suspicion; likewise ordered that those who were present when birth was given to a stillborn female infant, should be sent in for examination. 15th August: Horbhye states that she knows nothing of the birth of a daughter lately at Khureesra; that she has never been employed in delivering any of the women. On being asked what women, she replied, the women of Veerajee, one of the chief's Bhyad. Asked who had told her of Veerajee: she states the sawar did, and that it was the first she had heard of his having had a daughter; did hear of Veerajee's having had a male child about two months ago, which bled at the nose immediately after it was born, and died: was not present; have not seen the street Veerajee lives in for two years; the people of the house delivered the women. Veerajee has only one wife; Veerajee's mother and aunt live with her. The village people all said it was a son, and had died as above stated; Veerajee's aunt Mahooba told me of it; asked her in the bazaar, and she told me; knew that Veerajee's wife was with child from seeing her going about; do not know of any midwife who was present on the occasion; do not believe there was any.

Manbhye Khajee states as follows:—Am in the habit of acting as midwife to relations or friends of my own, but not to any one else; never acted in such capacity in the house of a Rajpoot; have only lived in Khureesra about a year and a half; formerly resided in Wuddala; heard about two months and a half ago (when the first rain fell) that Jeraja Verajee had had a son who bled at the nose, and immediately after birth. Veerajee's aunt, Mahooba, mentioned this in the bazar, where I had gone one evening to purchase oil, and heard it; did not hear when the child had been born; no midwife was present. These people do not call midwives for fear of their telling in any case of infanticide which they might intend to commit, in case of the birth of a female child; do not know of anything of the kind having taken place, but think there must be something from midwives not being called in; am not certain whether any other midwife was summoned on the occasion in question, but do not know of any.

Whabhyee Khunkhuttim or Soomree, of the Mussulman persuasion, states as follows:—Do not understand midwifery; have never been called to attend on the wives of any of the Khureesra Jarejas at the time of their confinement; heard of Jareja's wife having had a son, which died immediately after birth from bleeding at the nose; this happened before I went to live at Khureesra, where I have been only two months. Heard this only yesterday, on my way in; the two other

women told me they had heard this from Veerajee's mother; lived formerly at the village of Hurumthala, Gondul Talooka. It is not above two months since I left that village.

Called in Hoorbhye, who states she has been 40 or 50 years in Khureesra; all her life; Mhanbhye formerly belonged to the same village, but left it for a few years, and returned a about two years ago; Wabhae has been five or six months at Khureesra; her husband is Doongurjee's bhagya; am certain he cultivated land before the rams, and arrived at Khureesra before jeth.

The above circumstances appearing very suspicious, ordered that these three women should be kept for the night separate from each other, and not allowed to see any one; and am of opinion that Verajee's mother and aunt should be summoned by letter written to the chief of Khureesra.

21st August 1835.

Khoja Veerjee, husband of Mhanbaee, states as follows:—About two months ago a female child was born in the house of Jarijah Verajee; my wife attended on the occasion, and after washing the infant, and placing it beside its mother on the cot, returned home; a little goor, mixed with water, was given to the infant, which is customary on the birth of children, among other classes; my wife told me of all this.

Cross-examined.

Do not know who came to call my wife; had gone in the morning to the neighbouring villages to sell vegetables according to custom, and in returning about sunset, found my wife absent, and no dinner ready; she returned almost immediately, and said she had been retained in assisting at the accouchement of Verajee's wife, and could not get away in time to prepare the dinner. Do not know how long she had been absent; told her it was very improper to attend at the houses of Grassias on such occasions; to which she replied that she could not help what was past, but she would not go again. Said this to my wife because reliance is not to be placed upon these Grassias in such matters. My wife did not tell me that anything improper had taken place; she said she had left immediately. Do not know whether any sustenance was given to the infant besides the goor; I have always understood that it is usual to give goor to young infants. Three days after this I was passing through the bazar, when I heard all the borahs and others talking about the corpse of an infant which a dog had dug up from among the ookurda (rubbish, dung, &c. collected for manure) of the village; they were guessing among themselves whose it could be. The term "infant" was used; heard no allusion made to its sex. Verajee was no doubt suspected, as no other birth was known to have taken place about that time.

Re-examined Manbhye.

Q. I have been informed for certain that you were present when Jarija Verajee's wife had a child about two months ago, you must therefore give me a true statement of what occurred on that occasion?—*A.* I was sent for on the occasion, but was afraid of the Sircar, and refused to go; I however consented after some persuasion; and on reaching the house I met the Baee's sister, who had come from a neighbouring village, and Veerajee's elder brother's wife, at the door, and they told me that a male infant had been born, and died immediately. Jarga Ramabhye's servant, by name Veesram, came to call me, and accompanied me to the house. I immediately returned home. Deponent here observes that every person in the village knows that a female infant was born and destroyed, and that therefore the story of a male child having been born and died was circulated; she begs, therefore, that a poor woman like her should not be examined so strictly on the subject. Assured her of protection, and continued the examination: This occurred about seven or eight o'clock in the evening; my husband had gone that day to the neighbouring villages to sell vegetables, and did not return that night; when he came next morning I did not tell him what had occurred; did not think he would take any interest in the matter, as he is an old man of 80, and therefore did not tell him. Did not hear of a dog having dug up the remains of an infant from amongst the village ookurda two or three days after the above-mentioned birth took place; did not tell my husband that I had been present at the birth of a female infant in Verajee's house, and had washed it, given it a little goor, and placed it on the cot beside its mother.

Confronted

Confronted deponent with her husband, of whose presence at Rajcote she was not before aware. She confesses the truth of the statement given by her husband, and says she was afraid before, but adds, that she is not aware of anything else. Upon this, I repeated my assurances of protection to both the husband and wife, and told them, that if they should ever feel inclined to leave Khureesra in consequence of giving information in the present case, I would ensure the removal of all their goods and chattels, and likewise reimburse them for such expense as moving would put them to. Told them both at the same time, that nothing short of their telling me the whole truth would entitle them to such consideration; and then proceeded with the examination of the woman as follows:—She first of all states that a female child was born, and killed; and on being told to tell the whole of the particulars, gives the under-mentioned account of what took place: One evening, just after dark, I was called by Visram Khurvass; came to call me to attend upon Veerajee's wife during her confinement; went immediately, and on my reaching the house, the Baee, whose name I forgot, gave birth to a female infant; I took it up, and said it was a female. The mother replied, "Never mind, I will preserve the Baee;" upon which I separated the after-birth, which I buried in a corner of the room, and, after washing the child, placed it on a small chair close to the cot of its mother. When I went, the Baee's sister, who had come from another village, and Veerajee's brother's wife, were all that were present in the room, the latter of whom gave the infant a little goor, made thin in water. The Baee then told me to go home, which I did.

Cross-examined.

The infant appeared strong and healthy, and cried, as other infants do. Saw a lump of goor in the hand of Verajee's brother's wife, and they said they were going to preserve the child, which made me believe that it was goor, and not opium, that was administered. Was not surprised at the infant's not being put in the same cot with its mother, as it is not always usual to do so; neither was I astonished at its not getting any suck, as infants are frequently not allowed to suck till the second or third day, being kept alive with goor and other milk in the meantime: this is done when the mothers have no milk. In the morning I went to the Baee's house to take away horse-dung, and on going into the room I saw the small chair on which I had placed the child standing on its end. I therefore said to the Baee, "You promised to preserve the infant, and what is this?" Upon which she replied, "I could not afford it, so what was to be done?" I could not of course make any further inquiries. Am quite certain that no other person of the village was present at the birth except those I have mentioned, and there was no one with the Baee when I saw her in the morning.

Doongurjee, the chief of Khureesra, having attended, together with Veerajee, examined the former, after duly warning him, after the credit he had already received for preserving female infants in his talooka, not to lose it by screening any of his bhyad, if they had been guilty of infanticide. He states as follows:—The accusation against Veerajee is altogether false, as is also that against Jetheejee. The latter had a daughter, which lived three days, and then died of a disease called rutwa. Do not know when this happened, whether 10 days, a month, or a year ago; know that it died of rutwa, because Jetheejee told me. Veerajee had a daughter, which was strangled (gulla jullena) in the birth, as he has had five sons before; I have no idea when this occurred.

Veerajee denies the charge. He states that he had a daughter some months ago (he cannot exactly say how many) which was strangled in the birth, and bled at the nose, in the same manner as five sons he has had within the last 10 years have died. Has one son living, about four, five, or six years old, but he is a very unhealthy child, and cannot possibly live long. Do not know who were present when my wife had her last child. I was with the chief at the time, and heard in the evening what had happened; do not know from whom.

22 August 1835.

Captain Lang having sent to me the result of his investigation into the charge against Jareja Veerajee, of Khureesra, called Jareja Doongurjee into my presence, and interrogated him as follows:—

Q. What relationship exists between you and Jareja Veerajee, and where does he

he reside?—*A.* He is one of my byaad, and he resides at Khureesra. He is in my service.

Has a daughter been born in Veerajee's house lately, and if so, when?—Yes. I do not know when the birth occurred; I cannot say whether it was before or after last Dewallee, or before or after last Hooly.

Is the child alive?—It died at the birth. It bled at the nose. In this manner five sons born to Veerajee have died.

How do you know that the child died in the manner you have stated?—I went to Veerajee's house, and his wife informed me.

How long after the birth did you visit Veerajee?—One month.

Did you never hear that Veerajee's daughter was put to death by administering opium?—No, I did not.

Are you aware that the body of an infant was found in the ookunda (dunghill) of your village, shortly after the birth of Veerajee's daughter?—I never heard of this.

Did you authorise the letter now read you to be sent to me?—No, I did not.

The letter alluded to in the last question is as follows:—

"Jareja Doongurjee writes to J. P. Willoughby, esquire, Political Agent in Katteewar, as follows:

"The following female children were born in my talooka during $\frac{1891}{1834\text{-}5}$.

"In the village of Jeelurea Jareeja Mheroojei, one daughter; Jarija Pattajee, one daughter; Jareja Desuljee, one daughter.

"In the town of Kheerusra Jareja Jethejee, one daughter stillborn, according to the report of the people. Besides this, Jareja Veerajee may have had a daughter. In this manner births have occurred which may be inserted in the list; dated Shravanvud, 5th St. 1891, 13th August 1835."

Do you know who wrote the above letter?—I have no knowledge on the subject.

Jareja *Veerajee Rasoobhye*, aged 35, inhabitant of Kureesra, is called, and Examined as follows:

Q. What relationship exists between you and the chief of Khureesra?—*A.* I am of his byaad, and perform such service as he requires of me.

Have you lately had a daughter born in your house?—Yes; it may be six months ago, or four months. It was after last Hooly (15th March 1835). It was between two and three months after the Hooly.

Is the child alive?—No, it died as soon as born. I have lost five sons in the same manner, viz. from bleeding at the nose.

Who was present when your daughter was born?—I do not know, because when the birth occurred I was on a visit to the chief of Khureesra.

How soon after did you return to your house?—He first says he did not go to his house for six or eight days, after which he says he went in the evening of the day the infant was born.

When you returned home did you see the remains of the infant?—No, I did not.

By whom, and in what place, was the body buried?—I do not know.

A charge has been preferred against you, that your daughter was put to death by administering opium?—This charge is false.

Who attended your wife in the capacity of midwife?—I do not know.

What witnesses have you to prove that your daughter died in the manner you have stated?—My stepmother was present, and also Moteba, my brother's wife. No one else was present to my knowledge.

Did any other person see the corpse of the infant?—I do not know.

How old is your mother?—She is between 70 and 80 years old.

The Political Agent informs the accused that it is necessary his mother should attend at Rajcote for examination, as it is not contrary to the feelings of the Rajpoots that women of her age should appear in public. To this he demurs, but ultimately states he will send a person to call her.

Can you prove that five sons have died, as you have stated, in the same manner as the daughter recently born?—My mother and wife informed me that such was the case. I am unable to produce any other person to prove the fact.

Juduram

Juduram Doso, Mehta, aged 40, inhabitant of Rajcote, is called; and examined as follows:

Q. Do you know who wrote the letter now shown to you, viz. the one translated after eighth question, put to Doongurjee, the chief of Khureesra?—*A.* It is in the handwriting of a Mehta in my employ, named Dulubjee, and was written by my dictation.

Did the chief of Khureesra authorise you to address me this letter in his name?—No, he did not, but I wrote the letter on information afforded me by the mother of the chief, who is now at Rajcote.

Who wrote the memorandum now produced?—My Mehta, Dulubjee, on information I obtained at Khureesra, recorded this document, as follows:

"To J. P. Willoughby, Esq.—I make known to you that this day, the 13th August 1835, I went to Khureesra to obtain a statement of Jarija children at that place, and there ascertained that about two months and a half since the wife, Jareja Veerajee, gave birth to a daughter. Three persons were present on the occasion; 1st, a woman named Hoorbhye, as midwife; 2d, a woman of the Khur khuttrin caste; 3d, a female, name unknown. These persons informed Veerajee of the birth of a daughter, when he himself, standing in the veranda, ordered the infant to be immediately put to death. The mother asked how can this be done, and he replied, administer opium. The drug was accordingly twice administered, but without effect, upon which the mother was abused, and then a larger quantity of opium was given. In consequence, the wife of Veerajee's paternal uncle, of (the village) of Veesamon, who was present, left the room. Finally, Veerajee's wife put the infant to death by pressing the windpipe, so as to prevent respiration, after which Veerajee left the house. It is said that Veerajee's eldest brother, Hallarjee, and the mother and wife of Hallarjee, heard Veerajee give the order to kill the child from their house. The people of the village also informed me, and stated, that the circumstance had not transpired in consequence of Veerajee's influence over the chief of Khureesra. I recommended the females of the chief's family to inform the agent, otherwise that their estate would be forfeited. Doongurjee is aware of the circumstance, but will not state what he knows, out of favour to Veerajee. The following persons can afford information:

1. Khoja Hoorbhye, midwife.
2. The wife of Veerajee's brother.
3. Veerajee's mother.
4. Moteeba, the wife of Halarjee.
5. Khurkuttrin, woman abovementioned.
6. Another woman who acts as midwife.

"All these persons were present at the birth, and Jareja Veerajee was in the verandah of the house."

Q. From whom did you obtain the information contained in the above memorandum?—*A.* I received part of the information from a slave girl named Tijoo, belonging to Doongurjee, viz. that Veerajee's daughter was put to death. At this time the servant of a Jhalla Rajpoot was present; I do not know their names, but the Jhalla belongs to Bhoika. Upon this I sent the Jhalla's servant to Doongurjee's wife, to ask her whether it was the case, and she said it was true. A sepoy named Tarr, in the service of Doongurjee, informed me of the mode in which the infant was killed.

How far apart are the houses of Veerajee and Hallarjee?—I am told that they adjoin to one another.

The mother of Jareja Doongurjee being now at Rajcote, sent my native agent, Chotumlall to examine her on the subject of the birth and death of Veerajee's daughter.

Bhye Kusheba, mother of Jareja Doongurjee of Khureesra, aged 60, states:

Jareja Veerajee is distantly related to Jareeja Doongurjee, and performs service for him. About four or five months since Veerajee's wife, by name Wuctooba, was delivered of a daughter, who died immediately after birth. The infant was strangled in the birth, and blood issued from the nose. I do not know who was present when the child was born. Three Jarija females have lately been born and preserved in the village of Jeetreea, and I told Mehta Judoorum to report the circumstance to the agent. Two other daughters were born; Veerajee's, who died

died immediately, as above stated, and one to Jareeja Jeteejee, who died three days after. I did not direct Judooram to report these deaths.

Cross-examined.

Q. Why did you not report these deaths?—*A.* What was the use of doing so?

Have you not received the orders from the agent to report all casualties?—I do not know.

How far is Veerajee's house from your's?—I never went to Veerajee's house, and therefore cannot say.

Are you certain you never went to his house?—I have visited his house on occasions of grief and joy (deaths and marriages).

Who was present when Veerajee's daughter was born; and who informed you?—I do not know who was present; I heard of the birth two or three days after, but do not recollect from whom.

Did you never send a message by any one, to the effect that Veerajee's daughter was put to death?—No, I never did.

What, not by Mehta Judooram?—No, I did not.

The native agent reports that the witness gave her evidence with great reluctance, that she appeared alarmed, and finally refused to attest her deposition in the usual manner.

24 August 1835.

Judooram, Mehta, is called, and on the deposition of Bhye Khusheba being read to him, he persists in his former statement, that Kusheeba did authorise him to report the circumstance of Veerajee having had a daughter. The Mehta produces the following letter as proof of the desire of the chief of Khureesra that the truth should not be brought to light:

"Jareja Doongerjee to Mehta Judooram Dosoo.

"A. C.

"The reason of my writing is this; you have sent Joshee Khurjeevund to make inquiries, but the matter is as Bhye Kusheeba has told you. Jareja Jeteejee's daughter died three days after birth, and Jareja Veerajee's daughter was strangled in the birth. This is certain; do not entertain doubt.

"Dated Sharvun Vud, 9th St. 1892, or 17 August 1835."

Tijoo, the woman alluded to by Judooram as having informed him that Veerajee's daughter was put to death, having been summoned from Khureesra, is called in, and directed to state what she knows on the subject.

I am the servant of Doongurjee, the chief of Khureesra. I heard that Veerajee had a daughter which lived 10 days, and afterwards died of a disease called bhoondee.

Q. What is the name of Veerajee's wife?—*A.* Wucktooba.

Who attended her as midwife?—Khoja Stoorbhye, the woman who has been summoned to Rajcote.

Did you see the infant?—Yes; I saw the child four or five days after its birth.

Who buried the child?—A Khuwass, named Narrain, the servant of Veerajee; I saw the body in his hands.

Where was the child buried?—At the place where dead bodies are burnt.

Are you certain the child was not buried in the ookurda, or dunghill?—How could this be, would not the dogs devour the remains?

Did you never hear of the body of an infant being dragged out of the ookurda by dogs?—No, I did not.

When was Veerajee's child born?—About five months since.

Did you never tell any one that Veerajee's child was put to death?—Judoo, Mehta, may have said so.

Were you present when the birth occurred?—Yes I was; Wucktooba's mother and the midwife was present.

Was the birth at maturity?—The child was stout and healthy, and cried; it had no disease at this time.

Where was Veerajee at the time?—He was in the verandah of his house; I saw him there.

Did he say anything?—He ordered the child to be taken care of.

Confronted

Confronted the Mehta Judooram with this witness. The Mehta states that this is not the woman who informed him the infant had been put to death; that he had made a mistake in the name, which was Kessur. Kessur is called, and being warned to speak the truth, states as follows:

I am in the service of Bhye Kusheba, mother of the chief of Khureesra. I know that Veerajee's wife had a daughter which lived eight days, when it died of bleeding at the nose; I heard this from the people of the house.

Q. Did you ever hear that the child was killed?—*A.* No, I did not.

Did you ever inform any one that such was the case?—No.

Did you ever speak with Judooram on the subject?—Yes, I told him the child died from the cause stated.

Confronted the witness with Judooram, who declares her to be the woman who informed him that Veerajee's child was put to death. After considerable hesitation the witness acknowledges that she did inform the Mehta to this effect.

Q. Who informed you the child was killed?—I heard it from the people of the house. Veerajee's wife herself informed me.

How was the child killed?—Opium may have been administered.

When did Veerajee's wife inform you the child was put to death?—Five or six days after the occurrence. It was the talk of the whole town. I am afraid lest my master should get into trouble.

Natha Jetha, Rajpoot, aged 20, Inhabitant of Bhoika, is called, and warned to speak the truth:

I am the servant of Jhalla Roopabhye of Bhoika. For the last two months, I have lived at Khureesra, tending a mare and foal belonging to my master; I heard that Jareja Veerajee's daughter had been put to death. Judooram Mehta, sent me, to make inquiries of the wife of Doongurjee, the chief of Khureesra, and she acknowledged the fact. She did not inform me in what manner the child was put to death.

Q. How long since did the birth occur?—*A.* Between two and three months. I passed through Khureesra on my way to Drapha, and heard of Veerajee's wife being with child; when I returned two months since I heard it had been killed.

How long after birth was the child put to death?—I heard one day after; all the people of the town of Khureesra are aware of the fact, but are afraid to inform. Why should I conceal so great a *pâp* (sin)?

In whose house did you live at Khureesra?—In Doongurjee's; my master is his father-in-law; Doonjurgee has fed me since my residence at Khureesra.

The woman Tejoo having been again admonished to speak the truth, states she will declare what she knows, provided she is examined privately, and that her evidence is not published. Upon receiving a promise to this effect she states:—

What I first stated was through fear; but the history of killing Jareja Veerajee's child is as follows:—The sister of Veerajee's wife (Patla Sassoo), whose name I do not recollect, came from the village of Veesamon, of the Dhurole Talooka, to assist in delivering her; she did so and a daughter was born. Three persons were present, viz. Makooba, mother of Jareja, Hallarjee, Moteeba, wife of ditto, and the Patla Sassoo. When the infant was born it was placed on the ground between two tiles, and the after-birth placed upon the mouth. This was done by the Patla Sassoo. I know this, because this is the way in which Jareja females are put to death. This is the second occasion on which the Patla Sassoo has put a daughter of Veerajee's to death. Those who officiate as midwife on such occasions are the agents by whom the murder is committed. After the infant was killed the Patla Sassoo buried it in a shed for cattle adjoining Veerajee's house. The birth occurred about five months since. I know all this from constant residence among the Jarejas. The midwife Manbhye arrived after the birth and returned home.

Cross-examined.

Q. How many children has Veerajee had?—*A.* He has had eight children, viz. four sons and two daughters, who were put to death, and two premature births.

Where was Veerajee when his last daughter was born?—He was sleeping in the verandah of his house. His brother Hallarjee was with him. He was awake, and recommended that the child should not be killed, observing, that if Government heard of it, the family gerass would be forfeited. Veerajee awoke and directed the child to be killed, for it should not be preserved. I reside among these people, and therefore know this. I forget who told me of Veerajee's orders. A slave girl of about 10 or 12 years of age, by name Walooree, accompanied the Patla Sassoo, and it was from her I learnt the above particulars. She came to my house the day after the child was born; on my asking her what was the result of the delivery of Veerajee's wife in the first instance, she replied, "a stillborn child." I said, why do you not tell me the truth, I do not intend to inform. She then said a daughter had been born, which the Patla Sassoo put to death, and had burned in the place above stated. The child was born at midnight, and Walooree told me this the following day.

Are many Jareja females now put to death in the Khureesra district?—Compared with former times the number has diminished, more particularly since the Government letters were received and read in every village.

25 August 1835.

The woman Hoorbhye examined by Captain Lang on the 16th, is recalled and repeats before me her former evidence, which is only so far material as regards the fact of her having been informed by Veerajee's aunt that a son was born, which died immediately after birth from bleeding at the nose. The witness adds, that since her arrival at Rajcote she has heard from the midwife Manbhye that a daughter was born.

The woman Manbhye, examined by Captain Lang on the 16th instant, is recalled, and re-examined in my presence, when she states as follows:—

When the wife of Jareja Veerajee was expecting to be confined, a servant of Ramabhye, by name Veesram, came to call me at night. I proceeded to the house, but before I arrived a daughter had been born. I separated the umbilical cord, and buried the after-birth in a corner of the room in which the child was born. I bathed the infant, after which I was directed to return home, which I did; when I washed the child it was alive and cried. The following day I went to Veerajee's house and did not see the infant. I asked his wife, "You said you would preserve the child; how did it die?" She replied, "What could be done; we could not afford to do so." The witness then remarks, "You ask me about the killing of the child; the whole town is aware that it was killed."

Cross-examined.

When the child was born the Patla Sassoo, or sister of Verajee's wife, was present as well as Moteeba, the wife of Hallajee and myself. A little girl of about 10 or 12 years of age accompanied the Patla Sassoo; I do not know whether Veerajee was in the house; he may have been asleep here or there. I am certain that I separated the child from the after-birth, and then buried the latter: when it is not intended to preserve a child, it is not customary to separate it from the after-birth. Veerajee's child was afterwards killed; its death may have been effected by opium; else how could it have died? The child was stout, healthy, and was afflicted with no disease. When Veerajee's wife made the observation above-mentioned, the Patla Sassoo was present, but said nothing; I do not know anything respecting Jetajee's daughter, as I was not sent for.

Khoja Veerjee, husband of the preceding witness, repeats the evidence he gave before Captain Lang, with the addition that the ookurda (dunghill), from whence the body of a child was dragged out by a dog belonging to Veerajee, from which circumstance it was concluded that the child was his. The dunghill consisted of about 10 or 12 cartloads, and was situated about 20 paces from Veerajee's house. This occurred the third day after the birth of Veerajee's daughter.

Walbhye, the woman who before Captain Lang deposed that Veerajee's wife was delivered of a son, which died immediately after birth from bleeding at the nose, on being re-examined by me, states as follows:—

I am bugeea, or cultivator of land belonging to the chief of Khureesra. When Veerajee's

Veerajee's wife was confined, a daughter was born, after which the midwife went home; the child was put to death the day succeeding its birth; I heard this four or five days after the child was born, from a slave girl, named Jeevee, belonging to the durbar (i.e. the chief Khureesra), when we were proceeding together to bring water; this occurred about three months since, and all the people of Khureesra are aware of the circumstance.

Although I consider this case of infanticide to be fully and completely established, I still think it desirable to obtain, if possible, the evidence of the little girl Walooree, from whom the witness Tejoo states she received her information, and who, in all probability, was present when the murder was perpetrated. Despatched a horseman to convey her to Rajcote, with orders not to allow her to hold communication with any of the other persons whose evidence has been already recorded.

28 August 1835.

The horseman returned with the girl above alluded to; she states she is nine years old, and appears intelligent for her age; at first she was much alarmed, but soon became assured, and answered the questions put to her without hesitation.

Q. In whose service are you?—*A.* I am the servant of Bhye Sejooba, the widow of Jareja Bhuneebhye, of the village of Veessaman, of the Noanuggur Talooka.

Are you acquainted with Tejoo, Khuwass?—Yes; she resides at Khureesra.

Were you ever at Khureesra?—Yes; I accompanied my mistress to that place, and remained there 10 days.

On what occasion was this?—My mistress is sister of the wife of Jareja Veerajee; and the latter sent for the former.

On what account?—To attend her during confinement.

Of what sex was the child?—At first she answered "a boy;" then she says, "how should I know whether it was a boy or a girl?" and finally, "that a girl was born."

Was the child born alive, and was it afterwards put to death?—The child was born alive, and was put to death by the mother; the after-birth was placed on the mouth. I was not present, but the midwife informed me.

At what time did the birth occur?—At night, towards morning.

Who was present?—My mistress, Tejooba, the wife of Hallarjee, and the midwife; these three persons were present; the child was put to death at the time of its birth.

When did this occur?—My mistress was called a few days before the first fall of rain.

N. B. This happened during the first week in June.

Speak the truth; were you not present when the child was born?—I was present when the child was born; it was placed on the ground with the after-birth attached, between two tiles; this was done by my mistress, who placed the after-birth on the child's mouth, after which she buried it in a corner of a shed for keeping cattle; at first, through fear, I did not tell the truth.

Did you communicate the above particulars to Tejoo, Khuwass?—Yes; I did, when I went to her house.

29 August 1835.

Recalled Doongerjee, the chief of Khureesra, and informed him that the charge of infanticide against Veerajee had been clearly established, and that as the event was known to the females and servants of his house, it was impossible to suppose that he was ignorant of it. I then referred him to my late letter, communicating to him the marks of favour which Government, at my suggestion, had authorised to be extended to him, viz. a remission of 10 annas of his tribute and a present of cloths, and informed him that the same would be forfeited if he persisted in his endeavours to screen his servant from the punishment he merited. In reply the chief merely asserted that the accusation was false.

Recalled the accused, and informed him that I considered the charge against him fully substantiated. He repeated his former denial, but admitted what he denied

denied on his first examination, that his wife's sister (the Patla Sassoo) was present when his daughter was born.

Committed Veerajee to the Rajcote gaol pending the receipt of the orders of Government respecting the final disposal of his case.

(signed) *J. P. Willoughby,*
Political Agent.

MINUTE by the Right Honourable the Governor, subscribed to by the Civil Members of the Board, dated 5 October, 1835.

(No. 2735.)

THE high commendation of Government should be bestowed upon Mr. Willoughby and Captain Lang, for the zeal, acuteness, and success with which they have followed out this painful and disgusting inquiry, and established the guilt of the party accused.

Mr. Willoughby acted quite rightly in pursuing the investigation, even after he was in possession of proofs which in ordinary cases would have seemed abundant. The subject of inquiry was a family transaction of the darkest and most secret nature. The particulars could be known only from the mouths of relatives or dependents. The evidence of necessity consisted, in a great measure, of hearsay. The peculiarity of the jurisdiction exercised precluded many of the ordinary forms of justice. Under these circumstances too much care could not be bestowed in obtaining the materials of judgment.

With regard to the punishment to be inflicted on the offender, the ultimate and corrected views which Mr. Willoughby takes of this subject is the just one. The object of human punishment not being the infliction of vindictive pain, but simply the prevention of crime; and this effect being chiefly to be produced by the impression created on others, this last consideration, and not the actual criminality of the offender, should predominate in measuring out the penalty awarded. It would certainly appear that by undergoing an imprisonment of twelve months, by having to pay a fine of 3,000 rupees, on pain of a further imprisonment of two years, and by being obliged to furnish security for future abstinence from infanticide, Veerajee will be adequately punished for all the purposes of example.

The chief of Khureesra, by conniving at the crime of Veerajee, or at least by screening the criminal, has lamentably forfeited the character which the diminution of the practice of infanticide under his sway had procured for him, and has deserved to lose the advantages, both pecuniary and honorary, with which Government, at Mr. Willoughby's suggestion, was prepared to make their sense of his merits. I have no doubt that Mr. Willoughby is right in thinking that to withhold from him these rewards will be felt as sufficient punishment; and at the same time, as it appears to me, the privation in this case will enhance the value of the similar marks of favour bestowed in other instances.

The Mehta, through whose exertions the crime of Veerajee came to be detected, should receive from the Infanticide Fund the reward of rupees 800, as recommended by Mr. Willoughby.

This person, however, should be informed that his letter giving notice of the infanticide ought to have been written in his own name. For what purpose he gave it the semblance of a communication from the chief of Khureesra, does not appear. It is admitted that he had no authority to use that chief's name, and he could hardly have supposed that the simulation should not be discovered. But whatever purpose, temporary or ultimate, he intended to answer by this well-meant fraud, he rather created than avoided difficulty by resorting to it; thus only furnishing another proof that the interests of truth are inseparably blended with those of justice.

It is unnecessary to remind Mr. Willoughby, for his letter shows it to be fully in his recollection, that every exertion should be used to protect the witnesses on whose testimony Veerajee has been convicted, from the resentment of that person, and of his patron, the chief of Khureesra.

The substance of the above remarks, if the Board concur in them, should be communicated to Mr. Willoughby with all practicable despatch, in order that the good

good effects may not be lost, which he anticipates from the publication of the sentence of government during the session of the Political Agent's Court of Criminal Justice.

(signed) *R. Grant.*

From *Charles Norris,* Esq. Chief Secretary to Government, to the Political Agent, Katteewar.

Sir, Bombay Castle, 9 October 1835.

1. I AM directed by the Right honourable the Governor in Council to acknowledge the receipt of your letter, dated the 10th ultimo, with enclosures, reporting a case of infanticide committed by Jareja Veerajee of Khureesra, and of your proceedings thereon.

2. The Governor in Council is of opinion that you acted quite right in pursuing the investigation, even after you were in possession of proofs, which, in ordinary cases, would have seemed abundant. The subject of inquiry was a family transaction of the darkest and most secret nature. The particulars could be known only from the mouths of relatives, domestics, or dependents. The evidence of necessity consisted in a great measure of hearsay. The peculiarity of the jurisdiction exercised precluded many of the ordinary forms of justice ; under these circumstances too much care could not be bestowed in obtaining the materials of judgment.

3. With regard to the punishment to be inflicted on the offender, the ultimate and corrected view taken by you on the subject is, in the opinion of the Governor in Council, a just one. The object of human punishment not being the infliction of vindictive pain, but simply the prevention of crime, and this effect being chiefly to be produced by the impression created on others, this last consideration, and not the actual criminality of the offender, should predominate in measuring out the penalty awarded. It appears to the Governor in Council that, by undergoing an imprisonment of 12 months, by having to pay a fine of rupees 3,000, on pain of a further imprisonment of two years, and by being obliged to furnish security that he will never again be guilty of infanticide, Veerajee will be adequately punished for all the purposes of example.

4. The chief of Khureesra, by conniving at the crime of Veerajee, or at least by screening him, has lamentably forfeited the character which the diminution of the practice of infanticide under his sway had procured for him and has deserved to lose the advantages, both pecuniary and honorary, with which government at your suggestion was prepared to mark its sense of his merits. The Governor in Council concurs with you in thinking that to withhold from him these rewards, will be felt as a sufficient punishment ; and at the same the privation in this case will enhance the value of the similar marks of favour bestowed in other instances.

5. The Governor in Council sanctions the reward of rupees 800 from the Infanticide Fund to the Mehta through whose exertions the crime of Veerajee was detected ; you will, however, inform this person that his letter, giving notice of the infanticide, ought to have been written in his own name. For what purpose he gave it the semblance of a communication from the chief of Khureesra, does not appear. It is admitted that he had no authority to use that chief's name, and he could hardly have supposed that the simulation should not be discovered. But whatever purpose, temporary or ultimate, he intended to answer by this well-meant fraud, he rather created than avoided difficulty by resorting to it, thus only furnishing another proof that the interests of truth are inseparably blended with those of justice.

6. As your letter shows it to be fully in your recollection that every exertion should be used to protect the witnesses on whose testimony Veerajee has been convicted from the resentment of that person and of his patron, the chief of Khureesra, I am directed merely to allude to that topic.

7. In conclusion, the Right honourable the Governor in Council instructs me to express the high sense entertained by Government of the zeal, accuteness, and success with which both you and Captain Lang have followed out this painful and disgusting inquiry, and established the guilt of the party accused.

8. You will be pleased to report, whether or not the fine of rupees 3,000 is realised.

I have, &c.
(signed) *Charles Norris*,
Chief Secretary.

(No. 2737.)

From *Charles Norris*, Esq., Chief Secretary to Government, to the Accountant-General.

Bombay Castle, 9 October 1835.

Sir,

With reference to my letter of the 22d November last, I am directed by the Right honourable the Governor in Council to signify to you that the following grants have been cancelled; viz. "To the chief of Khureesra, a remission from the amount of his annual tribute of 10 annas, or rupees 1,000; to ditto, a present of cloths, of the value of rupees 100."

2. I am also directed to signify to you that the Political Agent in Katteewar has been authorised to present to Metah Judooram, for his meritorious conduct in bringing to light a case of female infanticide, rupees 800, and to debit the amount to the Infanticide Fund.

I have, &c.
(signed) *C. Norris*,
Chief Secretary.

Same to the Civil Auditor.

(No. 2738.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to *Charles Norris*, Esq. Chief Secretary to Government, Bombay.

Katteewar Political Agent's Office,
Rajcote, 16 September 1835.

Sir,

I have the honour to submit for the consideration of the Right honourable the Governor in Council, another case of infanticide committed in the province.

2. Having received information inducing me to believe that this case had occurred, I deputed the person who has been entrusted with the Jareja census in progress, to make inquiries upon the subject.

3. On his arrival, the family who committed it (alarmed, as it would appear, by the measures adopted in the case of Jareja Veerajee, reported in my letter of the 10th instant,) voluntarily came forward and confessed the crime, in the hope that mercy would be extended to them, but without receiving any promise of pardon.

4. From the depositions recorded on my proceedings, the Right honourable the Governor in Council will perceive that the offence was committed between 15 and 18 months ago. The father of the child, a youth of weak intellect, does not appear to have been concerned in the murder, since his father, the Jareja named Bugwanjee, admits that the infant was destroyed by his orders. The destruction of the child is further confirmed by evidence of the two Jarejas named Deengajee and Sujajee.

5. Jareja Bugwanjee is the only person I consider deserving of punishment, but I think it advisable to recommend that he should be very leniently dealt with; first, because the offence was committed previous to the detection of the Rajcote case, and consequently before the warning that case afforded to the Jareja community of our fixed determination to suppress the practice of infanticide; and, secondly, in consideration of the delinquent's confession. It is true that this confession has originated in alarm for the consequences, but I do not think it likely that one who has thus acknowledged the offence and its turpitude will again be guilty of it.

6. The family implicated in this offence are in very impoverished circumstances, and quite unable to pay a fine of considerable amount. Having taken all the above circumstances into consideration, I beg to suggest that Jareja Bugwanjee be sentenced

sentenced to pay a fine of 100 rupees, or in default of payment thereof to suffer three months' imprisonment in the Rajcote gaol, and in either case to be required to furnish security to abstain from the practice hereafter.

I have, &c.
(signed) *J. P. Willoughby,*
Political Agent.

Rajcote, 9 September 1835.

Moonshee Ghulam Mahomed, the person appointed to take Jareja census, suggested in my report on infanticide, dated the 24th September 1834, was this day instructed to proceed to Loodeeka, for the purpose of ascertaining, if possible, whether Jareja Dheengajee had put his daughter to death, a rumour to this effect having reached me.

14 September 1834.

The Moonshee returned, and reported that according to the above order, proceeded to the village of Mhowa; Jareja Bugwanjee, the father of the accused, came to him, and said, "Suppose a person who has committed some fault proceeds to the agent's, acknowledges it, and asks pardon, will such be extended?" He replied, "I am not authorised to answer this question, or to give assurances, but Government will be pleased that you speak the truth." Upon this, Bugwanjee said, "We have committed a fault against Government; we will, however, confess before the agent, and ask for forgiveness." I asked him what offence he alluded to, when he said, "About 15 months ago a daughter was born in the house of my son, which was destroyed; you have come on the part of the agent to make inquiries; go and inform him."

Q. Was Jareja Bugwanjee aware that suspicion existed against his son before he communicated to you the above particulars?—*A.* I do not know.

Did you hold out to him any promise of pardon to induce him to confess?—No, I did not; I told him I had no authority to do so.

Who were present when he made the above communication?—His son Deengajee, and his brother Sujajee.

Did they take part in the conversation?—Both said that what Bugwanjee had stated was true.

Did you ascertain how the child was destroyed, and who was present on the occasion?—I asked this, but Bugwanjee observed, "Do not make inquiries on this point; it is sufficient that we confess the deed."

Sent a horseman to Mhowa to bring the three prisoners above alluded to, to Rajcote.

15 September.

Jareja Bugwanjee, aged 45, shareholder of the village of Mhowa, Talooka Lodeka, deposes as follows:

When the Moonshee came to Mhowa, I asked whether government would pardon a fault (bhool), if it was acknowledged; he replied he was a servant and could not make any promises. I then referred to the case of Jareja Veerajee of Khureesra, to his fruitless denial of the charge of having put his daughter to death, and the punishment inflicted upon him; and stated, that being thus warned, I desired to confess my fault, after which it rested with Government to kill or preserve me. The Moonshee asked me what offence I had committed, and I told him the daughter of my son Deengajee had been destroyed.

Q. How long ago did this occur?—*A.* About 18 months ago.

Where were you at the time?—I was at Rajcote, whither I had gone to purchase grain.

Who was present?—The women were present; the wife of a Scindee named Nathoo acted as midwife; they have left my village, and I do not know where they have gone to.

How was the child destroyed?—Opium was given to it, about three hours after it was born.

When you confessed to the Moonshee, were you aware that information had been obtained of the destruction of Deengajee's child?—No, I was not; I confessed because the fate of Veerajee alarmed me. The killing of our daughter, I am aware, is a great sin. It shall not occur again for the next seven generations. If my son henceforward has any children, they shall be preserved, whether male or female.

Jareja Deengajee, aged 22, son of the preceding Witness, residing at Mhowa, states as follows:

About 15 months since, my wife was delivered of a daughter; my wife, Pooteebhye, put it to death; I do not know in what manner the child was destroyed.

Q. By whose orders was the child destroyed?—*A.* I do not know.

Confronted the father and the son, when the former confesses that the infant was destroyed by his orders; and states that his son is half-witted and of weak intellect. This certainly appears to be the case.

Jareja Sugajee Wursajee, aged 25, shareholder of Mhowa, brother to the first and uncle to the second Witness, states as follows:

Between 15 and 18 months ago, Jareja Deengajee's wife had a daughter, which was destroyed. I will not speak falsely.

Q. Where were you at the time?—*A.* I was at Mhowa.

Who attended Deengajee's wife?—I do not know.

Who told you the infant was destroyed?—My brother Bugwanjee informed me. I observed to him it was very wrong; as long as I live it shall not happen again.

What induced you to acknowledge this great sin?—We were afraid that we should lose our (grass) hereditary possessions, and hoped for pardon, by confessing.

Did the Moonshee make any promise of pardon to you?—No, he did not; I will not speak false before you as Veerajee did; up to the present time minute inquiries respecting the killing of Jareja daughters were not made. The destruction of Deengajee's child occurred before they were instituted; now the custom will be abandoned on account of the great scrutiny that is entered into.

Permitted Jareja Deengajee and Sugajee to return to their village, and admitted Jareja Bugwanjee to bail on the responsibility of Jareja Jussajee, chief of Lodeeka, pending the receipt of the instructions of Government.

(signed) *J. P. Willoughby*,
Political Agent.

(No. 2739.)

From *Charles Norris*, Esq. Chief Secretary to Government, to the Political Agent, Katteewar.

Sir, Bombay Castle, 9 October 1835.

I AM directed to acknowledge the receipt of your letter, dated the 10th ultimo, No. 220, reporting another case of female infanticide, committed by the orders of a Jareja named Bugwanjee.

2. Painful as it is to receive accounts of the repetition of this execrable crime, the Right honourable the Governor in Council hails this case as proving, even on the solemn depositions of the guilty parties themselves, that the meritorious exertions used for the repression of the practice, as exemplified in the matter of Veerajee, reported in your letter of the 10th ultimo, are already accomplishing the first great object of a vigilant administration of justice, viz. that of bringing to light concealed delinquency.

3. The Governor in Council agrees with you that punishment should be awarded to the grandfather Bugwanjee alone, and that it should be confined to the lenient infliction as recommended by you.

4. Even the security for future good conduct which is to be demanded of Bugwanjee, on the termination of his imprisonment, should be regulated as to its amount by his known circumstances, as otherwise he runs the risk of being confined for life.

5. On this occasion I am instructed to state, that in receiving as evidence the confessions of the guilty parties, the Governor in Council observes, that the question

tion is always asked whether the confession was elicited by any promise of pardon. In the present case no promise of pardon was given, and of course no difficulty arose. But even had a promise of pardon or of lenity been given, the Governor in Council is of opinion that the evidence should not have been rejected. In the supposition that such a case may occur hereafter, the Governor in Council desires me to bring the point to your notice.

It is a highly technical rule, which totally excludes confession so obtained, and the Governor in Council does not wish to see it implicitly adopted in investigation, which wanting many of the facilities of regular courts of justice, should not be transferred as a matter of course by all their restraints.

7. The question admits of distinctions, but generally speaking, the Governor in Council is of opinion that confessions obtained by promises of favour should be admitted in evidence, but that unless there be fully sufficient evidence to convict the accused without them, the promise should always be taken into the account in dealing with the offender after conviction.

8. You will be pleased to report whether or not the fine of rupees 100 is realised.

I have, &c.
(signed) *Charles Norris,*
Chief Secretary.

(True extract.)
(signed) *W. H. Wathen,*
Secretary to Government.

Extract Bombay Political Consultation, 10 August 1836.

(No. 3412.)

From the Acting Political Agent in Katteewar to the Political Commissioner for Guzerat.

Katteewar Political Agent's Office,
Sir, Rajcote, 11 February 1836.

I have the honour to report, for the information of the Right honourable the Governor in Council, that I was yesterday enabled to remove the attachment imposed upon the Rajcote talooka, on the 17th October 1834, in consequence of the violation, by Soorajee, its chief, of Colonel Walker's settlements for the suppression of female infanticide, it having been clearly proved that that inhuman crime was committed in Soorajee's own family, in the month of October or November 1833, as reported in Mr. Willoughby's letter of the 12th April last.

2. On receipt of Mr. Chief Secretary Norris's reply to that communication, dated 2 June 1835, Soorajee was required by letter to pay the fine of 12,000 rupees, to dismiss the three Karbarees, and to enter into the engagements suggested in the 21st paragraph of Mr. Willoughby's despatch, and approved of by the Right honourable the Governor in Council. He was also distinctly informed that a repetition of the offence would subject him to a forfeiture of his talooka, and such other punishment as Government might think fit to inflict.

3. After the attachment was imposed, the chief was told that business could not be conducted with the Karbarees he then had, and this soon led to their leaving Rajcote, and taking up their residence at Sirdhar, of the same talooka. They still, however, retained considerable underhand influence with Soorajee and his advisers, until the order arrived for their being sent out of the talooka, which was immediately enforced. He has now, I believe, given up all dependence upon them, and has, in one or two visits he has paid me, expressed a wish to examine the accounts of their management. I have always told him, in reply, that he ought to have done this long ago; but as they have now left his jurisdiction, he had better, in the first instance, ascertain from them whether they are willing to submit the accounts on both sides to a Punchayat, both parties giving Sowcar security for any balance which may be determined against either. The dismissed Karbarees would in all probability consent to a settlement of this kind for their own sakes; and after the step we have already taken, it appears to me highly desirable to avoid all further interference. Soorajee has lately entertained, in their room, a very respectable Karbaree, Motee Paruch, formerly of the Drangdra talooka, and of late years manager of the Saeela chief's affairs.

4. There has been some difficulty in getting two chiefs to enter into the necessary security engagements for Soorajee. He at first offered the chiefs of Saeela and Choora, to which talooka his two wives belong, and Mr. Willoughby agreed to accept them. They have both, however, since refused, and the security of the Raj of Wancaneer was in consequence tendered to that officer before his departure; and on his agreeing to take it, the engagement required was drawn out, and
No. 1. approved of by him. A translate of this document is annexed. The Jhareja chief of Kotra Sanganee has since been offered as the other security, and I have taken a similar engagement from him. Mr. Willoughby, in his report, suggests that the security of Jhareja chiefs should be required; but he afterwards thought that that of the other caste, Rajpoots, who give their daughters to the Jarejas, would be equally good. One of each has now been obtained, the Raj of Wancaneer being of the Jhalla tribe; and I hope this will be approved of. I likewise annex trans-
No. 2. late of Soorajee's reply to Mr. Willoughby's letter, acquainting him with the decision of Government, as this contains the only renewed engagement which has been taken from him. Should any more formal agreement to renounce infanticide, and give information of expected births in his family be required, the chief is willing to give it.

5. Nothing further was necessary, as far as the charge of infanticide was concerned, except the payment of the fine ordered to be levied; but there has been another difficulty to contend with before it was possible to remove the attachment, viz. making a provision for the liquidation of the arrears due to the Hameedar, or security for the tribute under our guarantee, as alluded to in the 18th para. of the late Political Agent's letter above mentioned. On a settlement of accounts between the parties up to 2d Mahasood 1892, corresponding with 20th January last, the balance was reported to me to be 45,000 rupees. As it had been formerly ascertained, however, that the Sowcar had included in his account some private pecuniary transactions with the chief, I had before required him to produce his chopras (books), in order that I might be able to decide how much of the amount ought properly to be considered within our guarantee. Every possible objection was offered to this, and some with a show of reason, particularly that the private transactions took place many years ago, and on the mortgage of the mandwee, or customs of Rajcote, which are not literally included in the written agreement regarding the tribute, although they, of course, come within the general provision made therein, that in the event of the mortgage proving insufficient to repay the Sowcar for his advances on account of tribute, the whole resources of the talooka shall be included.

6. The chief was not by any means anxious to press the examination of the accounts, and expressed his desire to pay the private debt likewise, which it is of course but just that he should do. The existence of such, however, gave me considerable latitude in arguing with the Sowcar, and I had but little difficulty in persuading both parties to consent to an arrangement, by which the interest upon the debt, which has been going on at 12 per cent., should cease from the date of the last settlement of accounts already referred to, and the balance be paid off by annual instalments, to bear interest at nine per cent., after the date fixed for the payment of each.

7. I required the chief in the meantime to pay the sum of 12,000 rupees towards the liquidation of the debt, besides giving me security for the whole of the current year's demand. This, I am happy to state, he has succeeded in doing, and the Sowcar has agreed to accept the balance of 33,000 rupees, in three annual instalments, payable on 2d Phalgoon Sood, which will fall this year on the 18th instant, and commencing in Sumvut 1893, A. D. 1837. A writing to this effect has accordingly been drawn out and signed by the chief; and on my guaranteeing the provisions it contains, the Sowcar is willing to return the present mootalib (security engagement), receipted in full, the period for which he was responsible for the tribute having last year expired. The fine of 12,000 rupees was then paid into the treasury, without our having to assist in raising the money, or becoming responsible to any one for its repayment; and upon this I at once consented to remove the attachment.

8. I have not pledged myself in any way to the Sowcar, but, on the contrary, told him distinctly, that if the present arrangement is not approved of, it will be absolutely necessary that he should produce his chopras (account books). I beg, however, to recommend, in the strongest manner, that it should be adopted; it is

most

most favourable, I consider, for the chief, and perfectly equitable, as far as the Sowcar is concerned, otherwise he would not so readily have agreed to it. I annex translate of the simple engagement requiring our guarantee, in case it is approved of; by which it will be observed, that if the chief acts up to his agreement, his talooka will be free from this embarrassment in three years. I have every reason to expect, from the character of his present Karbaree, that the strictest attention will be paid to the regular payment of the tribute, and the instalments of arrears as they fall due; and on this ground have only required the chief's own engagement to pay the tribute, besides agreeing with the Karbarree that he is to furnish Sowcar security each year, both for our dues and the amount of instalment, before beginning to collect the revenues. No. 3.

9. Much credit is due to the new Karbarree, Motee Paruck, for having already done so much and effected such favourable arrangements for the future, in order to extricate Soorajee from his embarrassments; and should the plan now proposed meet with the approbation of the Right honourable the Governor in Council, I would strongly recommend that a small present of cloths, say of the value of 150 rupees, should be made to that individual; any such mark of favour would have the effect of inducing the chief of Rajcote to continue Motee Paruck in the management of his affairs; and it is, moreover, highly desirable that advantage should be taken of this, one of the few opportunities which have of late years occurred in Katteewar, to prove to the community in general the sense which government will always entertain of the services and exertions of persons of this class, in retrieving the affairs of talookas intrusted to their care, or keeping them in a prosperous condition.

I have, &c.

(signed) *William Lang*,
Acting Political Agent.

(No. 1.)

Raj *Chundersingjee*, of Wancaneer, writes as follows:—

Whereas the Jarejah people formerly put their daughters to death, thereby committing a sin of great enormity, and Colonel Walker in 1834, caused them to enter into engagements to abandon the inhuman custom, and preserve their female offspring for the future, but notwithstanding this the chief of Rajcote sirdar, Jarejah Soorajee, disregarded and broke this engagement and put a daughter to death, which case of infanticide was investigated in the month of October 1834, and the crime proved by means of witnesses; it therefore became necessary to call upon him to furnish security that he would not commit such a dreadful deed in future, and he has named me. I therefore agree to become perpetual security for him, and accordingly execute this writing to the effect that Jharejah Soorajee shall inform the Sircar whenever the birth of a child may be expected in his family, and that he shall never injure or threaten Patell Luckmon's mother, or any other people or their relations who may have given evidence in the case of infanticide against him; that he shall act agreeably to, and maintain the engagements formerly effected by the Sircar for the preservation of the daughters of Jarejahs, and the proclamation, dated 22d November 1834, issued on the same subject, and that Jarejah Soorajee shall punctually inform the Sircar of any breach of these engagements which may occur within his talooka. I have become security for him in case he may not inform the Sircar of any case of infanticide coming within his knowledge, or uphold and maintain the engagements for the abolition of this horrid custom, and am therefore bound to see the same done, and responsible to Government for any breach that may hereafter arise.

This writing is duly signed, Asoo Sood, 15 Sumvut 1891, corresponding with 6th October 1835.

(signed) *Jhalla Chundersingjee*,
and for him by *Kooer Wuckutsingjee*.

(No. 2.)

TRANSLATION of a Letter from Jarejah *Soorajee* of Rajcote to *J. P. Willoughby*, Political Agent, dated Shravun Vud, 10 Sumvut 1892, corresponding with 18th August 1835.

YOUR letter of the 20th June has been received; you have therein written that I am to pay a fine of 12,000 rupees. My circumstances are insufficient to enable me to pay this sum at once. I beg, therefore, you will do me the favour to settle some way in which I can do it. You have further written that I am to inform you beforehand of births likely to take place in my family. This is well, and I shall do so. In regard to your request that I should furnish security to abstain from the custom of putting my daughters to death in future, I beg to state that I am determined to renounce the custom; my possessions are entirely under the Sircar; but if notwithstanding this, you should wish me give security, I shall duly furnish the same. I have, agreeably to your orders, banished Mehtas, Bulwunt, Joota and Dulputram Kooshall from my talooka. In respect to Patell Luckmon's mother and the other persons who gave evidence in my case, or any of their relations, not suffering, as you have written, any harm at my hands, I beg to state that Patell Luckmon is as a son of the durbars, and there is no one higher on its estimation than he is. I have, notwithstanding, this day called him into my presence, and spoken to him in terms of encouragement and confidence before four Sowcars and two other persons, whom I had summoned on the occasion. The proclamation regarding the daughters of Jarejahs which you have transmitted has been received, and I shall take the measures it directs. Whatever the Sircar does is designed exclusively for our good; and I am therefore obedient to its wishes. I beg you will fix some way in which I can pay the fine imposed on me, and withdraw the attachment on my talooka; the character of my place depends on the Sircar.

(No. 3.)

To *Shet Wukutchund Kooshallchund*, Jarejah *Soorajee* of Rajcote Sirdhar, writes as follows:—

WHEREAS I had through the British Government appointed you my hamee (security) for the payment of the tribute and zortubbee due from my talooka for seven years, from Sumvut 1885 to Sumvut 1891, both years inclusive, and you have, according to the terms of the mootalib entered into on that occasion, fully paid the jam, though I have been unable to reimburse you the whole amount, and consequently, on an examination of the accounts between us for that period, a balance of 45,000 rupees, including the yearly interest, is due by me on the 2d Maha Sood, Sumvut 1892. I have, therefore, paid you the sum of 12,000 rupees within that month, and a balance of 33,000 rupees now remains due to you. I agree to liquidate this debt by three instalments as follows:—

On the 2d Phagun Sood, Sumvut 1893	- - -	11,000 rupees.
Ditto - - - ditto - 1894	- - -	11,000
Ditto - - - ditto - 1895	- - -	11,000
Total Rupees	- - -	33,000

This sum of 33,000 rupees is to be paid you in the above manner without interest; should, however, a balance remain due to you of any instalment after the period fixed for its payment, the same shall be payable with interest at three-fourths per cent. per mensem. The liquidation of this debt will be provided for according to the former mootalib (agreement) by the mortgage of the whole revenues of my purgunnah, from which it will therefore be paid in full.

On the termination of the period fixed for the third instalment, nothing shall remain due to you. This agreement has been entered into in the presence of Captain

Captain Lang, Acting Political Agent on the part of the Honourable Company, and no difference will take place; in case I should make any, the British Government will maintain the engagement.

Maha Vud, 5th Sunday, Sumvut 1892, corresponding with 7th February 1836.

In the handwriting of Ramjee Norronjee, signed by *Jarejah Soorajee.*

(True translations.)

(signed) *W. Lang,*
Acting Political Agent.

(No. 3413.)

Memorandum by the Secretary.

1. Under the authority of the Right Honourable the Governor, I proceed to offer a few remarks upon Captain Lang's letter of the 11th of February last, reporting the removal of the attachment which was imposed upon the talooka of Rajcote, in consequence of the chief having been convicted of the crime of infanticide under the circumstances detailed in my report of the 12th April 1835.

2. The chief having paid the fine of 12,000 rupees, and having complied with all the other conditions which Government thought fit to prescribe, to guard against the repetition of his grievous offence, the removal of the attachment was a very proper proceeding.

3. Although it would have been better had the chief called upon his former ministers to render an account of their administration before they quitted his territory, still I think they should not be allowed to refuse to render such an account even at this late period, and the mode proposed by Captain Lang in the 3d paragraph of his report, for effecting a settlement, appears unobjectionable.

4. I am well acquainted with the person named Mootee Paruck, who has been selected by the chief to succeed as minister, and from his general respectability of character, and the influence he possesses, I have little doubt that he will in a very short period extricate the chief of Rajcote from the embarrassments in which from the mismanagement of his affairs he is at present involved. I think the honorary present which Captain Lang recommends should be made to Mootee Paruck would be well bestowed, and increase his usefulness.

5. The securities afforded by the chief of Rajcote, for the discontinuance of the inhuman practice of infanticide within his talooka, are I think unexceptionable. I originally proposed that he should be required to furnish the security of two chiefs of his own tribe, but on re-considering the subject, I thought it advisable to make the modification noticed in the 4th paragraph of Captain Lang's letter, which I doubt not the Board will be pleased to approve. Our best security, however, for the complete extinction of the revolting custom, is the vigilance of our agent in compelling the Jarejas to adhere to their engagement for its renunciation.

6. The letter to my address from the chief of Rajcote, accompanying Captain Lang's despatch (Enclosure 2) furnishes reasonable grounds for hope that he is in some degree sensible of the enormity of the offence which he committed, and that he is resolved henceforward to renounce the diabolical custom. I am happy to be able to state that before I left Katteewar the chief acted up to that part of the present engagement requiring him to apprise the agent of any expected birth in his family. He gave me this information some time before the event took place, and I was then enabled to adopt measures to satisfy myself of the result. This is the more satisfactory, because although the precaution was both called for and justified in consequence of Soorajee having been convicted of infanticide, the measure in itself must be highly offensive and humiliating to the feelings of a Rajpoot.

7. With respect to the arrangement concluded by Captain Lang for the liquidation of the debt due to the bankers, through whom the Rajcote tribute has for several years past been paid, and amounting to 45,000 rupees, I think, under the actual circumstances of the case, it should be approved and confirmed. I have no doubt that a strict examination of the accounts would have enabled us to reduce the amount of debt we have really guaranteed very considerably, because part of the sum above mentioned is undoubtedly composed of private advances to the chief, unauthorised by the engagement guaranteed.

8. Taking, however, into consideration the important advantage which will be derived by the chief, from the bankers having consented that the debt, which now bears interest at the rate of 12 per cent. per annum, should become a non-interest debt payable by instalments, I am of opinion that in this instance the great irregularity of public and private pecuniary transactions being blended in the same account, should be overlooked.

9. In order however to check this practice for the future, of which I discovered several instances during my agency in Katteewar, I would recommend that the Political Agent should be directed to issue a notification strictly forbidding it hereafter, and declaring that any person hereafter proved to have inserted private loans in a guaranteed account, will forfeit our guarantee in consequence. He might be further directed to insert a clause to this effect in any hamee or security bonds which he may hereafter have occasion to guarantee.

10. The non-exaction of hamee or security for payment of the Rajcote tribute for the future may be approved, but the agent should be directed to be vigilant in compelling the Rajah to furnish security each year for payment of the same, and the instalment of the guaranteed debt, before he applies the resources of his talooka to his own use.

11. The proceedings of Captain Lang in effecting the settlements adverted to in this memorandum appear to merit the highest commendations of government.

8 July. (signed) *J. P. Willoughby.*

(No. 3414.)

From the Secretary to Government to the Political Agent in Katteewar.

Sir, Bombay Castle, 9 August 1836.

With reference to Captain Lang's letter to the address of the Political Commissioner for Guzerat of the 11th February last, reporting the removal of the attachment which was imposed on the talooka of Rajcote in consequence of the chief having been convicted of the crime of infanticide, I am directed by the Right honourable the Governor in Council to communicate to you the following remarks thereon :—

2. The chief of Rajcote having paid the fine of 12,000 rupees, and having complied with all the other conditions which Government thought fit to prescribe to guard against the repetition of this grievous offence, the removal of the attachment was in the opinion of the Governor in Council a very proper proceeding.

3. Although it would have been better had the chief called upon his former ministers to render an account of their administration before they quitted his territory, still the Governor in Council is of opinion they should not be allowed to refuse to render such an account even at this late period, and the mode proposed by Captain Lang, in the 3d para. of his report, for effecting a settlement, is, the Governor in Council considers, unobjectionable.

4. From the general respectability of character, and the influence possessed by the person named Mootee Paruck, who has been selected by the chief of Rajcote to succeed as minister, the Governor in Council has little doubt that you will in a very short time be able to extricate the chief from the embarrassments in which, from the mismanagement of his affairs, he is at present involved.

5. The securities afforded by the chief of Rajcote for the discontinuance of the inhuman practice of infanticide within his talooka, are, in the opinion of the Governor in Council, unexceptionable. Our best security, however, for thecomplete extinction of the revolting custom is, the Governor in Council instructs me to observe, the vigilance of the British agent in compelling the Jarejas to adhere to their engagement for its renunciation.

6. The letter, forming Enclosure No. 2 to Captain Lang's letter, furnishes reasonable grounds for hope that the chief of Rajcote is in some degree sensible of the enormity of the offence which he committed, and that he is resolved henceforward to renounce the diabolical custom.

7. The arrangement concluded by Captain Lang for the liquidation of the debt due to the banker through whom the Rajcote tribute has for several years past been paid, amounting to 45,000 rupees, is, under the actual circumstances of the case, approved and confirmed by the Right honourable the Governor in Council.

8. The

8. The Governor in Council has no doubt thought a strict examination of the accounts would have led to a very considerable reduction of the amount of debt actually guaranteed by the British Government, because part of the sum above-mentioned is undoubtedly composed of private advances to the chief, unauthorised by the engagement guaranteed.

9. Taking however into consideration the important advantage which will be derived by the chief from the bankers having consented that the debt which now bears interest at the rate of 12 per cent. per annum should become a non-interest debt payable by instalments, the Governor in Council is of opinion that in this instance the great irregularity of public and private pecuniary transactions being blended in the same account should be overlooked.

10. In order to check this practice for the future, the Governor in Council is pleased to authorise you to issue a notification strictly forbidding it hereafter, and declaring any person hereafter proved to have inserted private loans in a guaranteed account, will in consequence forfeit the guarantee of the British Government. You will also be pleased to insert a clause to this effect in any hamee or security bonds, which you may hereafter have occasion to guarantee.

11. The Governor in Council approves of the non-exaction of hamee, or security for payment of the Rajcote tribute for the future; but at the same time he instructs me to caution you to be vigilant in compelling the Rajah to furnish security each year for payment of the tribute and the instalment of the guaranteed debt before he applies the resources of his talooka to his own use.

12. The proceedings of Captain Lang in effecting the settlements above adverted to, merit the highest commendation of Government.

13. In conclusion, I am instructed to inform you that the honorary present recommended by Captain Lang for Mootee Paruck will not only be well bestowed, but will increase his usefulness; the Governor in Council is therefore pleased to sanction its being made.

I have, &c.

(signed) *J. P. Willoughby,*
Secretary to Government.

Political Department.

(No. 267 of 1837.)

To the Chief Secretary to Government, Bombay.

Sir,

I have the honour to submit my Report on Female Infanticide in Katteewar for the years 1835 and 1836.

II. The Report overdue for 1835 was in preparation last September, it having been delayed till that time in order that I might submit to Government the result of a more mature and careful consideration of the steps that had already been taken for the purpose of its final extermination, than I had it in my power to offer on my first arrival in this province, as well as propose the adoption of such others as circumstances appeared to require, and which would, in my opinion, most securely conduce to that desirable end, after a dispassionate consideration of the general question. The census was not quite ready, however, at that time, and my sickness and absence in Bombay have prevented me until now, from want of the records and other local information, from laying before Government the Report for the former year. I have, therefore, considered it best to incorporate the Report for both years into one, which plan will not interfere with the principle on which I propose to frame this Report, and which mode will, I trust, not be disapproved of by the Right honourable the Governor in Council.

III. Following, with a trifling deviation, the example of my predecessor, in his Report of the 24th of September 1834, I shall divide this Report into three separate heads. First, I shall notice the several cases of this crime which were brought to the notice of the agent during the years under review, with the result of the investigation of each case, and the decision of Government thereon.

Second, I shall compare the census now completed with the returns which Mr. Willoughby obtained from the different Jarejah chiefs, with the view of ascertaining the accuracy of the data on which he founded his Report, and then, by a scrutiny of the state of the children born since the issue of Mr. Willoughby's proclamation, deduce the result of that gentleman's humane exertions, both towards the object of the preservation of individual infants, and the more comprehensive one of the final abolition of this horrid practice; and, lastly, I shall offer such suggestions as my judgment dictates, as to the further means to be resorted to in order to its final extinction, should the present plan on examination not appear to be adequate to its object.

IV. The first case since the renewal of the vigilance on the part of the British Government under the administration of its affairs by my predecessor, which was brought in a tangible form before the Political Agent, was that of Jareja Soorajee, the chief of Rajcote, a British tributary, and one of the principal Jareja Talookadars in the Peninsula. After a careful investigation, conducted by Mr. Willoughby and Captain Lang conjointly, with as great delicacy as the nature of the case admitted of, the crime was clearly substantiated by means of the midwife in attendance at the birth of the child, the slave girls waiting in a menial capacity, and some Brahmins, who were in attendance outside to note down the mela or propitious moment, had a son been the offspring. Great reluctance was evident on the part of the witnesses, all being under the influence of the despotic chief, and great discrepancies occurred in their evidence. The chief defended himself by asserting the fact of the birth of a female child, but which was not entered in the census in consequence of its having been premature, and that the midwife and the persons in attendance could prove the truth of his assertions. After more minute inquiry, the falsity of the evidence was proved, and ultimately one of the parties present confessed the murder, and explained the manner in which it was committed. The chief's conduct on a subsequent interview strongly confirmed his guilt, and his talooka was placed under attachment until the pleasure of Government was known. The date of the commission of the offence was November 1833; the report to Government was made on the 12th April 1835, and the answer dated 2d June of the same year. By that decision the chief was fined 12,000 rupees, required to renew his engagements against infanticide, to furnish the security of two or three of the principal Jareja chiefs, to bind himself to report to the Political Agent any instance of reputed births in his family, to dismiss his evil advisers, and finally he was informed that a repetition of the offence would subject him to the forfeiture of his estate, and to such other punishment as Government might see fit to award. As I consider this to be the case which bears most materially on the subject under review, I shall have occasion presently to revert to it. The second case was that of Jareja Veerajee of Kereesurra, who was, after a long and a patient investigation by Mr. Willoughby and Mr. Lang conjointly, convicted of the offence committed in May or June 1835; he was sentenced to 12 months' ordinary imprisonment, to pay a fine of 3,000 rupees, or in default thereof, to suffer a further imprisonment for two years, and to furnish security against a repetition of the offence. Report dated 10th September, and answer, nine o'clock, 1835. The third case was that of Jareja Dingajee of Mowa, who was convicted of the crime, committed about 15 months previous to the 16th September 1835, when the Report was signed, and the reply from Government was dated 9th of October, when his father, Bugwanjee, being the person in fault, was fined 100 rupees, or in default thereof to suffer ordinary imprisonment, and to furnish security against a repetition of the crime. The fourth case was that of Jareja Khengarjee of the Tromba Byaad, who nominally holds the situation of bagheer or lieutenant to Soorajee, but is in reality that chief's principal adviser. The crime was not proved, but Government was pleased to order precautionary measures against the offence for the future. I shall have occasion to take notice of this case before I conclude this Report. This was reported on the 14th December 1835, and replied to on the 18th March 1836 following. The fifth case was one of a Jareja called Dajee, of the village of Guddra, who was convicted of the crime committed in September 1833; he was ordered to be fined 100 rupees, and to furnish security for the future. This was reported 21st December 1835, and answered 28th March following. The sixth case was that of Jareja Seesabhye of Kotra Nyajee, which was not proved; security however was demanded from the chief Grassias of Kotra, and from himself, which was furnished.

nished. Reported 10th March, answered 9th July 1836. The 7th case was of Jarejas Ubhesing and Bugwanjee of Gunnode, two of the Gondut Byaad, which was not proved; the Report was dated the 29th April, and answered the 6th June 1836, when the accused were declared not guilty, and ordered to be informed of the same. The informer was a discharged servant of the accused. I shall beg to call the attention of Government to this case subsequently. The eighth case was of Jareja Bawajee, brother of the Shapoor chief; it was reported the 12th June, and answered 9th August 1836. The decision of Government was, that there were great suspicions, but that nothing was proved, and that the principal Grassias of Shapoor was to renew his engagement for his brother, and the latter to furnish security. A fine of 50 rupees was ordered to be levied from the Shapoor chief, for not inserting the birth and death of his niece in the census. Acting upon the orders of Government, which sanctioned a severe fine from all those chiefs who neglected the orders issued in Mr. Willoughby's proclamation, I recommended 100 rupees to be levied, the sum likewise suggested by Mr. Lang; but Government thought fit to reduce the fine to 50 rupees. I beg leave here to bring to the notice of Government that Government in the reply to my report of this case appeared to suppose that Mr. Lang had not reported the case to me in the official form which that assiduous officer duly did. My reasons for not forwarding his letter entire were, that the case was so clear in itself; and as I concurred in Captain Lang's decision, I thought it needless to increase the bulk of the report by a repetition of Captain Lang's sentiments and my own; and second, because in the concluding paragraph of that officer's letter he suggested a measure which I was not at that time prepared to express an opinion upon, which I thought would have been expected from me by Government, had I brought it to their notice at that time, but which I intended in my general report to remark upon. This measure shall be alluded to, with my opinion on the subject, when I proceed to discuss the coercive measures at present in force towards the suppression of the crime. I mention this circumstance, as I should be distressed to think that Government fancied that that officer, who has been such a zealous aider of the benevolent intentions of Government in this great cause, had so far relaxed his efforts as to treat a case which he had investigated in a desultory or superficial manner. The ninth case brought before the Political Agent was that of Jareja Motheebhye of the Mooleela-Deree Talooka; the case against him was clearly disproved, as the accouchement of his wife, which was said to have led to the commission of the crime, was clearly proved to have produced a son still alive. The informer was a person related to the accused, who, on account of disputes, had gone out in Bhawruttya against his brethren, and the decision of Government was, that he should be upbraided for his accusations. The tenth and eleventh cases were against the Jarejas of Gutka and Rajpoora, which were investigated, but abandoned for want of grounds upon which to found a judicial inquiry, though suspicions were very strong. These were not reported to Government. Twelfth, Jareja Hallajee of Rajcote investigated, but abandoned for the same reason. The last case in the two years under review was that against the son of Jareja Dewajee, of Sujjonpoor, uncle to the chief of Moorvee, which was reported to Government on the 6th of October 1836, and answered 16th of May 1837. The birth and death of a daughter were proved; but as six months, the time allotted by the proclamation, had not elapsed, nothing tangible was produced. Jareja Dewajee was directed to be informed that he might have avoided the calumny by having reported the birth and death of his granddaughter, and this decision was duly communicated to him.

V. This terminates the list of cases brought to the knowledge of the British authorities during the years under consideration; but, as a scrutiny of the census will show, by no means presents an accurate picture of the scene of iniquity.

VI. The first part of the second head of my subject is to compare the returns obtained by Mr. Willoughby from the chiefs themselves, with the actual survey now completed (with the exception of the Noanuggur talooka), and thence to ascertain the correctness of the data on which Mr. Willoughby founded his observations and proposed his measures. Although the returns have been found to be in the case of some talookas defective, yet it is satisfactory to know that they were not liable to lead that gentleman into error by showing any very widely different state of the population from the correct one. Excluding children of one year and under,

under, who were born subsequently to the date of Mr. Willoughby's returns, a comparison of the two documents shows the following results:

	Mr. Willoughby's Returns.		Present Census, excluding those of One and under.	
	Males.	Females.	Males.	Females.
Dhurole	208	84	196	80
Gondul	86	44	289	85
Moorvee	61	7	259	38
Rajcote	15	3	21	5
Drapha	67	10	84	10
Veerpoor	52	10	55	13
Mooleeladeree	63	14	36	8
Sesang Chandlee	37	13	42	15
Satodur Wowree	38	24	74	22
Kotra Nyajee	24	2	28	2
Keersurrah	12	16	30	13
Rajpoora	30	2	32	2
Jhallia	28	11	36	8
Mallia	16	4	31	13
Lodeeka	19	2	15	2
Mengnee	6	6	11	6
Pal	5	1	7	2
Bharwa	18	2	6	2
Veerwa	2	-	2	—
Kotoria	3	1	3	1
Shapoor	3	-	12	—
Wuddalee	8	1	8	1
Kotra Sanguy	3	1	13	3
Kaksiallee	4	2	5	2
Mowa	2	1	3	1
Gowreedhur	5	-	8	1
Gutka	4	-	4	2

From this it will be seen that the most defective returns were from Moorvee and Gondul; from the former of which, 198 males were left out of the returns and 31 females; from the latter, 203 males and 41 females. In the case of Gondul, the defective state of the returns led Mr. Willoughby to think too favourably of Gondul; the difference being only but two to one in excess of males, while in reality the disproportion was nearly three and a half to one. In the case of Moorvee, the disproportion shown by the first return was greatly similar to the truth, viz. upwards of eight to one. The return from Mooleeladeree showed 63 males and 14 females, whereas there are now living but 36 males and 8 females. In the Rajcote talooka only 15 males were returned, whereas there are 21, who must all have been there at that time. The returns from Dhurole were, it will be observed, nearly quite correct (although those furnished to Mr. Langford in 1829 were evidently false, exhibiting 71 females, whereas there are only now 88, and no casualties mentioned to have occurred), as well as from several of the smaller talookas; and any little difference that may be apparent in them is to be attributed, I have no doubt, to the fluctuations in the population, from poor people occasionally altering their place of abode in search of subsistence. In no case, therefore, except in Gondul and Mooleeladeree, do the returns exhibit a more favourable state of the populations than the actual survey now forwarded proves to have been warranted; and in those cases, the state of the disparity of the sexes established the fact of the practice of the crime from the showing of the parties themselves.

VII. The second part of this head consists in taking a view of the state of the population, as shown in the census to have been born from the date of the publication of Mr. Willoughby's proclamation, viz. the end of 1834, up to the termination of the present census, about the middle of 1836.

MALES.

AGE.	Rajcote.	Shapoor.	Mhowa.	Kotra Sangany.	Dhurole.	Satodur Wowree.	Dhrapha.	Rajpoora.	Jhalleea.	Mooleelederee.	Goudul.	Gowreedur.	Lodeeka.	Mengnee.	Wudallee.	Gutka.	Pal.	Veerwa.	Bhadwa.	Kotaria.	Kotra Nyajee.	Sesons Chandlee.	Mallia.	Kureesra.	Kaksiallee.	Moorvee.	Veerpur Kurrery.	
- -	1	1	–	1	5	5	2	2	1	–	12	–	–	–	–	1	–	–	–	–	–	1	–	–	–	6	–	
- -	–	–	–	–	4	2	3	–	5	–	11	–	1	–	–	–	–	–	–	–	2	1	3	–	–	8	3	
- -	1	–	–	–	2	1	2	2	–	1	9	–	–	1	–	–	–	–	–	–	–	–	1	2	1	4	–	
- -	1	–	–	–	10	–	4	–	–	–	9	–	1	1	2	1	–	–	–	–	–	–	1	1	–	3	–	
- -	–	2	–	2	8	5	5	–	1	2	7	1	1	–	1	–	–	–	1	–	4	8	2	1	–	15	4	
- -	2	–	–	–	8	2	3	3	1	2	11	1	–	–	–	–	–	1	–	–	1	–	–	1	–	14	2	
- -	–	–	–	–	3	3	1	–	–	–	5	2	1	–	–	–	1	–	–	–	–	–	2	–	–	4	2	
- -	3	1	–	1	27	10	8	–	1	2	33	–	1	–	1	–	1	1	–	–	4	2	4	2	1	22	5	
- -	1	–	–	1	5	–	1	2	–	–	3	–	–	1	1	–	–	–	–	–	–	–	3	3	–	2	3	
- -	1	1	–	–	17	5	6	2	2	5	21	–	1	–	–	–	–	–	–	–	3	7	1	4	1	25	6	
- -	–	–	–	–	12	1	–	–	–	–	9	–	–	1	–	–	–	–	1	–	2	1	1	–	–	3	4	
- -	6	1	–	–	11	7	7	2	2	4	21	–	–	–	–	–	1	–	1	–	1	4	3	1	1	22	2	
- -	–	–	–	–	16	1	5	2	1	2	17	1	1	1	1	–	1	–	–	1	–	5	4	2	–	19	5	
- -	–	2	–	5	12	9	8	2	1	2	30	1	1	–	1	1	–	–	–	–	2	2	5	2	1	22	5	
- -	–	–	–	–	16	8	5	3	4	2	16	–	2	–	–	–	1	–	–	1	1	1	1	1	–	20	4	
- -	3	1	–	–	11	6	6	3	2	4	21	1	3	1	–	1	1	–	1	1	4	5	1	1	1	16	2	
- -	1	1	–	2	14	2	9	3	1	7	33	1	–	3	–	–	–	–	1	–	2	4	2	4	–	30	4	
- -	1	2	–	1	15	7	9	6	1	3	18	–	2	2	1	–	1	–	1	–	3	1	1	1	–	22	4	
nd un-	1	–	–	1	12	5	11	6	3	–	36	1	1	2	1	1	1	–	–	1	3	9	1	3	–	20	4	
nown -	–	–	3	–	–	–	–	–	–	2	1	–	–	–	–	–	–	–	–	–	1	–	–	–	–	2	–	
	22	12	3	14	208	79	95	38	26	38	325	9	16	13	9	5	8	2	6	4	31	51	32	33	5	279	59	1,

TOTAL Number of Males - - - - - - 2,743.

FEMALES.

AGE.	Rajcote.	Shapoor.	Mhowa.	Kotra Sangany.	Dhurole.	Satodur Wowree.	Dhrapha.	Rajpoora.	Jhalleea.	Mooleelederee.	Goudul.	Gowreedur.	Lodeeka.	Mengnee.	Wudallee.	Gutka.	Pal.	Veerwa.	Bhadwa.	Kotaria.	Kotra Nyajee.	Sesons Chandlee.	Mallia.	Kureesra.	Kalksialee.	Moorvee.	Veerpur Kurrery.	
- -	1	–	–	–	2	–	–	–	1	–	4	–	–	–	–	–	–	–	–	–	1	3	–	–	–	–	1	
- -	–	–	–	–	–	1	–	–	1	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	
- -	–	–	–	–	1	2	–	–	1	–	3	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	1	
- -	1	–	–	–	3	–	–	–	–	–	5	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	1	
- -	1	–	–	–	5	2	2	–	–	–	3	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	1	
- -	2	–	–	–	3	2	–	–	–	–	3	–	–	–	–	–	1	–	–	–	–	2	–	3	1	2	2	
- -	–	–	–	–	2	1	–	–	–	–	4	–	–	–	–	–	–	–	–	–	–	–	2	–	–	4	–	
- -	3	–	–	–	7	–	–	–	–	–	2	–	–	2	–	–	–	–	–	–	–	–	1	1	–	1	–	
- -	–	–	–	–	6	2	–	–	1	1	9	–	–	–	–	–	–	–	–	–	–	1	–	1	–	1	1	
- -	–	–	1	–	6	–	1	–	–	–	2	–	1	1	–	1	–	–	–	–	–	–	1	1	–	1	1	
- -	–	–	–	–	7	–	1	–	1	–	3	–	–	–	–	–	–	–	–	–	–	–	1	1	–	4	3	
- -	–	–	–	–	3	–	–	–	–	1	1	1	–	–	–	–	–	–	–	–	–	2	–	2	–	2	–	
- -	–	–	–	–	7	1	4	–	1	4	4	–	–	–	1	–	–	–	1	–	1	2	–	–	–	2	–	
- -	1	–	–	–	7	4	–	–	–	1	13	–	–	1	–	–	–	–	–	–	–	1	2	–	–	2	–	
- -	–	–	–	–	7	1	–	1	–	–	5	–	1	–	–	1	–	–	1	–	–	3	–	2	1	2	–	
- -	–	–	–	–	3	–	–	–	1	–	4	–	–	1	–	1	–	–	–	–	–	–	–	–	–	2	–	
- -	1	–	–	1	2	1	1	1	1	–	8	–	–	1	–	–	1	–	–	–	–	–	–	–	–	6	1	
- -	–	–	–	–	1	1	1	–	–	–	8	–	–	–	–	–	–	–	–	–	–	–	–	–	1	4	–	
- -	–	–	–	2	6	3	10	–	–	–	3	–	–	–	–	–	–	–	–	–	–	1	5	–	–	2	–	
nd un-	1	–	–	2	8	5	–	1	1	5	12	–	–	1	–	–	–	–	–	1	3	–	2	3	–	13	2	
nown -	–	–	–	–	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	5	
	11	–	1	5	88	27	20	3	9	12	97	1	2	7	1	2	2	–	2	1	5	15	15	16	2	51	18	4

TOTAL Number of Females Living:

Widows - - - - - - - - - - - - - - - - - - -	4
Married - - - - - - - - - - - - - - - - - - -	70
Betrothed - - - - - - - - - - - - - - - - - - -	92
Unbetrothed - - - - - - - - - - - - - - - - - - -	258
	424

Casualties since Mr. Willoughby's Returns:

1 of 22 years of age.
1 of 16 - ditto.
1 of 9 - ditto.
1 of 6 - ditto.
1 of 5 - ditto.
2 of 3 - ditto.
1 of 2 months old.
1 of 10 days old.

9

It appears, therefore, that there are 123 male Jarejas, of the age of one year and under, now alive, and 73 females. This must be admitted to be highly satisfactory to the cause of humanity, as proving that, in consequence of the measures put in force, 73 female infants have been preserved during the 18 months immediately subsequent to the proclamation, upwards of 40 of whom would, in the absence of Mr. Willoughby's exertions, have met with inevitable destruction. The year before the publication of the census has a show of 102 males and only 20 females, evidencing that nearly 80 infants must have been put to death. But to pursue the scrutiny further, and from a more narrow inspection of it, a more satisfactory result even than the above, with respect to the prospect of the final extinction of the crime, becomes apparent, viz. that there is every hope that the two talookas of Moorvee and Drapha have effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Moorvee talooka; but the indigent, and it is to be hoped penitent, Grassias of Drapha have at last vindicated their humanity from the bloody stigma. The Drapha talooka shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being 10 to 11, although, up to the proclamation, the disparity was 84 to 10. In the Moorvee talooka, during that year, the numbers are 20 and 13; whereas in that district there were only 38 females in all saved up to the end of 1834. The state of the Gondul talooka, I regret to say, is very melancholy; the numbers being 36 to 12 in the year following the proclamation. In the smaller talookas, many of which consist of only a few houses of Jarejas, there is hardly a female child preserved, Rajapoor being the worst.

VIII. This brings me to the third part of my subject, viz. 1st, the consideration of the measures which have been taken, and are now in force, towards the extinction of the crime, and the success which has attended them; and 2dly, what are the further steps we have it in our power to pursue towards the accomplishment of the great end.

IX. The system at present in force for the suppression of infanticide consists of measures of two distinct natures:

1. Coercive.
2. Sumptuary.

X. In Mr. Willoughby's Report of the 24th September 1834, the measures under the 1st head, which he recommended for adoption, were as follows:

A census to be taken of all the Jareja population, specifying the number of families in each district, the names, ages, profession, and occupation of each member of the tribe, dividing the married from the unmarried. The chiefs were to be required to afford every aid in their power in framing these tables. A great advantage Mr. Willoughby anticipated from the deputation of a person to frame this census was, the discovery of some cases of infanticide for investigation. Mr. Willoughby considered, "that it was scarcely necessary to observe that instances of detection, followed by severe punishment, would contribute more to the extinction of the crime than any other measure that could be resorted to. The second provision was, that every Jareja chief should be required to furnish a half-yearly register of all marriages, betrothals, births, and deaths, occurring among his tribe residing in his district; and that if he omitted to do so, or furnished a false return, he should be severely fined. These registers were to be considered due on the 1st of January and the 1st of June in each year; though Mr. Willoughby observed that for some time to come complete regularity could not be expected, and want of it ought to be treated with some degree of indulgence. Mr. Willoughby considered that the person employed in taking the general census would be very useful in ensuring regularity in framing these returns; but that the great use in requiring them would be the constant reminiscence they would give to the Jarejas of their engagements, and of the resolution of the British Government to compel their adherence to them. The third provision proposed by Mr. Willoughby, though classed under the head of coercive measures, cannot, strictly speaking, be said to belong to it. As, however, it has a close relation to this head, I think I ought here to notice it, viz. the duty imposed on the agent to furnish annually a report on this important subject. Mr. Willoughby, with his usual candour, observed that this was no new suggestion on his part; for in the correspondence on the records of this office, he found allusion made to instructions issued many years ago by the

Honourable

Honourable Court of Directors, that, in addition to such intermediate reports as might become necessary, one general statement should be submitted at the end of each year, showing how far the amended system had been acted on and observed, what departures were known or suspected to have been made from its rules, and what measures pursued for their enforcement, with an estimate of the number of lives saved. Mr. Willoughby went to observe, that "these orders, from some cause, appear to have been overlooked or lost sight of; but as was justly remarked by the Government of 1816, a report of the nature adverted to would convince the Jareja chiefs of the continued anxiety on the part of the British Government to enforce their engagements, and would lead to a spirit of inquiry conducive to the fulfilment of them." In the fourth place, Mr. Willoughby suggested the promulgation of a proclamation by Government throughout the province, requiring the Jareja chiefs to enforce the observance of their infanticide engagements within their respective jurisdictions, announcing the determined resolution of Government to suppress the crime; and noticing, either in terms of approbation or of condemnation, those chiefs who, by the present census (that obtained by Mr. Willoughby), were proved to have either adhered to or departed from their engagements. Mr. Willoughby submitted a draft of the proclamation, which he thought might advantageously be published; to which he proposed to annex a copy of the renewed engagements of 1812, by the Jam of Noanuggur, for the abolition of the crime. He requested that 700 copies of this proclamation should, if approved of by Government, be forwarded to him for distribution throughout the province. There was one part of the proclamation, which Mr. Willoughby proposed to be published, which seemed to him to require particular notice, viz. the promise it held out to informers. That gentleman remarked that almost all his predecessors had suggested a similar measure, but that it had never been acted upon. Major Carnac, in particular, pressed it upon the attention of Government, and proposed a scale of rewards for informers, as well as a scale for fines to be imposed in cases of conviction. Mr. Willoughby adopted no scale, but merely intimated generally that informers would be recompensed in proportion to the rank of the person convicted; and that, with a view of deterring persons from bringing false accusations, such recompense would only be paid in cases where conviction ensued. Mr. Willoughby judiciously remarked, that though he found himself called upon to recommend the system of informers in so sacred a cause as that of the abolition of this inhuman custom, still that information so obtained would always be liable to suspicion, because most probably it would originate either in enmity or avarice. This, however, did not appear to Mr. Willoughby a sufficient reason why testimony so encouraged should be wholly rejected, although great caution and discretion would obviously be requisite in making use of it. Mr. Willoughby proceeded to state that, under the system lately introduced into the province for the trial of offenders, the chances of any evils resulting from the adoption of such a measure would be greatly diminished, for he would propose that all persons accused of the commission of infanticide should be tried before the High Court of Criminal Justice for Katteewar, with the exception of persons whose rank was such as to render it expedient that they should be dealt with according to the special instructions of Government. The Political Agent (Mr. Willoughby proposed) was to institute preliminary inquiries, commit for trial; and the ultimate publicity of the proceedings would, under all circumstances, whether of acquittal or conviction, produce a most salutary effect throughout the country. Mr. Willoughby proceeded to remark that the community in general certainly regarded infanticide as a crime of the deepest dye; but the experience of 25 years had amply proved that, if not stimulated in some mode to exertion, no one was likely to incur the obloquy, reproach, and enmity, usually encountered by informers and accusers. He observed that unless, therefore, this feeling could be overcome, we could never hope to see conviction follow one of a thousand instances of the perpetration of the crime. "How," proceeds Mr. Willoughby, "is the fact to transpire, except upon the information of some one present when the infant was born, or even of some one engaged in the nefarious proceeding? From the secrecy with which the crime was perpetrated, and the consequent difficulty of discovery, the penal part of Colonel Walker's settlements has remained entirely a dead letter, and will ever continue so, unless persons can be induced to denounce those who commit the crime." Mr. Willoughby therefore thought that Government should recognise the principle which he advocated, as in the attainment of an object of such magnitude, we should not be particular in our inquiries respecting the motives of the

agent through whose information a case of infanticide is clearly established against any one. On receipt of the lithographed proclamation, a copy was recommended by Mr. Willoughby to be sent to each tributary, with an admonitory letter to aid either directly or indirectly in putting down the enormity. There was also another part of the proclamation which Mr. Willoughby recommended for publication, which he thought ought to be alluded to by him in his report to Government. In noticing the districts where, from the great disproportion of the sexes, it was manifest that the crime still prevailed, it was intimated in general terms that, should this great disparity continue to be shown in future returns, the British Government would feel bound to take into consideration whether any relations could be maintained with those who proved themselves so utterly regardless of the first duties of mankind. Mr. Willoughby stated that he had endeavoured so to word the proclamation as not to alarm the chiefs generally respecting their estates; but, at the same time, to convey an intimation to the Jareja chiefs that the compact between them and Government was composed of mutual obligation, and that if they did not perform their part of the same, it was rendered null and void. No one (proceeded Mr. Willoughby to state) could be a stronger advocate than he was that existing relations with the chiefs should be maintained; that we should be content with the tribute paid to former Governments, and allow them to enjoy their hereditary estates and privileges without molestation. Should, however, it be established by the certain though presumptive evidence to be obtained from returns of the nature now transmitted, that the crime of infanticide still prevailed in any particular district, Mr. Willoughby thought that, after the warning in the proposed proclamation, the chief of that district should be severely fined; and that, if that did not produce attention on his part to his engagements to suppress the crime, an example ought to be made, and that he should be deprived of the sovereignty of his district. Mr. Willoughby observed that the case ought to be very glaring where such an extreme measure ought to be had recourse to, and only when all the efforts directed to the accomplishment of the object in view had been tried and failed. The next measure proposed by Mr. Willoughby under the head of coercive measures was, that every Rajpoot chief in Katteewar should, in a circular letter for the Political Agent, be enjoined, and be requested to enjoin all Rajpoots subject to his authority, to make it a stipulation in every marriage contract of their daughters with a Jareja, that the issue to their union should be preserved. In the 58th paragraph of Colonel Walker's Report on Infanticide, dated March 1808, he alluded to the apathy with which the abominable practice has always been regarded by the rest of the Rajpoot community; although, as that able and enlightened man remarked, "the other Rajpoot tribes possessed a simple and effectual remedy, by refusing to alliance their daughters to the Jarejas unless on the condition of rearing their daughters. They in fact countenanced it by such alliances, by permitting their daughters to become the instruments of murdering their own offspring; and are stated to have viewed the practice with less abhorrence, from the increased facility it afforded of marrying their daughters, that first of duties of the Hindoo parent." Mr. Willoughby went on to state that his suggestion was founded on the above remark. He did not think that the circular would be generally attended to, but if ten, nay even one victim were saved, the object in view would not be entirely lost; at all events, the issue of such a circular would afford another striking proof of the intense anxiety felt by Government completely to suppress infanticide, and this alone, in Mr. Willoughby's opinion, rendered it expedient. Captain Lang, on the occasion of a chief having neglected to enter the birth of a female infant in the census, and to report her death, which he declared was a natural one, suggested that the coercive measures in force were even to be increased in vigour, viz. to compel every Jareja, on occasions of premature births, to show the corpse to the Gametee or Patell of the village.*

See p. 272.

XI. The sumptuary measures recommended by Mr. Willoughby to Government on this important subject were as follows: 1st. Marks of approbation to be extended to the chief and inferior members of the Jarejas tribe, who have adhered to their engagement to preserve their female issue. The detail of such was as follows:

1. To the chief of Kereesurrah, a remission from the amount of his annual tribute of 10 annas or rupees 1,000.

2. To ditto, a present of cloths of the value of rupees 100.

3. To the chief of Mengnee a remission from his annual tribute of four annas or rupees 921.

4. To the chiefs of Satodur Warree, ditto, ditto, or rupees 395¾.

5. To the Jarejas who have preserved four daughters, a present to each of cloths, or in money, of rupees 300.

6. To those who have preserved three daughters, a present of ditto, or in ditto, of rupees 150 each.

7. Ditto, ditto, two daughters, a present varying according to the circumstances of each, from rupees 25 to 50 each.

Mr. Willoughby considered it fortunate that the chiefs of Kereesurrah and Mengnee had petitioned for a remission from their tribute for the past year, on account of the failure of the monsoon, but which, after inquiring into their resources, he declined to grant. "There will, therefore," Mr. Willoughby adds, "be no mistaking the real cause why such an indulgence is now extended to them; I should not, however, conceive it desirable that the whole of the above remission should be paid direct to the chiefs. They are undoubtedly entitled to the greater share, but the inferior Jarejas living under their authority, who have preserved a daughter, are entitled to a part; I shall therefore require from the chiefs a statement of the amount of revenue paid last year to them by each of the inferior Jarejas, and pay to the latter a corresponding portion of the remissions, should Government sanction them." Mr. Willoughby proceeded to state, that in the original draft of his report he had suggested "that a present should be made to the Jam of Noanuggur on this occasion. The return from his districts showed 613 males and 380 females, which proved that Colonel Walker's arrangements had taken root in them to a very considerable and gratifying extent. On this account, and because he conceived it would be politic to conciliate this chief as the acknowledged head of the Jareja tribe in Katteewar, and to induce him cheerfully to co-operate in carrying into effect the humane efforts of Government, he thought that such a distinctive mark of approbation might conduce to success. Mr. Willoughby says, the Jam, however, has not himself preserved a daughter, and during Major Barnewall's agency he was strongly suspected, although he denied the charge, of having committed infanticide. It has moreover been suggested to me, by my assistant, Captain Lang, whose interest in the success of the measures for the suppression of the crime is as great as Government could desire, that such a present might induce the Jam and the other Jareja chiefs of rank to believe that the crime of infanticide, as far as they were concerned, would not be very narrowly inquired into, provided they could show that a considerable number of females are preserved within their respective districts. I think that considerable weight attaches to this remark, and shall therefore merely at present suggest, that when the proclamation is transmitted to the Jam, that the satisfaction of Government be conveyed to him, at the progress made in his districts in suppressing infanticide, accompanied by urgent exhortations that he will adopt the strictest measures to ensure its complete extinction. Mr. Willoughby concludes his report by stating, "such are the measures which, after a long and deep meditation on the subject, I have presumed to propose for the consideration of Government; and I beg to state that they are considered by natives of this province, competent to form a correct judgment, calculated to give increased efficiency to the measures adopted by Colonel Walker for the suppression of this terrible crime. It is scarcely necessary, I hope, to state that I feel as every man, and more particularly every Christian should, most deeply interested in its complete abolition, or that I will strenuously exert myself to secure success to whatever subsidiary measures may be directed to compel obedience on the part of the Jarejas to their engagements. Both Captain Lang and myself embrace every opportunity of speaking upon the subject with the detestation it merits, and of stimulating the tribes among which the custom prevails to abandon it, and thereby restore themselves to that scale among human beings which they have forfeited from its prevalence among them. By increasing endeavours to expose the enormity of the offence, and to show that it is at direct variance with the precepts inculcated by the religion of those who perpetrate it; by extending favour to those who renounce the practice; by promulgating the fixed resolution of Government to punish with the utmost severity those who still adhere to it, and from the success, partial as I fear it must be regarded, which has attended our efforts for its discontinuance, I am sanguine

sanguine that through the divine blessing complete success may be ultimately attained." In noticing this head, I ought to mention that Mr. Willoughby, towards the conclusion of his report, made the following remarks: "In the fourth paragraph of my letter of the 24th of April 1833, I expressed an intention to propose a scale of distribution of the fund, among those who had preserved their daughters, or whose poverty and other circumstances might render them deserving of favour or pecuniary aid from Government. The results of the present census, however, induced me to abandon this intention, because they lead me to anticipate many applications for assistance, towards defraying the expense of marriages, for which we should not be prepared. It is a creditable feeling among the Jarejas, and one which should be kept alive as much as possible, that it is not laudable to apply to Government for pecuniary assistance, and during 1833-34, only three applications were received. In two of these cases, a donation of 400 rupees was granted, and in the third rupees 200. I have no doubt that those grants will encourage other applicants to come forward; and as of the number of female Jarejas now alive, so many as 463 are unmarried, I do not think that the fund should be trenched upon at present to a greater extent than is necessary to carry into effect the recommendations made in the 22d paragraph of my report."

XII. Such were the measures recommended by Mr. Willoughby on this great subject. In the letter in reply to Mr. Willoughby's report, Government came to the following decision, viz. That the Right honourable the Governor in Council agreed with Mr. Willoughby, with the following exceptions: 1st. The degrees of criminality attaching to infanticide compared with other crimes, as taken from the Shasters, may, without disadvantage, be omitted in a proclamation by the British Government. 2d. His Lordship in Council prefers, upon the whole, that the denouncement of punishment towards the conclusion of the proclamation against those who continue to commit the crime, shall be general, rather than that it should be specified that the offender should be tried by the Katteewar High Court of Judicature, or otherwise dealt with." The letter proceeds to add, "the following, therefore, is the system which is approved by the Right honourable the Governor in Council with regard to cases of infanticide. The Political Agent will institute a preliminary investigation, and if persuaded of the guilt of the party, will make a report to Government, and suggest in each case the course to be pursued with reference to the actual circumstances, the rank of the offender, and other considerations of importance, whether that the guilty party should be at once punished by fine, or in any other way, or whether the case should be tried by the high court of criminal judicature for Katteewar." The Right honourable the Governor in Council also concurred in the sumptuary measures recommended by Mr. Willoughby, as well as of the communication of eulogium to the Jam of Noanuggur. The above, therefore, is the substance of the measures at present in force in the province for the abolition of infanticide.

XIII. The most able men who have entered upon this subject, have acknowledged it to be beset with as great difficulties as any that ever came before the mind of man; than which nothing can be a better proof than that several distinguished servants of Government have, after much attention to it, at last abandoned it in despair. I append to this report an extract of a letter* which Colonel Pottinger, Resident in Cutch, was good enough to forward on this subject, in reply to an application on my part to that officer for information on the question, as directed by Government in their letter of the 22d November 1834. Although there are several points on which I cannot coincide with Colonel Pottinger, yet there are many circumstances in his letter which may have the effect of throwing useful light on this important question. Considering the difficulties which have appeared to threaten far abler and more experienced men than myself, I trust I may be favoured with the indulgence of the Right honourable the Governor in Council when I submit, with the greatest humility, my opinion, that the measures hitherto adopted have been in some respects defective, and insufficient towards the final extinction of the practice, and are not likely, if pursued, to be productive of effectual success, unless under certain modifications which I shall take the liberty to suggest. I feel confident that Government will do me the justice to believe that in anything I may advance I am far from being led by a spirit of detraction from the ability and merits of the distinguished men who have preceded me, whose humanity urged them on in this great cause, and the great advantages of whose preeminent example have principally enabled me, however willing, to submit the following

* Appendix (A.)

following observations to the wisdom of Government, for I scarcely should, without them, have had the presumption, considering my own inexperience, to offer an opinion on such an intricate and momentous subject.

XIV. Upon mature reflection and earnest consideration of the measures that have hitherto been adopted by the British Government for the suppression of this crime, it appears to me that they have been too partial and superficial, and not of that comprehensive and radical nature which is requisite in overturning a long-established custom among a depraved and barbarous race. The attention of the officers who have devoted their exertions to this subject, appears to me to have been directed towards the preservation of the individual female children, under the impression that the circumstance would of itself lead to the final eradication of the practice. It is of itself no doubt a most humane and laudable object, abstractedly considered; but it does not follow that it should certainly involve the extinction of the crime: more than this, it may not only not be a step towards the final suppression, but it may positively operate as a barrier, without collateral and subsidiary measures. Did we observe, on inquiry, a greater number of female infants preserved year after year among the Jareja population, without any efforts of Government being directed to effect the object, we might then naturally argue that the practice was on the decline; but when we see by the census that in all talookas but one or two there is presumptive evidence of the crime still being committed, in spite of the earnest exertions of Government, we shall be forced to suppose that a few children have been preserved here and there, partly through fear of punishment, and partly to deceive Government, in the hope that after a time it will relax in its efforts for its abolition. Even the foresight of Colonel Walker himself did not seem to contemplate what an enormous revolution the abolition of the practice would create in the Rajpoot community, and that, therefore, what serious obstacles would inevitably present themselves to the endeavour to effect this object. He thus did not attach sufficient weight to measures of the description to which I refer, viz. of a radical nature. Colonel Walker remarked, that even a temporary disuse of infanticide would assist towards its entire abolition, by allowing nature and feeling to recover their ascendency. This would undoubtedly apply to its disuse for a whole generation, and might even do so for a shorter period; but its disuse for a few years, with the circumstances concurring to induce to a return of the custom still in existence, and probably existing with increased action, would, I fear, never lead to the desired end. What I allude to is the difficulty of poor Jarejas, the bulk of the tribe, in marrying their daughters on the present expensive and ruinous terms, which must be removed before success can be attained. As this subject will, however, come under review presently, when I allude to the sumptuary measures hitherto adopted, and the alteration I would take the liberty of suggesting to be made in them, I shall proceed with the subject according to my proposed plan.

XV. 1st. The defects which in my judgment exist in the coercive measures now in force are, 1. The sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy. There is no doubt that Colonel Walker did his utmost, on all occasions, to impress the Jarejas with the atrocity of the crime, and to incite them to a virtuous course, the result of which undoubtedly was that many Jarejas preserved some of their female offspring, as the census testifies; but since that time no strict vigilance had been enjoined by Government or pursued by the local agent, and the consequence was the relapse into the original custom of the tribe. The truth of this is clearly shown by the census: after an apathy, or nearly amounting to it, of upwards of 20 years, the conviction and punishment of Jareja Soorajee, chief of Rajcote, struck the whole population of the province who witnessed it as a harsh and unjust act of authority; such an idea could only have originated in a people similar to those of this province, with no innate disposition to fulfil their relations to God and man, but who merely do so as they are coerced. Still, however, among such a barbarous community, it is not to be wondered at that they should have looked upon such coercion, after such a period of repose, with anger, and a feeling that injustice had been committed towards the sufferers. They, I humbly submit, as uneducated and rude barbarians, are entitled to some indulgence on this head: the sentiments of the most intelligent of the Rajpoot community in this province, few as such are, are in favour of this view of the subject.

However unfortunate such a state of feeling may be, it is my duty to inform Government of the fact of its existence. On the late occasion of the notorious robber and outlaw Champraj Wala being tried, and his challenging the Jareja assessors on account of their professed system of murder, I had an interesting and very warm discussion with two of the assessors, viz. Jareja Dewajee, uncle of the chief of Moorvee, and Jhalla Kullajee, chief of Leea, uncle to the chief of Rajcote. When they expressed their surprise and anger at Champraj Wala's objection, I produced the census, and showed Dewajee that in his own district of Seyjonpoor not a single female child existed under 25 years; I remarked, with some surprise, that Kullajee, a Jhalla, was if possible a stronger and more energetic advocate for the Jarejahs than even Dewajee, with all his acuteness (for he is justly celebrated for it, whatever may be his deficiency in better qualities), professed to be. They both complained bitterly of Soorajee's case; they said his case was a warning to all Rajpoots how to confide in the British Government; that Soorajee's father, Dadaja, had, after the refusal of Jam and the Thacoor of Moorvee to permit a British cantonment to be established in their territories, agreed to the British force being settled at Rajcote, and that since that he had been persecuted by the British Government; that the case of infanticide having been proved against him was owing to the very circumstance which they were alluding to, viz. the vicinity of the head of the British power, and the facility in consequence of procuring evidence against him; and finally, that it was extremely unjust to punish those who were led to believe that their offences were not considered of a serious nature as heinous offenders. I need not recapitulate the observations I made use of in refutation of these arguments; but I must add, that I am quite certain that they did not convince the disputants. It would be extremely culpable in me to conceal the fact, that Soorajee is considered all over the province, I mean among Rajpoots, as a martyr. Let any person inspect the census, and it will be apparent that the crime was almost universally practised in every Jareja family, great or small, without the slightest compunction, and without the most distant approach to inquiry on the part of the British authorities, up to the period of Mr. Willoughby's agency. God forbid that I should impute any evil motives to any of the officers who preceded Mr. Willoughby in the administration of the political relations in this province between the British Government and the tributaries, but the fact is indubitable as I relate it: it is impossible to fathom the thoughts of man, and it is perfectly possible, and I should say, from a personal acquaintance with Colonel Barnewall and Mr. Blane, more than probable, that it was the honest opinion of those two able servants of Government that it was not a safe subject to investigate and legislate upon; which opinion I know to be shared by many other able servants of Government. Besides, the almost total silence of the Government on this question might have led those servants to direct their attention, in preference to subjects which were constantly pressed on their attention and the neglect of which would have subjected them to reprehension by superior authority. When we consider the great objections that were made on the part of some of the most able officers of the Honourable Company's service to the introduction of summary steps towards the suppression of the very prevalent rite of suttee for many years, on the score of danger by interference with the superstitious prejudices of the Hindoo population, we cannot in justice find great fault with the predecessors of Mr. Willoughby, more especially as their exertions were not called upon by the Government. Their superior, Mr. Elphinstone, no doubt, kept the great object of the abolition of the crime constantly in view; but himself not being in the country where the horrid atrocity was committed, he could not apply his energy, philanthropy, and other eminent qualities towards the details necessary to the suppression of the unnatural practice. It is much to be regretted that his parental care of the whole of the natives subject to his control did not induce him to extend the system of education, which he so beneficially constituted in Bombay and the Deccan, to this province, which would at least have laid the foundation of a wholesome and beneficial feeling throughout the body of the people, and which, if it does not succeed in entirely eradicating crime, would have taken long strides towards that desirable object, by suppressing all that class of vices which spring from unreclaimed ignorance. The only notice taken of this practice in the province since the days of Major Carnac, and up to the time of Mr. Willoughby, was extremely desultory. Mr. Blane, in 1829, got some returns of the Jareja population from the chiefs themselves (a description of document, without

without collateral testimony, quite useless to act upon), and he forwarded them, with a letter from his assistant (Mr. Langford), to Government, merely mentioning the fact of Mr. Langford's having obtained them, and recommending Government to sanction presents to be given to the Dhurole chief. These returns were compared with some that had been obtained in 1824, and from that comparison a favourable result was deduced; they were quite erroneous, however, and most undeserving persons have been honourably distinguished, thereby defeating the cause of humanity in a glaring manner. Mr. Langford sent in a register (obtained from the chief himself) of the number of families in his talooka; the number amounted to 71 in 1829, whereas there were only 45 alive at the time in the district, calculating deaths, emigrations, &c. I have said so much in exculpation of the predecessors of Mr. Willoughby, and in favour of the arguments of my Rajpoot friends, when they complained of being taken by surprise by the measures adopted by Government under Mr. Willoughby's administration: it is possible that I might have got the better of them in an arena of philosophical disputants, but I never could have the disposition to apply such a test to people of their calibre, who would rather have been astounded than convinced by argument.

2. The system of informers is one which I consider both destructive of the social system and embarrassing to Government; it involves a bad principle, as well as dangerous consequences; it encourages enmity and the gratification of evil feeling, destructive of a peaceable and social system, and creates a great risk of confounding the innocent with the guilty. I have already brought to the notice of Government that the evil dispositions of an informer can be easily gratified by the mere investigation of a case of suspected infanticide; he knows by the Government intimation, that any case brought before the agent will be investigated and rigorously scrutinised; even if he does not succeed in establishing the case, he has gratified his revenge by the destruction of the honour ("las") of his enemy whom he has accused. The Rajpoots are people of notorious pride of birth, although when their history is known, their right to assert such, even were the feeling a worthy one, can hardly be established: it is natural, therefore, to imagine that they would not willingly submit to investigations which compromised their honour or that of their house. How would any gentleman in England brook the inquiry as to how many times his wife has been *enceinte*, how the delivery took place, what occurred after the confinement, with all the minute circumstances attendant on such sacredly secret subjects? The investigation which I perused on my arrival in Katteewar I confess filled me with surprise, and very nearly with horror, and I consider it impossible but that their effect was to alienate the people from our Government.

The next great defect in the system of informers is, that in our defective system of jurisdiction, (in fact, almost incomprehensible, for the Government has decided that we have but a concurrent jurisdiction,) it is quite impossible that we can protect the informers and witnesses from the vengeance of the delinquents. The death of three out of the five witnesses in the Rajcote case, is a melancholy illustration of this, although they were all in excellent health and of middle age. The general impression in the country is that they have been murdered, and there is nothing which can satisfactorily disprove such a supposition, while the known custom of the country, and the bad character and almost irresponsible power of the chief, render such a result most probable*. Judooram, the informer in this case, has been ejected from his house in Rajcote by the chief, and the wife of one of the agency establishment treated in the same way, for assisting in the conviction. These last cases the British Government can partially remedy, in consequence of the vicinity of the British power; but it would be impossible to watch over the conduct of the chiefs at a distance, similarly disposed, to prevent retaliation. The case of Nogunjee, of Gunnode, is another strong example of the evil of encouraging a system of informers; I mean, to prevent being misunderstood, a system of informers when

* Jareja, a Morjee of Gowreedur, one of the Rajcote Byad, who was the first and principal informer in Soorajee's case, died suddenly shortly after the conviction of Soorajee, under circumstances of great suspicion, which Government itself observed in the letter of 2d June 1835. It was the general belief in Rajcote at the time that he was poisoned by the Durbar, and subsequently a member of the Political Agent's establishment having gone to Gowreedur on a shooting excursion, was informed by a sepoy of the deceased, that there was no doubt but that he had been killed by the aid of poison, through the means of Soorajee's mother, who is a depraved and cruel woman.

when the common voice of the community is not in accordance with the law. This family was supposed to have renounced the crime, having preserved two daughters; but on the information of a sepoy, discharged for misconduct, a case was reported to Captain Lang by the moonshee, and the usual strict and searching inquiries resorted to. The result was acquittal; and, in my letter reporting the case, I deprecated the frequent resort to inquiries, as tending to irritate, and recommended a great attention on the part of the moonshee to evidence. This was replied to by Government, by saying that it was not the moonshee's but the agent's province to attend to evidence, and that nothing but the investigation of every case which came before the agent could be expected to eradicate the crime. My letter was loosely worded, and did not accurately convey the sense I intended; but what I have here said will explain the sentiments I intended to convey. The moonshee knew he got his information from a discharged sepoy, and ought distinctly to have informed Mr. Lang of the circumstance, to have put that officer on his guard in the investigation of the accusation. I request the earnest attention of Government to this important branch of the subject, namely, the violation of the *lares* and *penates* of the Rajpoot community, because such a system does not confine itself to the Jarejas alone, as it is a principle which will render every Rajpoot family miserable, and which the British Government can only expect to continue by physical power. I fear much sympathy or respect cannot be expected by Government if such measures are pursued. Another case of false accusation was brought to the notice of Government in my letter of the 2d September last, where it was distinctly proved that the crime had not been committed on the occasion stated, the fruit of the birth having been a boy, still alive. The calumniator was ordered to be upbraided, but no compensation could be afforded to the victims for the intrusion on the affairs of their household, which in all Eastern countries are considered inviolable, and are not made the subject of conversation even among the most intimate and near connexions. Nothing can tend to greater mischief to the great cause than a case of this description, which irritates the feelings of a whole family, and alienates their disposition from the Government who dispenses the law, and who can never be respected where it is not esteemed. Did there exist a general feeling of execration against the practice, and men could be induced to come forward from virtuous motives, there might be advantage gained by allowing the system; but where none but evil-disposed persons can be expected to inform, and that for the worst of motives, private revenge, I fear a beneficial result cannot be expected, either as to general morals, or to the suppression of the individual crime. The denunciation of the crime by the British Government is not of itself sufficient to create a general disapprobation of it. The Rajpoot community, Jhallas, Jaitwas, Gohels, Wagellas, and Purmars all tacitly approve of the system, by giving their daughters and sisters to men, who are predetermined to make them the tigresses of their own offspring. Public informers and spies neither could be of any lasting advantage in detecting or checking the crime. In 1812, Wittul Row Dewajee, when Liksooba, an Amrellee, established mehtas in the Jareja towns to take notes of the births and destruction of female infants, but this totally failed. The mehtas were looked upon with indignation, and were finally unable to obtain the slightest information, either from the Jarejas or the rest of the community, which ended in their removal. In Cutch, a similar plan was adopted, and failed. "Mehtas sent by the regency," says Colonel Pottinger, "were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants, whom long habit had taught to view the business with indifference, if not absolute approbation." The Jarejas themselves even told Colonel Pottinger that they dared not establish a system of scrutiny regarding their grown-up sons or nearest relations. Such failures must have a very bad tendency, as convincing the Jarejas of their power to continue the practice through means which no Government can contravene.

2d. The next defect which I have occasion to notice is, that the rigorous investigations ordered by Government, and consequent punishment on conviction, lead to stricter vigilance in the commission of the crime by those who still adhere to its practice. This principle contains in itself the elements of perpetuating the crime for ever, if we rely solely on conviction and punishment for its abolition. The truth of what I assert has indeed already become apparent; since I have been in Katteewar no conviction has been able to be effected, notwithstanding the greatest care and anxiety on my part to obey the instructions under which it is my duty

duty to act. That this is the consequence of increased vigilance there can be little doubt of, and in the event of these means proving successful, they will continue the commission of the practice, knowing the security under which they can act, and secretly despising the abortive exertions of Government. A deed of this description loves darkness better than light, and who will commit the crime in such a manner as to leave any probability of his ever being detected? The mother and two old women are generally the sole witnesses of this deed of iniquity. One woman, the midwife, is indeed sufficient, and only in cases of houses of superior rank are the services of any other person made use of. Indeed, as Colonel Walker records, from information conveyed through Jareja Dadajee, chief of Rajcote, among the poorer classes the mother herself is constrained to be the perpetrator of this unnatural act. I have already stated the fact of only two out of the five witnesses, in the case of Soorajee, being now alive; and when the wickedness of the benighted people of the province is taken into consideration, how can any one doubt but that a chief contemplating the commission of the crime, would hesitate in silencing the testimony of the witnesses by the poisoned cup or the uplifted sword? Such a state of things is very deplorable to relate, but the existence of such crimes is far from chimerical, of which Government shall in due time be informed. But it does not require even such extremities, ready as many would be to resort to them; for in several instances which were brought before me, the females declined altogether to give any evidence whatever. They said, "I know nothing about this, and shall answer no more questions; do with me as you please, I am ready to suffer death." It is not wonderful that, after years of almost total silence on the subject on the part of the British Government, when every Jareja was lulled into security by the want of notice taken of the subject, and committed the crime with the same nonchalance that the manager of an English kennel would drown a litter of unfavourable-looking dogs, several cases were brought home to the delinquents. But the case is now widely altered, and such caution is now exercised, not only in the commission of the act at the present day (for it is impossible to doubt but that it is still committed), but towards concealing former acts of transgression, that there is hardly a hope of being in future able to bring home any case of the nature to any perpetrator. After a few years have elapsed, and no instance of detection and punishment has taken place, the natural consequence will be, that if no more effective steps are resorted to by Government, those who from fear had abandoned the custom will revert to it, and those who have in the face of Government continued it, will persevere in its commission. The very circumstance which Mr. Willoughby so much desired did actually happen very soon after his report was forwarded, namely, an instance of detection and severe punishment, and that too under circumstances most favourable to the system, had it been a sure one, of the suppression of the crime, viz., one of the principal chiefs being the aggressor. But the state of the talooka of Rajcote does not exhibit any good effects from the example of Soorajee's punishment. I must here allude to the case of Jareja Khengarjee, and remark, that the very circumstance which was hinted at as one likely to benefit the cause of truth and virtue, viz. the fact of his not being convicted from want of evidence, being likely to impress the Rajpoots with a sense of the justice of Government, has had an effect of a totally opposite nature. I have been frequently asked, how it was that he was the only man who had been detected in the commission of the offence having been pardoned? When I replied, "From want of evidence of the fact," the answer was, "Every child knows it in the town, as well as the very spot where the infant was buried." The principles of impartial justice and beneficence which pervade the criminal code of Great Britain may, by the assistance of Almighty Providence, be appreciated in this province after the lapse of another century, but at present are as incapable of being understood by their ignorant minds as the deciphering of a Chaldee manuscript. These rigorous investigations, moreover, enlist the feelings of the other tribes in favour of the Jarejas. Every Jareja has in his house (or seraglio) the sister or daughter of some Jaitwa, Jhalla, Gohel or Wagella, with whom he is on terms of friendship. The private affairs of one's sister or daughter are almost as sacred to a Rajcote as of a wife, so that the whole community are against us, and not the Jarejas alone. I have already stated that Soorajee was considered a martyr, instead of a justly punished culprit, by the generality of the Rajpoots, and such will ever be the case until a wholesome spirit of public feeling

 can

can be infused into the community. I must here mention, that on Soorajee's case coming before the Political Agent, a deputation of Jareja chiefs waited upon him, and presented the following petition: "To J. P. Willoughby, esq., Political Agent in Katteewar, Jarejas Dewajee, Jussajee, Murwanjee, of the Moorvee Byaad, Jarejah Ladajee of Rajpoora, Jarejas Samut, Singjee, Wunajee, of the Gondul Byaad, Jarejas Jussajee, Meroojee, Nagjee, of the Rajcote Byaad, Jarejas Doongurjee, Dajeebhye, Bharaja, Hallajee, of the Dhurole Bhyad, Jarejas Moolajee, Gopaljee, Ughabhye, of the Veerpoor Kurrery Byaad, Jarejas Khanjee, Puchanjee, Kesserjee, Adabhye, of the Satodur Wowree Byaad, petition as follows:

In Sumvut 1864 Major Walker effected arrangements for the preservation of the daughters of the Jareja people, who therefore preserved them. Afterwards, neither the European gentlemen nor principal Bhonnas kept a strict surveillance, in consequence of which some ignorant persons may have violated those arrangements unknowingly; cases against some of these having recently been investigated, and the accusation has probably been proved, for which reason the petty talookdars and jemindars petition that past offences may be pardoned. From henceforward Colonel Walker's arrangements shall be acted up to; viz. that from this time forward no one among the Jarejas shall put his daughter to death; such an engagement we will write and make over. Should the same be violated, and a daughter be killed, the person concerned is an offender against the Government, and we will not drink water taken from his house. This writing we are ready of our own free will and pleasure to execute, therefore let the sahib do the favour of acceding to the prayer of this petition, for the greater talookdars will not petition for us. Sumvut 1892, Hallaree Aso Sood 5th.

In the handwriting of Jadowjee Madowjee.

Here follow the signatures of the petitioners.

In the conversation in court, when Champraj Wala objected to be tried for his life by professed murderers, Jareja Dewajee and Jhalla Kullajee, both of them referred to that petition, saying that had Government assented to their prayer then preferred, infanticide would have been by this time abolished. I am far from assenting to this, but I shall presently allude more particularly to this petition and its object. Besides, it is evident that the rich and powerful Jarejas will always be able to conceal their guilt, while the rigorous system will only tell against those who have not the power to suppress evidence. A measure having for its object such partiality is necessarily and obviously defective. Another defect appears to me to lie in the transfer of the responsibility from chiefs to vassals; a system subversive of the principles on which Colonel Walker framed his able settlement of this distracted territory in the year 1807. The basis of that system consisted in requiring the chiefs to be responsible for their bhyad and ryots. The singular success that has attended this plan is the best and unerring proof of its wisdom. The rigorous investigations ordered by Government into the domestic concerns of individuals, without reference to the chiefs, seem to me to be a departure from the original system on which our Government has based its interference in the affairs of this peninsula. The next remark I have occasion to make is the recommendation of trying the criminals before the court of criminal justice. I believe this was not approved of by Government in the answer to Mr. Willoughby's report, although the wording of the letter appears to me a little obscure with respect to that point. Such a scheme must inevitably prove futile. To try the very people who commit the crime by their brothers and instigators need only be mentioned to demonstrate its inutility. We should render the Government contemptible, and besides paralyse and perhaps destroy the court of justice, which has been of such benefit to the peace of the country. To select Kattee and Mussulman assessors would have the effect of impressing the Rajpoots with an idea of injustice, and, besides, would have the worse effect of creating feuds and enmities between the three different sects, so necessary to be discouraged. Lastly, I beg to submit, that the measure I am now discussing, viz. that of present severe coercion towards the perpetrators of this crime, appears to me in the present state of society to be inexpedient. Penal enactments, without the concurrence of the body of the people, never can be of essential benefit to the community; until a wholesome public opinion is raised

raised in the country, all punishment will appear either as an act of individual hostility or of gross public severity, and such being the case they are worse than useless. The abolition of suttee by the fiat of the British Government, and by the attachment of a specific penalty, was a different question. We had the power to abolish it, and save so many women from destruction, and we did do so; but none will assert that the whole Hindoo population were at once converted in the belief of the wickedness of the act. They have left it off through fear, and will in time, without doubt, feel the benevolence that dictated the abolition of the practice by the British Government. Infanticide has this difference, that the nature of the act being one of the greatest secrecy, and ever must be so, the Government has not the same facility in detecting the commission of it. The words of Mr. Willoughby, quoted by the Honourable Court of Directors, are those of true wisdom and philanthropy, and in which I most fully concur: "To effect the complete extinction of the practice, we must enlist the feelings of the community on our side. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognized as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail." When I advert to the remedies which I intend to propose to the present system, I shall have occasion to refer again to this passage in the letter of our honourable masters, as an additional proof that we cannot hope to secure success without the adoption of a plan which will relieve the mass of the poor deluded people from the weight of their ignorance, and render these hereditary chiefs honest and valuable citizens, instead of, as they for the most part now are, mean and contemptible tyrants.

XVI. I now proceed to the examination of the sumptuary system at present in force. The defects of the present sumptuary system appear to me to be in a general point of view, that the measures are of an ephemeral and partial nature. The rewards given to Jarejas who followed the dictates of humanity against the strong feeling and long-followed practice of their tribe, by preserving daughters when most of their brethren invariably destroyed them, are no doubt well bestowed; but as those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine of putting a stop to the practice after all those who have saved daughters, (and they are very few), have been rewarded. With respect to the funds supplied to Jarejas for the marriage of their daughters, the propriety seems more questionable. The sanction thereby conveyed of the British Government to a relaxed system of moral duty, by assisting men in performing one of the most necessary and moral duties of mankind, I confess, appears to me to be not strictly correct; while the advance of money to a Jareja for the marriage of his daughter, to an amount more than three times as great as is recognized to marry a Jhalla, Wagella, or Gopel of the same condition in life, who, in the Rajpoot list, stand higher in rank than the former, is keeping alive one of the greatest causes of infanticide—the presumptuous arrogance of the Jarejas. Besides, for the system to become a permanent one towards the object in view, it would require far larger funds than we could command. I am labouring diligently, although it must necessarily be the work of time, to decrease the Mohsul book by every means in my power, which is a heavy clog on the chiefs. The apathy and folly of the chiefs induce many to withhold the payment of their tribute, restitution of plundered property traced within their limits, and the attendance of culprits and witnesses, until heavy mohsuls are imposed, and I have been doing everything I can to persuade them of the absurdity of such a course. If any unreasonable demand is made on them, they are at liberty to represent the case to the agent; but to show their independence and supposed consequence, by refusing to obey the just orders of Government until compulsory measures are resorted to, when they are well aware of the eventual termination to their obstinacy, is little short of delusion. I shall have the honour to bring this subject to the notice of Government at a future period; but it is clear that if the resources we derive from mohsillee are restricted in a great degree, which is highly desirable, we shall not have funds to marry females annually on the present extravagant Jareja terms. These sumptuary measures appear to me to tend to the perpetration of the custom, by showing a sympathy with the perpetrators;

petrators; as why should we acknowledge the necessity for a Jareja spending five or six times the amount on his daughter's marriage that any other Rajpoot does? Before I conclude this part of the subject, I must bring to the notice of Government what I consider the bad effect of steps taken before Mr. Willoughby's agency for the suppression of infanticide, they being in a manner of a sumptuary nature. In 1829, Mr. Langford obtained returns from the Tacoor Bhoputsing of the families of his bhyad, and proceeded to deduce from them the favourable result of the decrease of the custom. He accordingly presented several of the Jarejas of that bhyad with honorary dresses and other distinctions. The correctness of these returns are extremely doubtful, and the frequency of the practice of the crime in the Dhurole talooka at that time, is evident from a review of the census now submitted. This must have had the effect of showing the chiefs that they had the power of deceiving the British Government, as their own evidence was taken to their exculpation, and certainly confirmed them in the commission of the crime. In 1829 Jareja Jehajee, chief of Moorvee, died. Without any investigation as to the state of the population of his talooka, his son was decorated with presents and honorary distinctions by the British Government, on account of his father having been the first to renounce infanticide, by setting the example himself. A reference to the Appendix of Colonel Walker's Report will show the tenacity with which that chief clung to his "immemorial custom and right" to kill his children, and demonstrate the probability of his being a willing convert to Colonel Walker's humane views or not, after he did yield his consent. After having succeeded in deceiving Colonel Walker by preserving one daughter, and signing the agreement to relinquish the practice, he not only continued in the commission of it himself subsequently, but permitted it to be carried on to the same extent among his own relations, and over his whole talooka. This will be seen from the census. His son, Pritheerajee, the present chief, is known to have committed the crime himself a few years since. The praise conveyed by Mr. Willoughby to the Jam, who is the head and front of the offending, under the sanction of Government, without previous steps being taken to ascertain whether he was entitled or not to such eulogy, was a measure, I humbly conceive, of the same evil tendency.

XVII. This leads me to the last head of my report, and I feel that I shall stand in need of the indulgence of the Right honourable the Governor in Council fully more for the suggestions which I am about to submit than for the observations I have above offered. To censure is far easier than to propose a remedy; and I am fully conscious of my insufficiency in attempting to remedy an evil which has defied the vigorous efforts of men of far superior knowledge and ability to myself; under this consciousness, I must repeat, that without the enlightened measures of Colonel Walker and Mr. Willoughby before my eyes, and the valuable aid I have obtained from Mr. Wilkinson, Political Agent in Bhopal, on this important subject, I never should have ventured to intrude any crude ideas of my own on the time of the Honourable Board; neither can I avoid mentioning the benefit I have derived from my able assistant, Captain Lang, who has been a constant and earnest mover in the cause of humanity ever since his arrival in Katteewar. I regret that my long separation from him has prevented me from obtaining the benefit of his advice in the details of the system I am about to propose, by laying before him this paper previous to submitting it to Government; but I have had the advantage of many long and earnest conversations with him on this interesting subject, and although I am aware that on some points a difference of opinion exists between him and myself, yet I have his full concurrence in the main principles on which this report is founded. It was to Captain Lang I was indebted for the suggestion of the meeting of the tribe, as I have stated in another place, which measure I propose to make of more extensive use than I at first contemplated. I have likewise derived great assistance from Captain Burnes, Assistant Resident in Cutch. The state of infanticide in Cutch so indissolubly connected with the practice in this province, the determined opinion of the Rao on the subject, together with many facts in the history of the Jarejas and other Rajpoots communicated by that officer, have been of great service to me. Captain Burnes has studied the subject deeply, and written some interesting papers on it, one of which is published in the Transactions of the Royal Asiatic Society of Great Britain, and all his opinions directly tend to the conclusion, that hitherto we have been acting on a defective and erroneous plan, which must be altered before we can hope finally to eradicate the practice. I have found in Colonel Shirreff,

Assistance acknowledged.

Shirreff, the officer commanding the troops in Katteewar, an active co-operator in the cause of public instruction and mental improvement. He has exerted his abilities and influence towards furthering my views whenever he had an opportunity, and has frequently had conversations with the chiefs who happened to be at Rajcote on business on the subject of national education, and the awful crime of infanticide; and his mild manners and moral discourse have far from been thrown away on many with whom I have communicated, and in whom I have discovered the benefits of his good advice. Not having a school-room at present, I have given over to Colonel Shirreff the services of one of the pundits I brought from Bombay, and he has already established a school in the Bazaar. It cannot but be highly satisfactory to Government to know that there is a universal feeling of benefaction towards the inhabitants of the province on the part of all in any degree of authority in it, which is shared by the person who wields the sword, but whose kind disposition leads him to assist in the task of governing by the pen. Amidst the enumeration of auxiliaries, it would be unjust to omit the name of my second assistant, Captain Jacob; I have obtained from this zealous officer many useful and always philanthropic suggestions, and shall on every occasion connected with this difficult subject avail myself of the use of his judgment and abilities. With a full sense of my inability to cope with so intricate a subject, I beg to state that the subject of female infanticide is one which has occupied my attention for several years past, on my discovering the existence of the practice among the Koompaouts of Edur, who, contrary to the repeated injunctions of the late Rajah, were in the habit of killing every female child. Ever since my appointment to my present situation, I may conscientiously state that the subject has occupied my almost constant attention and reflection, considering, as I do, that the continuance of this diabolical custom among a tribe of people under our jurisdiction, for such we have undoubtedly assumed, if we originally possessed it not (which I am not by any means prepared to assert), is one of the blots upon the just and benevolent rule of British government in India. In attempting to lay the axe to the root of the evil, we must endeavour, as well as we have it in our power, to discover what motives could have possibly prejudiced man to rebel to such an atrocious extent against his Maker, and against the incontrovertible laws which that heavenly Power, acknowledged under different and frequently culpable forms, but still acknowledged by nearly the whole world, has instilled into the breasts of men, and held up to their reverence for their temporal and eternal good, to which end it will be necessary to refer to the early history of the Jareja tribe, their original position, their relations with the other tribes with which they came in contact on their arrival in Katteewar, and other circumstances connected with their history.

Early history of the Jareja tribe.

From Colonel Walker's admirable report on the district of Hallaar, the present seat of the dominion of the Jarejas, we find that the tribe were originally Lords of Scinde. The cause of their emigration, or it might have been, expulsion, we are in ignorance of; from what we know of the power of the Mahomedan dynasty in those days the supposition is plausible, that they were compelled by superior numbers to leave their original inheritance. They however arrived in Kutch, and after assistance obtained from the Mahomedan King of Ahmedabad, one of their chiefs succeeded in establishing his power in that country. Their persuasion and habits were at that time entirely Mahomedan. The inroad into Katteewar about 500 years ago of the brother of the Kutch sovereign (the king having, in revenge for the murder of his father, discontinued the family title of Jam, one derived from the Emperor Jamshed, of whom the Jareja family boasted to be descended, and under the emperor's authority assumed that of Rao, still possessed by the Kutch sovereign), ended in the conquest of the north-west district of the Peninsula, then under the dominion of the Jaitwa tribe of Rajpoots, by this powerful band. Upwards of 25,000 men are said to have reached Katteewar under Jam Rawul, who finally established his power in the Port of Naguee (Nagbunder), the site of the present town of Noanuggur. When this host arrived, they found in the country the Jaitwa, Jhalla, Gopel, Punnar, and Wagella Rajpoots. Their connexion with their Mussulman neighbours in the north having been by that time dissolved, they had no means of procuring wives from them, and they found themselves constrained to assume the casteship of the Rajpoots. How they even partially achieved this I cannot explain, but they certainly never fully performed it. Colonel Walker relates some accounts which he had heard of the legends of the Jarejas as to their Rajpoot extraction, but they must strike every person as somewhat

somewhat fabulous, and indeed it is not probable that that able man could have been imposed upon by such narrations. Colonel Tod expressly states, that the Jarejas were originally Rajpoots, descendants of the Zadoos, a tradition mingled with fiction, but that by intermarriage with Mahomedans had lost their caste, and therefore were despised by the other Rajpoots. The kings of Scinde, with the title of Jam, were all Mahomedans, avowedly the progenitors of the Jarejas, as even in the absence of authentic history, which is very defective at that time, can be clearly seen by the names of the sovereigns, such as Sullah ooden, Nezain ul Deen, &c. I do not mean to deny that the Jareja race were originally idolators, as we know that Persia and all the surrounding countries were peopled by such when Mahomet established his religion. The retransition from Islamism to the haughty aristocratical community of the Rajpoots, I confess myself unable to trace, but it appears to have been, to a certain extent, recognised, but certainly never fully, among the highest Rajpoot principalities. If tradition is true, the Jareja conquerors found much difficulty at first in persuading the Rajpoot princes of the Peninsula to contract matrimonial engagements with them. Their great power, exemplified in the atrocities committed by them in effecting the conquest of the Burruda country, and in their numerical strength, enabled them at last to overcome the caste feeling of the Rajpoots, and to obtain their daughters in marriage. Colonel Tod remarks as follows: "The Jarejas were Rajpoots, a sub-division of the Yadoos, but by intermarriages with the Mahomedans, to whose faith they became proselytes, they lost their caste. Political causes have disunited them from the Mahomedans, and they desire again to be considered as pure Rajpoots, but having been contaminated, no Rajpoots will intermarry with them. The owner of a hyde of land, whether Seesodia, Rahtore, or Chohan, would scorn the hand of a Jareja princess. Can the 'sic volo' be applied to men who think in this fashion?" But Colonel Tod himself does not attempt to trace the change in the caste of the Jarejas from the time they ruled in Scinde and were Mahomedans, to their incorporation with the Hindoo community (for as no conversion is allowed, we cannot call it by that appellation); he gives, in the gravest manner, a genealogical tree of the Rajpoots, deducing their origin, one half from the sun and the other from the moon, confessing at the same time the indefeasible practice of adoption among the Rajpoots defying all genuine descent, which must bring every sensible man to the conclusion, that instead of faithful history, he occasionally indulged in amusing fiction, and in place of confining himself to a simple narration of events, he was pleased to enact the part of the most talented Charon or Bhat who ever proclaimed the ostentatious annals of Rajasthan. It is very difficult to ascertain whether the Jarejas were at that time addicted to the practice of female infanticide; but from Colonel Walker's minute inquiries, the practice seemed to originate from that time. He says, from all evidence he had been able to find, the practice commenced about 500 years ago. The great prevalence of the custom in Scinde, the origin of which appears to be ascribed to an extraordinary morbid feeling of degradation in any person being able to say they had had carnal connexion with their sister or daughter, renders it very probable that the Jarejas, indubitably chiefs of Scinde, brought down with them the unnatural practice. On the other hand, there is the supposition above noticed, that upon the arrival of the Jarejas in Katteewar, they experienced difficulty in procuring wives from the neighbouring Rajpoot states, owing to their known backsliding (as the Rajpoots considered it) into Islamism.

This tradition is mentioned by Colonel Walker, who states that 85 daughters were immolated, not being able to find husbands. I wish we were able to establish this as a sound cause of exculpation for the Jarejas, but I fear, on investigation, this will not hold good. If the powerful tribe of Jarejas which immigrated into Katteewar, and subdued the Jaitwas, had the influence to induce the Rajpoot inhabitants of the Peninsula to give them their daughters in marriage, they could have found no difficulty in disposing of their female offspring to those chiefs and their brethren, had they been so inclined. The fact of the Jam's family having only saved two daughters since the establishment of the family in Katteewar speaks volumes. The Raos of Cutch have never preserved one legitimate daughter in their families till the present chief did, one who subsequently died a natural death. Had they ever preserved daughters, we should have heard of their living and dying maidens, but unfortunately for the humanity of the Jarejas, no such occurrence is known save the tradition I have above mentioned, related by Colonel

The Katteewar family of Jam has only saved two daughters in all.

Raos of Cutch, none before the present chief.

Colonel Walker, but such I have never been able to trace as being more than fabulous. Jam Tumachee saved a daughter 66 years ago, and Raja Ubhesingjee of Joudpoor having come to Dewarka on a pilgrimage, and being received with great kindness on the part of Jam, condescended to accept his daughter in marriage, which he did with great pomp. This is the solitary instance of a Jareja princess being accepted in marriage by a Rajpoot king. A sister of an ancestor of the Jam's, when the family were in Kutch, and before the Katteewar branch reached the Peninsula, was married to the Viceroy of Ahmedabad, a son of the Great Mogul Emperor of Delhi. These are the only two instances of daughters having been preserved by the family of the Jam, with the exception of the present chief, who saved one three years ago under the following circumstances. When Jam left his palace for the purpose of meeting Mr. Willoughby on his arrival at Noanuggur, one of his wives was confined; the messenger sent to inform Jam of the female progeny, could not obtain a hearing as long as the chief was with Mr. Willoughby, and when Jam arrived at home the child was several hours old, and he then refused his consent to destroy her, declaring that it was her "nuseil." The Jam professes that he will give his daughters to the Rana of Odeepoor, the Maharaja of Joudpoor, and the Maharana of Jeypoor, the heads of the Seesodia, Rahtore, and Cuchwa Rajpoots, but nothing is more true than that none of these princes will receive a female Jareja princess in marriage; they consider them Mahomedans, and would not listen to a proposal of alliance with them; although on one occasion, and one only, it has certainly taken place. They would now never consent to bestowing their daughters on the Rao of Cutch, far less on Jam, who is a younger branch of the head race. It is in vain therefore that Jam, the "*primum mobile*" of the atrocious custom in this province, shall say in extenuation of his heinous crime that he can only marry his daughters to the Seesodia, Rahtore, or Cuchwa lords, and that in consequence of the difficulty of his obtaining a match for his daughters he is constrained to destroy them. The Seesodias and Rahtores generally would as soon think of marrying a Dher woman as a Jareja. I will at the expense of harassing the Honourable Board, relate an anecdote of the late Raja Gumbeersingjee of Edur, with whom I was on terms of intimacy, and who on his death bed appointed me guardian of his only son Jowansingjee, the present chief. An agent of the Raja of Drangdra, the chief of the Jhalla tribe of Rajpoots, arrived at Edur to negotiate the marriage of the son of the Raja with a daughter of the Rahtore lord. Gumbeersingjee sent for him (this anecdote was related to me by the agent himself), and asked him what he meant. The ambassador humbly preferred his suit, and Gumbersingjee desired him to leave his territory without delay, or he should be summarily dealt with. "You," said the Raja, "give your daughters to Jarejas, dogs of Mussulmans, and you ask for your sons the daughters of Rajpoots; begone, or woe betide you." The characterising features of the Jareja tribe are ignorance, arrogance, and vice. Hardly any can read or write. Those in Katteewar affect superiority over all other castes of Rajpoots, all of whom are superior to them, both in birth and personal qualities, and they are in the habitual exercise of the most diabolical vices, some of which are of a nature unfit to be mentioned. The Jam's family is not only in the habit of killing every legitimate daughter, but every illegitimate; and when I state that the present Jam has six wives, and several concubines who are kept in his secret seraglio, besides his assuming to himself the privilege of cohabiting with any female whom his caprice points out, it can be supposed what a scene exists of female murder in his palace and environs. To watch the progress of crime is most awful. In all Jareja towns there is a large population of those degraded wretches the Powyas, inmates of brothels for the most abominable wickedness. Mandavie, Noanuggur, Gondul, and Rajcote are the chief seats of these debased specimens of humanity.* The Jarejas are, with few exceptions, in every way a disgrace to the name of man. To show any sympathy therefore with such people would be disgraceful to an enlightened government; but viewing them in the light of barbarians, from which state it is impossible to believe that they have totally emerged,

Jarejas considered Mahomedans by genuine Rajpoots.

Anecdote of Maharaja Gumbeersingjee, of Edur.

* In Mandavie there are 40 houses of Powyas; in Bhanj from 15 to 20; in Nowannuggur, 40; in Porebunder (the Jaitwas also being female child murderers), 8 or 10. There are none in the Jhalla villages, and in Joonaghur only one or two. In Rajcote, Dhurole, Moorvee, Gondul, and Dhorajee, several.

emerged, a lenient treatment of their iniquities, in consequence of the want of activity on the part of the British Government, and their own ignorance, appears to be the most efficacious mode of eradicating their vicious and unnatural propensities. Like all Asiatic conquerors, the Jareja tribe by force obtained in marriage the daughters of the Rajpoot chiefs whom they found in the country on their arrival, but it is authentically proved that they never gave their daughters to them in return; indeed they had no daughters to give, having in all probability brought down with them the diabolical practice of female immolation from that hotbed of iniquity Scinde, where it is so indiscriminately indulged in even to the present day. It is a matter of some surprise that Mr. Elphinstone, when on his mission to Afghanistan, did not discover the fact of the horrid custom among the Wuzeer Kharl, Barikzyes, Alleezyes, Badoozyes, Ulkoozyes, Turreen, &c., sects of Afghans, who, from motives of pride, would never suffer any person to have the power to call himself their son-in-law, or brother-in-law (janoye or bunoee); but such is undoubtedly the fact, deposed to by one of themselves before me here. The power and consequent pride of the Jam family, who conquered the western district of Katteewar about 500 years since, is the grand cause of the continuance of the crime. Whether the Jarejas were resolutely addicted to the crime when they arrived in Cutch from Scinde, or even when they arrived in Katteewar from Cutch, or whether they were induced to the perpetration of it from not being able to obtain matches for their daughters among their new Rajpoot neighbours, it is indubitable that they could have had no reason to continue the commission of it after they had by force of arms established their ascendancy in this province by their conquest of the Jaitwa territory, and the constitution of their capital at Noanuggur. Had the Jhallas, Jaitwas, and the other true Rajpoot tribes been able effectually to resist the Jareja arms, and refuse to give their daughters to a race of spurious descent, and moreover who would not give their female offspring in return, the mischievous results would have been averted, but their physical power prevailed over the customs of the subdued tribes. It is useless to the object we have in view, therefore, to pursue this inquiry further, as whether the Jarejas brought the custom with them from Scinde, or even tracing its history further back, that it has some relation with the practice followed by the ancient classical nations of exposing children (as alluded to by Colonel Walker in his Report of March 1808), or that they really did find difficulty in obtaining matches for their daughters, and thence reluctantly commenced it, nothing is more certain than that no obstacle exists at the present hour to any Jareja, from Jam to the owner of a single plough, finding a match for his daughter among a class equal in all respects both of caste, consequence or substance. If, therefore, the obstacles to the marriage of the females are removed, what can be the operating cause for the commission of the crime at the present day? I think we may assert without fear of contradiction, that the cause is ignorance, arising from want of education. Much has been said of the immutability of the Hindoos; but what is immutability but ignorance? Men who in their several occupations are content to tread step for step in the paths wherein their fathers trod, entirely divest themselves of the properties of thinking beings. The Jarejas kill their children because their fathers did, and among the lower orders, their attention never having been drawn to it, they have never even given the subject a thought. Are we not therefore bound, as their earthly protectors, to place in their power the unspeakable advantages of education? I have already stated that the Jam professes to give his daughters only to the Oodepoor, Jeypoor, and Joudpoor princes, and to the Raja of Drangdra, the chief of the Jhalla tribe in Katteewar; to the three former he might with equal justice have added the King of England or the Pope, for although on one occasion the Joudpoor Raja condescended to receive into his seraglio the daughter of Jam under the peculiar circumstances above mentioned, the three Rajpoot houses above alluded to would have as much objection to receive the daughter of the Rao of Cutch to the elder branch of the Jam's family as would either of the two other personages. Such indignation as we can imagin ewould have been displayed by Richard Plantagenet on the possibility being hinted to him of his allying himself with the daughter of a serf, would undoubtedly be exhibited by one of the Rajpoot lords of Oodeepoor, Joudpoor, or Jeypoor, on the proposition of a Jareja alliance being made to them. In order to place Government in possession of the requisite information, I here append a memorandum showing the state of the customs regarding marriage which are at present in force in Katteewar, and from this, Government

Afghans commit infanticide.

State of the customs among the Rajpoot tribes.

Government will be able to judge of the change which it will be necessary to effect before infanticide and its operating causes are discontinued.

in Kattewar on the subject of marriage.

"The Jam professes to give his daughters to the chief of the Drangdra family, or his eldest son and heir, as head of the Jhalla tribe; to no others in Katteewar; but he has never yet given one. In Rajpootra to Oodepoor, Jeypoor, and Joodpoor only, but they will not take them. But only one daughter of Jam Lackajee's has been preserved for these ten generations, and she was given to Ramsingjee of Joodpoor. Jam will take from Drangdra, Boronuggur, Sodha; from the head family of each only. The Drangdra Raja will give his daughter to Jam and Rao of Cutch, Porebunder, and Arreysir (a byaad of Cutch). He will take from the head Jarejas, such as the byaad of the Jam, and Wagellas, Chowras, and Gohells. The Raja of Bhownuggur will give to the Jam and to the chief family of the Jhallas. He will take from the Purmars, petty Jhallas, Wagellas, and Jaitwas; will give to Jarejas and Jhallas, and will take from petty Jhallas and Jarejas. Jarejas and Sodhas will also give their illegitimate daughters to Mussulmans. Instances have happened of this. Kessurbaee, the daughter of Rao Khengarjee by a concubine named Jettee, the real mother of the present Rao, has been married to the Nawab of Junaghur, and the late Jemadar Futteh Mahomed of Cutch was married to the late Jareja Jyajee's wife's sister. These two ladies were the daughters of Sodha Morgee, of Nuggur Parkur. Wagellas will take from Jhallas, Purmars, Rahtores, and will give to Jhallas, Jarejas, and Gohells. Purmars will give to every sect of Rajpoots, and will take from Jarejas, Gohells, and Jhallas."

Colonel Tod's remarks on the causes of infanticide.

Colonel Tod sagaciously remarks, that "although religion nowhere authorizes this barbarity, the laws which regulate marriage amongst the Rajpoots powerfully promote infanticide. Not only is intermarriage prohibited between families of the same clan (campa), but between those of the same tribe (gate), and though centuries may have intervened since their separation, and branches thus transplanted may have lost their original patronymic, they can never be regrafted on the original stem. For instance, though eight centuries have separated the two grand subdivisions of the Gehlotes, and the younger, the Seesodia, has superseded the elder, the Oharya, each ruling distinct states, a marriage between any of the branches would be deemed incestuous. The Seesodia is yet brother to the Oharaya, and regards every female of the race as his sister. Every tribe has, therefore, to look abroad, to a race distinct from its own, for suitors for the females. Foreign war, international feuds, or other calamities, affect tribes the most remote from each other, nor can war or famine thin the clans of Marwar without diminishing the female population of Amber. Thus both suffer in a two-fold degree. Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts alone can control it; and the Rajpoots were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed, by the great Jeysing of Amber, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot state a decree, which was laid before a convocation of their respective vassals, in which he regulated the daeja, or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate."

Maharana Jeysing, of Amber, the chief of the Seesodias, and the first of all Rajpoots, the first person who endeavoured to abolish infanticide.

New measures suggested.

The chiefs to engage to exchange their daughters on equal terms.

XVIII. 1. The first measure therefore which I shall propose is, that all the Rajpoot chiefs in Katteewar shall be required, and I sincerely believe that they can be persuaded, to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return. The pride and the determined wickedness of the Jarejas will thereby be struck at, and their proper position in society be defined without any violent measures.

Expenses of marriage to be limited.

2. That the Jareja chiefs shall be required to enter into a stipulation that the expenses of the marriage of the daughters of their Byaad shall not exceed the amount to be fixed at a general meeting of the caste, and to be informed that Government will cheerfully assist the indigent to the same extent as any other caste, but not to a greater.

A distinct penalty to be proclaimed.

3. Although I deprecate the resort to severity in the outset, and even at this stage of the business, still I am far from recommending that no punishment should be held up to the Jarejas in case they will persevere in the iniquity. I therefore consider that a distinctly specified penalty ought to be proclaimed in

case of the infringement of their engagements after a certain time, to be fixed by Government. This ought, I consider, to be divided into two heads, viz.

1. Loss of girass.
2. Degradation.

Penalty specified.

I consider these penalties to be reasonable, just, and efficacious. After the unwearied attention the chiefs have seen has been paid to the subject by the late Political Agent, evincing the deep anxiety on the part of his Government to abolish the practice, and after the explicit intimation of its intentions, which I have communicated to almost every Jareja chief personally and in the clearest manner, the chiefs can have no right to expect less. Besides, too great a relaxation of measures at this period would tend to impress the chiefs with a sense of the weakness of our cause, and defeat our object. I shall presently allude to a proposition made by several Jareja chiefs, to the effect that they would bind themselves under penalty of loss of their estates, to abolish the practice, on promise of amnesty for the past; and I feel sure that almost every, if not every chief, would willingly agree to this. If they do not, however, Government will probably decide that we have gained the undoubted right to place before them that alternative. The chiefs themselves know well the engagements their ancestors entered into with Colonel Walker on the part of the British Government, and they all with one accord declare that the British Government has religiously maintained its part in the obligation. To inform, therefore, the chiefs explicitly that the Government has broken their terms with them in consequence of their repeated breach of their part of the stipulation, is nothing more than justice, and that, therefore, they shall be deprived of their hereditary property. This principle I think ought to be applied to the chiefs who are proved not to have discountenanced the practice in their territories. Those of minor importance, who are seen to countenance the crime, to be degraded by not being allowed to sit in the presence of the agent or otherwise*. The objection made by Champraj Wala to be tried by Jareja chiefs, I confidently assert has been productive of the greatest benefit. The Jarejas have opened their eyes; they now see that they will inevitably be degraded if this custom is continued, and especially they perceive that a detestation of the practice has commenced throughout the country. I have so laboured lately to impress upon the Jarejas the indignation of the British Government against such an atrocity, sometimes by mildness and sometimes by stern denunciation, that I am truly of opinion that a revolution has already taken place in the minds of the Jareja population, and that the result will hereafter be manifest.

Responsibility of chiefs for vassals to be respected.

4. The principle of the responsibility of the chiefs for the conduct of their byaad and vassals to be strictly observed. This is according to immemorial custom, and besides, the principle on which Colonel Walker framed his settlements, subscribed to by the chiefs themselves.

Census.

5. The minute scrutiny by the census to be the test, and all chiefs to be enjoined to grant their efficient aid to the census.

An amnesty to offenders.

6. On the occasion of Soorajee's case being brought forward, there was a petition on the part of some of the chiefs to the effect that if a general amnesty was given to the committers of the crime, they would engage most solemnly to discontinue it for the future. The same proposition was repeated by Jam in his letter which I had the honour to forward on the 12th of this month, and has since been repeated to me by many Jareja and other chiefs. I am disposed sincerely to recommend this measure to Government; punishment is resorted to, "*Non quia peccatum est, sed ne peccetur*," therefore if we have a reasonable hope of abolishing this atrocity by means of persuasiou and collateral subsidiary enactments, the immediate resort to rigour is not expedient. I have strong hopes that the pardon granted to former transgressors will enlist the people, not only the Jareja, but other tribes, in our favour, and that such a feeling will give weight and efficiency to the measures of coercion, of which it will in future be necessary to make use, should determined offenders be detected, and thereby secure, eventually, effectual success to our exertions. I here owe an apology to Government for directly contravening

* Sir John Malcolm says, in his work on Central India, "In speaking to those natives who enjoyed superior rank and station under the authority or control of the British Government, I have always expressed my horror at self-immolation, and my hope that through their influence in society and their desire not to outrage the feelings of their European superiors, it would in time be abolished. But with regard to infanticide, I have ever, when it was mentioned, stated my abhorrence of the murders that were committed under the plea of this usage, and refused to see those who practised it. Such statements were never found to give offence."

vening their views, but I must throw myself on the indulgence of the Honourable Board. I am now advancing opinions strongly opposed to the previously expressed orders of the Government, and, most probably, I am erroneous in the view I take of this question. The Government, in reply to a letter of mine in which I deprecated the system of espionage, declared that "whenever a charge was preferred, or suspicion of a case of infanticide exists, inquiry should immediately follow, otherwise we can never hope to suppress the practice." In the Government letter of the 9th July 1836, 5 para., the views of Government are more vehemently expressed as to the rigour to be pursued in cases of suspected infanticide: "Captain Lang's remark of the necessity of a clear and rigorous examination of every case to which the smallest suspicion attaches, is, in the opinion of the Right honourable the Governor in Council, perfectly just." I humbly confess myself to be of an entirely different opinion, but perfectly ready to carry out the views dictated by the superior wisdom of Government, to their full extent, in the case of the Right honourable the Governor in Council adhering to the sentiments communicated to me so decidedly in the letter alluded to. Much as it would distress me to be obliged to violate the sanctity of a Rajpoot family, still I shall ever consider it my duty to obey the paramount orders of my superior authority in opposition to my own personal feelings. I therefore beg to submit to the wisdom of the Honourable Board the proposition that the period of two years, or such other time as Government shall decide, shall be granted to the Jarejas and others in the habit of committing the crime, during which time no investigation shall be made either with regard to former or late cases, and that the result of the census at the termination of that period shall be the test. If Government in its wisdom and benevolence agrees to this proposition, the intermediate means to which I should wish to resort for the suppression of this enormity are, kind treatment and persuasion, never losing sight of the exposition of the penalty in case of determined disobedience. I have already experienced the immense benefits of personal communication with the chiefs, and I shall consider it a paramount duty for me to visit every Jareja district and hold an earnest and explicit conversation with the chiefs as well as with as many of the lower orders as I may be able. It may appear inconsistent with the view of the question I have expressed throughout this report regarding the evils of domestic inquisition, for me to recommend the continuance of the census, which must involve inquisition to a certain extent. I should greatly rejoice were there any plan which seemed at all feasible by which this step might be avoided, but after the repeated breach of faith on the part of the Jarejas, it is evident that it would be trifling with the subject to rely on their promises, and no means exist but the census of ascertaining the fact of their having kept their engagements or not. Besides, conciliatory conduct on the part of the censors, one of whom Government has already sanctioned is to be a respectable woman, and care in paying every attention to the feelings of the people which the nature of the case will admit, will soften as much as we have it in our power the evil which it is indispensably necessary to incur. The present censor, Moonshee Goolam Mahomed, is a man of integrity and zeal; but to prevent as far as we are able the chance of collusion or error, the consequence of which would be so fatal, such important interests being at stake, I should beg to propose the employment for the present of another censor on the same salary. By dividing the Jareja districts between the two censors, and sending them to different districts each year from those they visited the last, the chances of mistake would be greatly diminished at an inconsiderable expense.

Personal communication with the chiefs.

Additional censor.

7. The assistance of the Rao of Cutch, the head of the Jareja community, is one of the most essential desiderata towards the suppression of the crime, and I am rejoiced to inform Government that I have in my possession translation of a private and confidential letter written by his Highness the Rao, in answer to a secret application on the part of Jam for his advice as to the conduct he was to pursue with regard to the practice, on the renewed notice of the custom on the part of Government. This document was furnished to me by my friend, Captain Burnes, in a communication in which he said that his Highness wrote it in his own hand, and that the original draft was couched in far more strong terms, and that it was only through the advice of some of his dependants that he had been induced to dilute it. The note is as follows:—

Assistance of H. H. the Rao of Cutch.

"You have asked my advice through Metha Toolseedags about killing female children, to which the Sircar is making objections. My reply is, as to what you have written, I believe that if it was not an improper thing the Sircar would not notice it, and if it is an improper thing, how can we agree to pursue it? My advice

His sentiments on infanticide, and advice to the Jam.

advice is this: When Colonel Walker arranged the affairs of this part of the country, I have understood that you entered into engagements pledging your cowl to maintain them. That pledge continue to respect, and you ought to adapt every measure accordingly, because the Sircar is anxious that we do not violate the precepts of our Dhurm Shasters. Such is their wish, and we ought to entertain the same, and strive by all means to accomplish good."

Here we have the very essence of success. The feudal superior of all the Jareja tribe, an educated and intelligent young man, in the practice of justice and benevolence, addicted to no vices, with a warm desire for knowledge, and great and sincere attachment to the British Government; his Highness being on the side of the great cause, we cannot possibly, if we judiciously take advantage of our position, fail in the cause of humanity. As I have above said, a great revolution will necessarily be created in the Rajpoot community in Katteewar, by entire suppression of infanticide on the part of the Jarejas. I beg leave to propose that the general convocation of the chiefs of the Rajpoot race, sanctioned by Government, shall be held at Bhooj, in the presence of the Resident in Cutch and myself, where a plan can be distinctly drawn out for the conduct and observation of all classes, for the end of reconciling all discordant customs, and fixing the social relations of the Rajpoot race in this part of the country on a secure and permanent basis. The first great object would be to induce the chiefs to agree to a stipulation that they would give their daughters to none who will not give their daughters in return in marriage to them. We cannot hope to abolish that law among the Rajpoots which prevents any of a kindred tribe interchanging daughters, neither is it expedient; but we can surely obtain the fulfilment of the agreement I have now stated. We have the highest possible authority for such a regulation, that of no less a personage than Rana Jeysing of Amber, one of the noblest of the Rajpoot race; he exerted himself to the utmost towards the extinction of this abominable practice, and enacted sumptuary measures similar to those now proposed for the abolition of the custom. Colonel Tod says, in his work on Rajasthan, as above quoted, "Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts alone can control it, and the Rajpoots were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed by the great Jeysing of Amber, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot state a decree, which was laid before a convocation of their respective vassals, in which he regulated the daeja, or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate." This being made known to the Rajpoots here, would have the most beneficial effect.

Assembly of chiefs at Bhooj, the capital of the Jareja tribe.

8. I now come to the last proposition which my judgment dictates to me to be submitted to the Right honourable the Governor in Council, to the end of the abolition of this iniquity, and I confess my implicit conviction that it is not only the best, but the only means by which Government has it in its power effectually and finally to eradicate the atrocious crime now under consideration: I mean education, mental improvement, and moral amelioration of the mass of the people. "*Virtutis indagatrix expultrixque vitiorum*," and without which all our best efforts must be abortive among such a population. Drowned in ignorance, superstition, and vice, what engine can be used to reclaim them? As to the Jarejas themselves, any reasonable man would at once declare that no law could control their iniquity. The voice of conscience, the representative of God in the hearts of men, is entirely hushed in the breasts of these relentless wretches. To awaken within them this divine monitor, to what earthly power can we appeal? It is true that no one becomes infamous all at once, but it is equally so that no one sunk in the deepest abyss of iniquity can ever suddenly become virtuous. It has been well remarked, that "when we look into the history of the world, two things are seen upon every page, man's ignorance and man's wickedness. History presents another truth: the most ignorant individuals, as well as nations, have been the most vicious and degraded. The Jarejas themselves are a forcible example of this truth. The present condition of the world reveals slavery and misery where the people are ignorant, and liberty and happiness where there is mental and moral light; where the mind is not improved by virtue and knowledge, it will be governed and debased by the passions and appetites, and employed in planning and executing that which destroys happiness and prevents improvement. How far human suffering may be attributed

attributed to ignorance, or how many of the evils which have and do still exist among the inhabitants of the earth originated from ignorance, would be difficult to ascertain, but we know enough to be assured that the amount of suffering from ignorance is unmeasurable, and the evils unmeasurable." Ignorance has not only multiplied evils by misapplying what is good, but has given an imaginary existence to many of the most fearful nature which have long distressed and enslaved the human race. Ignorance and error have always led to the commission of the most atrocious deeds of wickedness, and to the habitual adherence to crime. The Juejis, by a legend repeated by Colonel Walker, and preserved to the present day, give as an excuse for their iniquity, the sanction of a rajgor, or spiritual preceptor, for the unnatural practice; but it is well established, that a religion like theirs, based "on the deepest superstition, will lead men to the worst and most impious actions." It has been frequently known that mothers have, under the influence of this species of superstitious feeling, been induced to desire the death of their offspring, contrary to the wish of the father. The following anecdote is related in Mr. Wilkinson's Report on Infanticide:—

The following statement may, I believe, be relied on as a fact; it was made to me by the rajgor wuked, by name Kondoo Punt Bhow, who is distinguished amongst those about me for his superior regard for truth; his bent, too, was towards softening the traits related. He told me that Thakoor Meghsing, a Chundrawut Rajpoot of the Rampook family, and a connexion of the Rajgor chief, had had four daughters; that he had preserved two of these, and destroyed the others. That the elder of the daughters preserved had reached the age of 19, but that he had been unable from his poverty to secure a suitable match for the girl; that this difficulty had appeared so great a calamity to the Thakooranee, his wife, that she had proposed to destroy the younger daughter by poison, who was still only five years old, to save her from the like disgrace of remaining unmarried after reaching years of puberty. The Thakoor publicly and freely discussed the propriety of following the mother's advice, but that he, the wuked, on hearing the proposal, was horrified, and warned him against committing so cruel a murder, threatening him with the Agent's displeasure. How perverted and how utterly annihilated must all the best feelings of our nature be in a tribe where such a proposition could be not only entertained by an individual fit, but deliberately canvassed in the community. "What except due blindness and superstition, *tantum potuit suadere malorum*?" People in this deplorable state of ignorance never can be expected to feel their proper relations either towards God or man. Not having their moral or intellectual nature developed or put in exercise by mental and moral instruction, they are ignorant of any other happiness but that derived from the gratification of their lowest natures, their animal appetites and passions. The principal cause, therefore, of this as well as of other human evils is a sensual and diseased nature domineering over the moral and intellectual nature. If knowledge is of use in other communities, of how much greater benefit it must be to such a race, who, instead of knowing nothing, know nothing but what is bad. There never has been an instance since the creation of the world of any community entirely devoid of knowledge and instruction, being in the practice of virtuous actions, or indeed not being in the habitual practice of bad. To expect, therefore, an exception to such a fact in the inhabitants of this province would be tantamount to shooting at the sun. They have, I fear, enough to answer for; but it is only to be wondered at, when their profound state of ignorance is considered, that they are not a worse and more immoral race than they actually are. Mr. Wilkinson, who has devoted his distinguished talents and indefatigable research to this subject, made a very important and remarkable discovery, viz. that on the commission of the atrocious deed, the Jareja considered himself so far polluted as to require the purification used by Hindoos on the occasion of any offence being committed against his spiritual rules, and that such was usually performed by a present of food, "*seeda surunjam*," to the Brahmin or Brahmins who were his family priests. I made inquiries if that were the case in this province, and I find that such was the custom formerly, but for purposes of concealment it was never now resorted to. The committers of the crime now, therefore, do not possess even the show of conscience. I need not dilate on such a subject generally, but will bring it to bear on the present question in a more particular manner. Out of the 28 chiefs to whom Mr. Willoughby sent the proclamation, only eight or nine can read. The chiefs of Rajcote and Gondul have not the most remote knowledge of that art. Two copies were sent to the Jam, but he declared himself he had never read it; indeed it would have been as much as he could do to have perused it in a day. The chief of Gondul, when

when I asked him, said he had not heard it read, but that he had heard from his minister that "a paper had come from the Sircar about female children." The generality of the Jareja chiefs replied, "that they had received the paper, placed it on their heads, and sent their salaams to Mr. Willoughby in return." The poorer chiefs, talookdars of one village, never had the proclamation read to them, and if they had heard it read, would have found difficulty in comprehending it without assistance. I have already in my report, dated the 1st of May last, brought to the notice of Government the deplorable state of ignorance among the chiefs of this province, their byaad or brethren, and unless Government deliberately resolves to extend the advantages of education over this community, no hope can be entertained of finally and effectually eradicating this atrocious custom. I have already exerted myself towards this object by disseminating copies of two small works in Gujerattee, which I originally procured from my friend, Mr. Wilkinson. I have distributed copies to every Jareja, and many other Rajpoot chiefs, many of whom eagerly accepted them. I have, with the assistance of the two pundits whom I brought with me from Bombay, translated several different works into Gujerattee for distribution among the chiefs and such as will value them. A short history of the state of England, moral tales, grammars, spelling-books, &c. are already completed, and ready to be transmitted to Bombay to be lithographed. If Government will in their wisdom grant an amnesty towards this blind and misguided race, I will occupy my time in travelling over the province, addressing myself to the chiefs themselves personally, calling upon any latent good feelings which may still lie, though dormant, in their breasts, exhorting them to adherence to their engagements and the practice of virtue. By such means, even with the limited acquaintance I possess of the manners and customs of the natives of the Peninsula, I feel confident of gaining a large number of converts to the cause of virtue, even if I should not succeed in entirely abolishing the atrocity. In the letter dated 27th April 1836, from the Honourable the Court of Directors, it is clearly stated that "Mr. Willoughby's report on the effect of our measures for the suppression of infanticide in Katteewar is highly creditable to him, and is on the whole satisfactory. For though it shows that the practice still prevails very extensively, it shows also that a great and progressive decrease has been produced by the efforts of the British Government." It is impossible not to concur in the observations of Mr. Willoughby when he says, that "to effect the complete extinction of the practice, we must enlist the feeling of the community on our side; we must, more especially in the first instances that are brought to light, avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognized as just by the respectable portion of the community, our endeavour in the cause of humanity will be long retarded, or may altogether fail. On these grounds we should have disapproved of the infliction upon the chief of Rajcote, (who was proved to have, in violation of his engagement, destroyed his female infant,) of any severer penalty than that which you have imposed upon him."

This is the direct and most true policy, "truth prevails by delay and exposure;" and by a steady adherence to such principles the truth must eventually conquer. The principles upon which I propose to act are all in perfect accordance with the above expressed opinion of the Honourable Court, of which I shall never lose sight. Again, let us consider the immense advantages we shall acquire by having effected this desirable reformation by gentle means instead of violent. When its final abolition shall have been effected the people will look back with astonishment at the wickedness of their fathers, and learn to bless the British Government, who had conducted them by sure and firm steps to a state of virtue and happiness.

XIX. I beg to refer you tomy letter of the 1st ultimo, for the principles on which I wish to propose that the education of the natives of the province should be conducted.

XX. Should Government concur with me in the view I have taken of the subject, it will be expedient to make a few alterations in the proclamation issued in September 1834, which I should suggest should be in some measure modified. The eulogy to the Jam ought, I think, to be omitted, and the reference to the state of the population in the other talooks, which is in some cases erroneous. I see no objections to the insertion of the renewed agreement of Jam Jussajee of 1812, in which allusion is made to the Shasters, but the penalties, in case of infraction of their engagements for the future, ought, in my opinion, to be more distinctly specified:

cified: I therefore append draft of an amended * proclamation, suited to existing circumstances, for the approval of the Right honourable the Governor in Council. I also forward for sanction a draft of a circular letter †, which I propose to issue to all the chiefs, for the purpose of inducing them to meet me, and settle the subsidiary arrangements consequent on the renunciation of the practice of infanticide. I consider that this meeting ought, as I have above stated, to be held at Bhooj, and all the principal chiefs of Katteewar and Cutch summoned to attend. I am confident of being able to command the attendance of all the chiefs interested on this side the Gulf; and I hope Government will use their influence with the Rao and the chiefs in that country also to attend the assembly. The Resident in Cutch I hope will be addressed by Government particularly to lend his earnest and able co-operation towards the measures now contemplated, for nothing but unanimity and activity can ensure success.

* Appendix (B.)

† Appendix (C.)

XXI. I have the honour to append a statement of the state of the Infanticide Fund up to this date. (D.)

XXII. I likewise annex, for the information of the Righhonourable the Governor in Council, copy of agreements entered into by the chiefs of Malwa, at Mr. Wilkinson's instigation, for the purpose of abolishing the crime of infanticide. (E.)

XXIII. The censor has already left this for the purpose of taking the census of the province of Hallour, which I have every hope will be completed in a few months, when the result shall be laid before Government, with any remarks that may occur to me on the subject.

XXIV. The population of the peninsula of Katteewar is known to be very small in comparison with other tracts of country of a similar extent, and it cannot be doubted but that the custom of female infanticide must have tended in a great degree to this result. The lower orders of Rajpoots are mostly cultivators by profession, or employ themselves in the other occupations of productive labour, so that the deficiency of women among so large a tribe as the Jarejas must have done much mischief to the prosperity of the country. By the abolition, therefore, of this long-continued custom, besides the important service rendered to the cause of humanity and virtue, the British Government will confer a lasting temporal benefit on the inhabitants of this province.

XXV. I am at present engaged in the inquiries alluded to in the 5th paragraph of my letter to Mr. Secretary Willoughby's address of the 12th of this month, respecting the other classes in the province who are addicted to this vice, but they are not at present sufficiently advanced to be of any service towards the general question, and will hereafter be brought to the notice of the Right hon. the Governor in Council.

I have, &c.

K. Pol^{l} Agent's Office,
Rajkote, 30 June 1837.

(signed) *J. Erskine*,
Political Agent.

P.S. I shall delay furnishing the Resident in Cutch with a copy of this report until the receipt of the answer of Government, as to whether my views are approved of or not by the Honourable Board.

Appendix (A.)

Extract of a Letter to *C. E. Trevelyan*, Esq. Deputy Secretary to Government, Fort William; dated 31 August 1835.

The suppression of infanticide appears to me by far the most difficult subject that we have ever had to deal with in India: suttees, or the immolation of children on the Ganges, were nothing when compared to it. They simply required the fiat of the Government to put a stop to them in our own territories, but to even check infanticide we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and I may even say of the most savage wild animals, but to interfere in the most secret and sacred affairs amongst the higher classes of natives, of women; for no one who has been a short time in India, and has used his powers of observation, can have helped perceiving how scrupulously every man pretending to respectability refrains from any allusion to his females, old or young.

When I first came to Cutch 10 years ago, I set out with all the zeal of a new comer to root out the practice, but I soon discovered my mistake. The Mehtas sent at my request by the then regency, were either cajoled by false returns, or expelled

expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants whom long habit had taught to view the business with indifference, if not absolute approbation. I next got the Durbar to summon all the Jarejahs to Bhooj, and partly by threat and partly by persuasion, arranged with them to furnish quarterly statements of the births within their respective estates. This plan I saw from the outset was defective, but it was the best I could hit upon at the moment. It proved, however, an utter failure; within six months most of the Jarejahs declared their inability to act up to their agreement, even as far as regarded their nearest relations.

Several fathers, for instance, assured me that they dare not establish such a scrutiny regarding their grown-up sons, and the few censuses that were furnished, I found to have been drawn up by guess-work from what may be termed the tittle-tattle of the village. My next idea was, that as all the Jarejahs profess to be blood relations of the Rao of Cutch, they might be requested to announce to him as the head of the tribe, as well as government, the fact of their wives being *enceinte*, and eventually the result. The scheme appeared feasible to the ministers, but when we proposed it to the Jarejah members of the regency, they received it with feelings of equal disgust and horror. Two modes further suggested themselves of carrying our object. The one to use direct authority and force; but that would no doubt be at variance with the spirit, if not the letter of the treaty. The other to grant a portion to every Jarejah girl on her marriage. This latter method had been proposed to the Bombay government by my predecessor, (Mr. Gardiner,) had been explicitly negatived, and that negative had been confirmed by the Honourable Court of Directors; under these circumstances I was obliged to remain quiet. Sir John Malcolm came to Bhooj in March 1830. He made a speech to the assembled Jarejahs on the enormity of the crime, and told them the English nation would force the East India Company to dissolve all connexion with a people who persisted in it. The Jarejahs of course individually denied the charge, but they afterwards inquired from me how the Governor could talk so to them at a moment when we were courting the friendship of Scinde, in which child-murder is carried to a much greater extent than even in Cutch, for it is a well known fact, that all the illegitimate offspring born to men of any rank in that country are indiscriminately put to death, without reference to sex. Subsequent to Sir John's visit, an impostor of the name of Vijjia Bhutt went to Bombay, presented a petition to Government setting forth my supineness, and offering, if furnished with some peons, to do all that was required. This petition was referred to me to report on, which I did as it merited, and matters lay in abeyance till the young Rao was installed in July 1834, when he adopted the most decided steps to enforce that article of the treaty which provides for the suppression of infanticide. He took a paper from the whole of his brethren reiterating that stipulation, and agreeing to abide the full consequences if they broke it. I officially promised the Rao our support in all his measures, and we have been watching ever since for an occasion to make a signal example; but the difficulty of tracing and bringing home such an allegation will be understood from this letter, and it would be ruin to attempt to do so on uncertain grounds and fail. I do, however, think that our best, perhaps only chance of success rests with the Rao, who is most sincere in his detestation of the crime, and his wish to stop it.

I quite concur with Mr. Wilkinson, that infanticide is carried to an extent of which we have hardly yet a complete notion in India. The Rao told me very bluntly, that he had just found out that a tribe of Moosulmans called "Summas," who came originally from Scinde, and now inhabit the islands in the Ruim, paying an ill-defined obedience to Cutch, put all their daughters to death merely to save the expense and trouble of rearing them. He has taken a bond from all the heads of the tribe to abandon the horrid custom, but, as he justly remarked, he has hardly the means of enforcing it.

I had no intention when I took up my pen of saying so much, but have been insensibly drawn on to tell you all I know of infanticide in Cutch; of its origin, I can only repeat the general tradition of its being a scheme hit on by one of the Jarejahs to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution. The Jarejahs of Cutch have, perhaps, adopted all the vices, whilst they have few or none of the saving qualities of Moosulmans. No people appear to have so thorough a contempt for women, and yet, strange to say, we often see the "dowagers" of households taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious, and it must be confessed that they have good cause to draw

draw this conclusion on Cutch, in which I strongly suspect there is hardly one chaste female. We can understand the men amongst the Jarejahs getting reconciled to infanticide, from hearing it spoken of from their very births, as a necessary and laudable proceeding, but several instances have been told to me where young mothers, just before married from other tribes, and even brought from distant countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to spare them. This is a state of things for which I confess I cannot offer any explanation, and which would astonish us in a tigress or a she wolf.

(A True Extract.)
(signed) *Henry Pottinger.*
(True Copy.)
(signed) *J. Erskine,* Political Agent.

Appendix (B).

By the British Government.

A Proclamation.

1. Notwithstanding the great anxiety so often evinced on the part of the Sirkar, concerning the abolition of the wicked custom of killing female infants, which has so long existed in the province of Katteewar, it still appears, from returns of the population of the Jarejahs and others, that this crime is up to the present day committed.

2. Mr. Willoughby, the late Political Agent, took the greatest interest in this subject, yet the people appear to have neglected his benevolent advice and the orders of Government.

3. Setting both God and man at defiance, the Jarejahs, and even some others, have persevered up to this time in this atrocity.

4. Every person possessed of reason knows that there is an Eternal and Almighty Power on high to whom every mortal is responsible, and who will exact strict retribution from those who obstinately and wickedly transgress his laws, while he loves and protects all who obey his word.

5. To the good government of the affairs of this temporal world it is also requisite that in every community there should be a paramount power. The rules and ordinances deliberately settled by such, are binding on all who own obedience to that power, and who are protected by its just laws.

6. The British Government here informs the perpetrators of this crime, that it is no longer possible to set the laws of God and man at defiance, and that Government is determined to take resolute steps to abolish this iniquity, and to attempt to bring the Jarejahs and those who continue the commission of the crime to reason and to virtue.

7. The steps which the Government are resolved to pursue towards this end have been communicated to the chiefs, and are now declared irrevocable.

8. The British Government, taking into consideration the habits and customs of the different castes, has determined on holding an assembly of the principal Rajpoot chiefs for the purpose of reconciling any differences, and of concerting a sensible system of social intercourse, to be decided upon by the chiefs themselves, taking into their serious consideration the interests of their respective tribes and brotherhoods, assisted by the British Government's representative. At this meeting every argument can be discussed and all circumstances and all opinions listened to and decided upon, in a temperate and impartial manner, so that the interests of no party can possibly suffer.

9. The British Government has no desire to intrude on the privacy of any Rajpoot family further than the interests of truth and of justice require; for which reason the Government intends to discontinue the system of inquisition into private families, with the exception of the censors, and to give the Jarejah tribe and others who are in the habit of perpetrating the crime of child murder, a space of time, including two years from this time, to renounce this atrocious practice. A strict scrutiny of the state of the population shall be kept up, and at the end of that period, if it shall be evident that the custom has not been distinctly abandoned, the British Government intends to resort to the last extremity of condign punishment.

10. By the parental settlements of the illustrious Colonel Walker, by whose means the estates of all the Grassias were guaranteed to them, it was settled that every

every chief should be responsible for the behaviour of this Bhyaad. This rule can never be departed from.

11. Should the Jarejah and other chiefs who allow this wickedness to be committed, still persevere after this serious remonstrance, they are hereby to know that the penalty affixed is entire loss of Girass and degradation in the eyes of the community. Every chief shall forfeit his estate, and no Jarejah shall be allowed to approach the Sircar, except at a distance, and with his shoes off, like a Dher.

12. These orders are irrevocable; but let every one know that those who respect the rules of Government shall be for ever upheld, and every indulgence shall be shown to those who continue in a good and virtuous course.

13. The British Government observes with much satisfaction the conduct of the Drapha Byaad, who have preserved as many daughters as sons. It is greatly to be hoped that this Byaad has the honour of being the first to set the virtuous example of having renounced this horrid sin; but should any man through folly or wickedness have still committed the crime, let him be aware of the penalties he incurs, and let him pursue a course of virtue in obedience to the law of the Shasters and of the Sirkar.

14. Proclamation is to be read to every Talookdar in the presence of his whole Durbar Byaad and others present at the Huzoor, and all Carbarees are strictly enjoined to have it read and explained to the Thakoors and others concerned, and Government will not overlook the neglect of Carbarees on such a subject.

Here will follow the renewed engagements entered into with Jam in 1812.

(signed) *James Erskine*,
Political Agent.

K. Political Agent's Office, Rajkote,
30 June 1837.

Appendix (C.)

Circular.

It was with the deepest concern the British Government first heard of female child murder in this province. Conceiving it a duty to the Maker and Giver of all things to inquire into the truth of it, they have accordingly done so.

It is very painful for the British Government to learn how often the clear and express law of the Hindoo Shasters has been broken, and still more painful to know that those favoured by God with the government and care of his people should not only have forgotten to warn them against and punish them for every transgression of his law, but have on the contrary set themselves up in opposition to what they believe holy writings, the Shasters, and have persevered in the actual commission of the practice at which all reasonable men will shudder, as highly offensive to the rewarder of good actions and the punishment of bad.

The Talookdars of this province have unfortunately not been in the habit of qualifying their children by education to read the Shasters and judge for themselves, so as to be in all cases able to discharge the heavy duties of guiding their families and subjects towards educating themselves agreeable to the will of the Supreme Ruler of the world, who has appointed them unceasingly to warn his people from sin by persuasion and by punishment, make them remember him and fear to offend him. During 6,000 years that God has been pleased to furnish the world a history, many examples have occurred of his displeasure having been drawn down on man for the purpose of punishing him for the disregard of the law made to guide him. Many instances can be brought forward of power taken from princes who had misused it, for the purpose of deterring princes from misrule, and although the power of the Rajpoots may not have been diminished, they cannot assert that they have kept the word of God or studied to please him, and laboured to stamp on the character of their subjects the virtue required by all to be a subject in his kingdom; on the contrary, the Sirkar cannot refrain from being alarmed at the denunciations from Heaven against a practice utterly repugnant to goodness and mercy, and all the kind affections bestowed by God on his people; and although the manifestation of his wrath has been delayed till this day, it cannot be expected so to continue unless they cease so great a violation of his divine law.

Impressed with the responsibility of the situation in which it has pleased God to place the Sirkar, he entreats the Jarejahs not to rest satisfied with following the customs of their fathers, but to examine them and convince themselves that they are in strict conformity to the law of God; for if not, they are most certainly displeasing

pleasing to him, and sure to be followed by severe punishment. Let all chiefs educate their children and teach them to read their Shasters, and see what they ought to do to obey the law of God and to maintain their estates in their ancient prosperity.

There may have been some causes which led the Jarejahs many hundred years ago to commit the horrid practice, but these can never exist now, and there can be no difficulty in any Jarejah, Jhalla, Jaitwa, Gohel, Wagella, or Purmar Rajpoot procuring wives for his sons and husbands for his daughters of a condition of life similar to his own; some few trifling obstacles, however, stand in the way, and require removal. This can be done without interfering in any way with the rules of the Rajpoots community. The Political Agent begs you, therefore, to reflect most seriously on this important subject, and invites you to meet him at Rajcote (or wherever determined upon) for the purpose of proceeding to Bhooj (or Nuggur, whichever settled), where an assembly of all the Rajpoot chiefs shall be held to consult and deliberate upon a remedy for this great sin of child murder. Many chiefs of this province are doubtless followers of good, but still their presence is also greatly desired, for the custom of giving daughters to those who will not give theirs in return, and of the Jarejahs being obliged to spend so much greater a sum of money on the marriage of their daughters when they do preserve them, appears to be a hindrance to the preservation of female infants; and the wise and the humane may, after full discussion and deliberation, be enabled to move the assembly by virtuous feelings to make such rules among the Rajpoot community in Katteewar, that the tribes may without difficulty exchange their daughters, and by wise arrangements remove all obstacles, a work which will be highly pleasing to God, and therefore highly gratifying to the British Government.

I have, &c.

K. Political Agent's Office,
Rajcote, 30 June 1837.

(signed) *James Erskine*,
Political Agent.

Appendix (D.)

RECEIPTS on Account of Mohsullee and Infanticide Fund.

		Fines Levied from the Tributaries.	Mohsullee Collection from the Tributaries.	TOTAL.
1834:				
16 Sept.	Balance	- - -	- - -	81,927 5 2
30 —	Amount received in this month	- - -	146 14 -	146 14 -
31 Oct.	Ditto ditto	69 - 4	2,185 8 -	2,254 8 4
30 Nov.	Ditto ditto	5 - -	4,570 8 -	4,575 8 -
1835:				
28 Feb.	Ditto ditto	- - -	310 8 -	310 8 -
31 Mar.	Ditto ditto	- - -	4 8 -	4 8 -
30 April	Ditto ditto	5,000 - -	- - -	5,000 - -
31 May	Ditto ditto	- - -	18 - -	18 - -
30 June	Ditto ditto	- - -	60 - -	60 - -
31 July	Ditto ditto	155 - -	508 - -	663 - -
31 Aug.	Ditto ditto	50 - -	561 - -	611 - -
30 Sept.	Ditto ditto	200 - -	433 8 -	633 8 -
31 Oct.	Ditto ditto	10 - -	360 8 -	370 8 -
30 Nov.	Ditto ditto	25 - -	583 - -	608 - -
31 Dec.	Ditto ditto	148 7 7	156 8 -	304 15 7
1836:				
31 Jan.	Ditto ditto	- - -	109 8 -	109 8 -
29 Feb.	Ditto ditto	12,000 - -	88 8 -	12,088 8 -
31 Mar.	Ditto ditto	150 - -	61 - -	211 - -
30 April	Ditto ditto	- - -	1,037 8 -	1,037 8 -
30 June	Ditto ditto	64 - -	477 - -	541 - -
31 July	Ditto ditto	516 - -	346 - -	862 - -
31 Aug.	Ditto ditto	294 11 1	244 - -	538 11 1
30 Sept.	Ditto ditto	100 - -	263 - -	363 - -
31 Oct.	Ditto ditto	50 - -	775 - -	825 - -
30 Nov.	Ditto ditto	- - -	206 - -	206 - -
31 Dec.	Ditto ditto	- - -	57 - -	57 - -
1837:				
31 Jan.	Ditto ditto	100 - -	- - -	100 - -
31 Mar.	Ditto ditto	- - -	492 - -	492 - -
30 April	Ditto ditto	500 - -	106 - -	606 - -
	Rupees	19,427 3 -	14,160 14 -	1,15,525 6 2

DISBURSEMENTS on Account of Mohsullee and Infanticide Fund.

1835:				
31 July	Amount paid as reward to the Chief of Gowreedur for aiding in detecting a case of Infanticide committed by Jarejah Soorajee, chief of Rajcote, as per Government order, dated 2d June 1835	1,000 – –		
	Ditto to Mehta Jedooram, dated 2d June 1835	200 – –		
	Ditto, Remission of Tribute – – ditto – –	546 – –		
			1,746	– –
31 Aug.	Ditto to Huldore Poonjajee and Ruwanee Agojee, for preserving their daughters, as per Government order, dated 22d November 1834		60	– –
30 Sept.	Ditto, Reward to the undermentioned Jarejah's for preserving their daughters, as per Government order, dated 22d November 1834, viz.:			
	Jarejah Luckajee Moorajee	150 – –		
	Ditto Wawgjee Roopajee	40 – –		
	Ditto Abbarajee	50 – –		
	Ditto Bhienjee	150 – –		
	Ditto Subbajee	40 – –		
	1 Gold Chain to the young Chief of Gowreedur, as per Government order, dated 2d June 1835	750 – –		
			1,180	– –
31 Oct.	Ditto, Reward to the undermentioned Jarejahs for preserving their daughters, as per Government order, dated 24th November 1834, viz.:			
	Jarejah Bhawajee Verojee	130 – –		
	Ditto Abbarajee	40 – –		
	Ditto Vessajee	40 – –		
	Ditto Bhawajee	40 – –		
	Ditto Jeegaebhay	40 – –		
	Ditto Allenjee	40 – –		
	Ditto Luckajee	40 – –		
	Ditto Goonajee	150 – –		
			520	– –
	Amount paid to the undermentioned Jarejahs, as per Government order, ditto, viz.:			
	Jarejah Khengerjee	40 – –		
	Ditto Runmuljee	100 – –		
			140	– –
31 Dec.	Amount paid as reward to Mehta Jedooram, for aiding in detecting a case of Infanticide committed by Jarejah Verojee of Kherusrah, as per Government order, dated 9th October 1835		800	– –
1836:				
31 Jan.	Ditto Jarejah Meroojee, for preserving two daughters, as per Government order, dated 22d November 1834		40	– –
	Ditto Ruwanee Bhojjee of Gondul, for defraying marriage expense of his daughter, as per Government order, dated 22d November 1834	250 – –		
	Remission of 25 per cent. from the Tribute for Sumvat 1890 to the Talookdar of Lantoodurwouree, as mark of approbation of Government, as per ditto	395 12 –		
			645	12 –
30 June	Ditto Jarejah Kussiajee, for preserving five daughters, ditto		343	2 10
31 July	Ditto ditto Dadajee – – ditto		20	– –
	Ditto ditto Suntajee – – ditto	40 – –		
	Ditto ditto Vucajee – – ditto	150 – –		
	Ditto ditto Muckunjee – ditto	40 – –		
			230	– –
30 Sept.	Ditto ditto Kusyajee – ditto	40 – –		
	Ditto ditto Hurkajee – ditto	40 – –		
			80	– –
1837:				
28 Feb.	Ditto Jarejah Puchanjee, for defraying marriage expense of his daughter, as per Government order, ditto	200 – –		
	Ditto ditto preserving two daughters	40 – –		
			240	– –
31 Mar.	Ditto, Kussiajee, for the marriage of his daughter	200 – –		
	Ditto, Mooloojee – – ditto	200 – –		
			400	– –
30 April	Ditto, Punchanjee, for preserving three daughters		150	– –
			6,594	14 10
	Balance		1,08,930	7 4
	Rupees		1,15,525	6 2

(Errors excepted.)

Katteewar Political Agent's Office,
Rajcote, 30 April 1837.

(signed) *James Erskine*,
Political Agent.

Appendix (E.)

RESOLUTIONS passed by the several Rajahs and Rajpoot chiefs (when assembled at Chapaheree by Mr. Wilkinson, the Political Agent at Bhopaul,) for the better carrying into execution the orders issued by them prohibiting female infanticide within their several territories; the object of these resolutions being the removal of the causes which lead to infanticide.

1. The chief cause which has led Rajpoots to destroy their daughters is that several families of Rajpoots will receive in marriage the daughters of Rajpoots of several other tribes, but they refuse to give to them their own daughters in return. They thus are reduced to difficulty in getting what they deem a suitable match for their daughters. Under this fancied difficulty they destroyed their daughters on their birth. On this account it has now been resolved, that every Rajah and chief shall issue in his own limits an injunction, that no Rajpoot shall give his daughter in marriage to another who is not ready to give him his daughter in return; but to give his daughter in marriage in those families who will give him their daughters.

2. It has been already resolved that any Rajpoot who shall destroy his daughter shall be deprived of his patrimonial rights and excommunicated, and these penalties doubtlessly will be enforced upon such an offender; but he also, who after preserving his daughter shall take any money from his son-in-law, shall be excommunicated; if he is poor and destitute of means, let his family and friends give him assistance to enable him to marry his daughter suitably to his name; if destitute of powerful friends, let the Rajah and chief in whose territory he resides give him assistance and provide for the marriage of his daughter.

3. Bhats and Charons have claims from of old against Rajpoots on the occasion of their marriage. We hereby fix a maximum of what is to be paid to them according to the rank and circumstances of Rajpoots; viz.

By Rajahs to each Bhat and Charon - - - - -	Rs. 1 –
By Thakoors of villages to ditto - - - - -	– 8
By Rajpoots holding rent-free lands to ditto - - -	– 4
By poor Rajpoots in service as sepoys to ditto - - -	– 2

No more than the fees as above fixed are to be given by any Rajpoots on occasion of marriages. This is to be the custom: if any Rajpoot, from a desire to procure a good name, wish to give more, let him do so on any other day. Against his so doing there is no prohibition.

These three resolutions have been unanimously passed; let each chief carry them into execution in his own estate. This is to be the rule. 26th January 1836, corresponding with eight of Maha Shoodhee of 1893 Sumvut.

(signed) *Rawut Motee Sing*, of Rajgur.
Dewan Shree Sing, of Khelcheepore.
Rajah Humnunt Sing, of Nursingur.
Bareelall Rajah Boohadoor, of Muksoodungur.
Thakoor Chutter Lall, of Agra.
Thakoor Savunt Sing.
Fukeer Sing, on part of Soorujmull Thakoor, of Gagornee.
Thakoor Fukeer Sing.
Koornvur Sing Indra Sing.
Maharaja Bulwunt Sing, of Sortulia.

(True Copy.)

(signed) *J. Erskine*,
Political Agent.

THE following is a Census of the Jarijah populations of the province of Katteewar, taken up to the year 1836 by the order of the British Government, and drawn up according to a form dictated by John Pollard Willoughby, Esquire, Political Agent in that province.

(signed) *J. Erskine*,
Political Agent in Katteewar.

JAREJA FAMILIES.

JAREJAS.											CHILDREN.																				
Where Residing.											MALES.						FEMALES.														
											Living.		Dead since last Year.			Dead since last Year.			Living.												
																			Widows.		Married.			Betrothed.			Unmarried.			
District.	Talooka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.	REMARKS.
Hallaar.	Dhurde.	Dhurde	1	Boputsing	—	—	—	39	Huldor	tacoor	tacoor	Gugjee	12	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Baee	6	
			2	—	—	—	Jeleejee	30	Deda	service	service	Hurreebhye	5	—	—	—	—	—	—	—	—	—	—	—	Rusleeba	11	— son of Wadore Gorjee Dhurde.	Sahiba Nanseba	— —	
			3	Kunoobhye	—	—	—	50	ditto	ditto	ditto	Bugwazee Modojee	15 6	—	—	—	—	—	—	—	—	—	—	—	Monjeeba	11	Jhalla Teiamojee's, son, Wancaneer Talooka.			8
			4	—	—	Rullajee	—	40	ditto	ditto	ditto.	—																		
			5	—	—	Dosajee	—	60	ditto	ditto	ditto.	—																		
			6	—	—	Verajee	—	60	ditto	ditto	ditto.	—																		
			7	—	Umrojee	—	—	30	ditto	ditto	ditto.	—																		
			8	Raloobhye	—	—	—	60	ditto	ditto	ditto.	—																		
		Munjote	9	—	—	—	Nugunjee	40	Huldor	grassia	grassia	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Naneeba	13	
			10	—	—	—	Desuljee	60	ditto	ditto	ditto	Madoojee Jusoojee	18 13	—	—	—	—	—	—	—	—	Byray	—	— son of Ry of Draugda.						
			11	—	—	Megray	—	35	ditto	ditto	ditto.	—																		
		Nutherworla	12	—	—	—	Mukonjee	35	ditto	ditto	ditto	Ruslajee	10	—	—	—	—	—	—	—	—	Borjee	20	— Gohel Portasing of Palitana.	Jyba	11	— Gohel Morjee's son, in Pelitana Talooka.	—		
		Dedukdur	13	Tejmaljee	—	—	—	40	ditto	ditto	ditto.	—																		
			14	Wunajee	—	—	—	40	ditto	ditto	ditto.	—																		
			15	Shamjee	—	—	—	40	ditto	ditto	ditto	Ranthur	6	—	—	—	—	—	—	—	—	—	—	—	—	Resaba	8	— son of Jhalla Maljee, in Gondul.	—		
			16	—	—	Melajee	—	25	ditto	ditto	ditto.	—																		
			17	Hureebhye	—	—	—	30	ditto	ditto	ditto	Puchanja	1																	
			18	Umerjee	—	—	—	25	ditto	ditto	ditto	not named	1	month.																
		Deeda	19	Lakajee	—	—	—	50	ditto	ditto	ditto	Gugjee	8																	
												Korejee	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Roopaleeba	3	
			20	—	—	—	Melajee	45	ditto	ditto	ditto	Nyajee	11	—	—	—	—	—	—	—	—	—	—	—	Munooba	—	— son of Surweya, in Gondul Chooraswma.			
			21	Joonajee	—	—	—	40	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	Umjeeba	9	— Sangajee's son, Gondul Talooka.	Roopaba Unuba Modeeba	7 5 2	
			22	—	—	Ryajee	—	32	ditto	ditto	ditto.	—																		
			23	—	—	Jeejeebhy	—	25	ditto	ditto	ditto.	—																		
			24	Maljee	—	—	—	25	ditto	ditto	ditto.	—																		
			25	Wagjee	—	—	—	35	ditto	ditto	ditto	Hallajee Udabhye Hureebhye	12 7 5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Roopaleeba	4	
			26	—	—	Bapjee	—	30	ditto	ditto	ditto.	—																		
			27	—	—	Runmul	—	25	ditto	ditto	ditto.	—																		
			28	Dajeebhy	—	—	—	40	ditto	ditto	ditto	Ramabhy Vujeebhye	16 12																	
			29	—	Nathoojee	—	—	50	ditto	ditto	ditto	Wuklajee Umjee Manjee	18 12 7	—	—	—	—	—	—	—	—	—	—	—	—	Jyba	15	— son of Jhalla Ajjabhye, Wancaner Talooka.	—		
			29	Luliajee	—	—	—	60	ditto	ditto	ditto	Gugjee	16	—	—	—	—	—	—	—	—	—	—	—	—	Rajooba	12	— son of Sumayo Moljee, Dhurde Talooka.	—		

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DHUROLE—*continued.*

JAREJA FAMILIES.

Where Residing. District.	Taloka.	Village.	Number.	JAREJAS. Married.	Widowers.	Unmarried.	Dead, whose Familics are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	CHILDREN. MALES. Living. Name.	Age.	Dead since last Year. Name.	Age.	Cause of Death.
Hallar.	Dhurole.	Getala	75	Sumutjee	—	—	—	39	Huldor	grassia	grassia	Nersing	15	—	—	—
												Roopsing	10			
												Maljee	3			
		Jabeera	76	—	Uliajee	—	—	40	ditto	ditto	ditto	Soorajee	14			
			77	Bawajee	—	—	—	30	ditto	ditto	ditto	Dajeebhye	3	—	—	—
			78	—	—	Kesurbhye	—	40	ditto	ditto	ditto.	—				
			79	Jeetejee	—	—	—	30	ditto	ditto	ditto	Puchanjee	3	Wagjee	6	small-pox.
			80	—	—	Dingajee	—	25	ditto	ditto	ditto.	—				
			81	Puthabhye	—	—	—	25	ditto	ditto	ditto	Dewajee	7	—		
												Hallajee	5	—		
												Smutjee	3	—		
		Sunorra	82	Ruamul	—	—	—	35	ditto	ditto	ditto	Ramahbye	4	—	—	—
			83	Roopsing	—	—	—	25	ditto	ditto	ditto.	—				
			84	—	—	Puthajee	—	26	ditto	ditto	ditto.	—				
			85	—	—	—	Babajee	60	ditto	ditto	ditto	Maljee	15	—	—	—
												Bhimjee	12	—		
												Hureebhye	7	—		
		Wagodur	86	Modoojee	—	—	—	45	ditto	ditto	ditto	Oteejee	14	—	—	—
												Kaloojee	5	—		
			87	Puthajee	—	—	—	30	ditto	ditto	ditto	Unabhye	7	Rudajee	6	fever.
												Merjee	5	—		
			88	Jehajee	—	—	—	50	ditto	ditto	ditto	Rurajee	20	—		
												Jusajee	18	—		
												Hureebhye	12	—		
			89	Saugajee	—	—	—	40	ditto	ditto	ditto	Dewajee	12	—	—	—
												Mudarsing	8	—		
												Nensing	5	months.		
			90	Gorjee	—	—	—	52	ditto	ditto	ditto.	—				
			91	—	—	Jetajee	—	25	ditto	ditto	ditto.	—				
			92	Madoojee	—	—	—	50	ditto	ditto	ditto	Moteebhye	22	—		
												Bugwanjee	16	—		
												Dosajee	14	—		
			93	Kesabhye	—	—	—	47	ditto	ditto	ditto	—	—	—	—	—
			94	Vujesing	—	—	—	35	ditto	ditto	ditto	—	—	—	—	—
			95	Dulloojee	—	—	—	60	ditto	ditto	ditto	Sevajee	24	—	—	—
			96	Mepjee	—	—	—	50	ditto	ditto	ditto.	—				
			97	Kergajee	—	—	—	52	ditto	ditto	ditto	Ranajee	18	—		
												Morjee	5	—		
			98	Govindjee	—	—	—	30	ditto	ditto	ditto	Umothye	10	—	—	—
												Uboobhye	6	—		
			99	Hajajee	—	—	—	60	ditto	ditto	ditto	Ladajee	18	—		
												Bawajee	12	—		
			100	Raudabhye	—	—	—	50	ditto	ditto	ditto	Hallajee	12	—		
												Wagjee	8	—		
			101	Unobhye	—	—	—	40	ditto	ditto	ditto	—	—	—	—	—
			102	Jugajee	—	—	—	30	ditto	ditto	ditto.	—				
			103	Jaregajee	—	—	—	60	ditto	ditto	ditto	Rummuljee	12	—		
												Gowabhye	8	—		
			104	Dadajee	—	—	—	35	ditto	ditto	ditto	Jallimsing	8	—		
												Roopabhy	4	—		
			105	—	Sorajee	—	—	50	ditto	ditto	ditto	—	—	—	—	—
			106	Vuktajee	—	—	—	25	ditto	ditto	ditto.	—				
			107	Bapjee	—	—	—	60	ditto	ditto	ditto	Wagjee	20	—		
												Bunesing	12	—		
												Gusabhye	7	—		

CHILDREN. FEMALES.

Dead since last Year. Name.	Age.	Cause of Death.	Living. Widows. Name.	Age.	Married. Name.	Age.	To whom Married.	Betrothed. Name.	Age.	To whom Betrothed.	Unmarried. Name.	Age.	REMARKS.
—	—	—	—	—	—	—	—	—	—	—	—	—	
											—	—	
											—	—	
											—	—	
											Naneeba	6	
											Roopaleeba	8	
											—	—	
											—	—	
											—	—	
											Jamba	5	
											Byba	2	
					Ladoba	20	Chooranime Roopabhye, Nuggur Talooka.	Bonjeebe	12	Choorasuma, Bapjee, Nuggur Talooka.	—	—	
											—	—	
											Majaba	7	
											—	—	
											—	—	
											Udeeba	11	
											—	—	
											—	—	
											Ropaliba	7	
					Mangeba	18	Jhalla Putjee, Wancaner Talooka.				not named	2	mts.
											—	—	
											not named	5	days
											—	—	
											—	—	
											Hajeeba	10	
											Baiba	7	
											—	—	
											—	—	
											Soojaba	10	
											—	—	
											—	—	

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DHUROLE—*continued.*

JAREJA FAMILIES.

JAREJAS.

Where residing.			Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.
District.	Talooka.	Village.									
Halar.	Dhurole.		160	—	—	—	Gopaljee	45	Mor	cultivator	cultivator
		Surupdur	161	Poonjajee	—	—	—	42	Huldor	ditto	ditto
			162	—	—	Runabhye	—	20	ditto	ditto	ditto.
		Kakoa	163	Dadajee	—	—	—	35	ditto	grassia	grassia
			164	Oomerjee	—	—	—	25	ditto	ditto	ditto
			165	Jusajee	—	—	—	55	ditto	ditto	ditto
			166	Ukabhye	—	—	—	30	ditto	ditto	ditto
			167	—	—	—	Uloobhye	20	ditto	ditto	ditto
			168	Puttajee	—	—	—	40	ditto	ditto	ditto
			169	Puthabhy	—	—	—	20	ditto	ditto	ditto.
		Puphja	170	Myajee	—	—	—	30	ditto	ditto	ditto
			171	Wajabhye	—	—	—	50	ditto	ditto	ditto
			172	Nagjee	—	—	—	50	ditto	ditto	ditto.
			173	Jedbhye	—	—	—	30	ditto	ditto	ditto
		Morpoor	174	Puthabhye	—	—	—	45	ditto	ditto	ditto
		Wunpooree	175	Ramsing	—	—	—	32	ditto	ditto	ditto
			176	Lakajee	—	—	—	25	ditto	ditto	ditto
			177	Kesabhye	—	—	—	40	ditto	ditto	ditto
		Reydia	178	—	—	—	Waklajee	44	ditto	ditto	ditto
		Chimde	179	—	—	Bhimjee	—	26	ditto	ditto	ditto.
			180	Wanajee	—	—	—	36	ditto	ditto	ditto
			181	Suthabhye	—	—	—	32	ditto	ditto	ditto
			182	Oteejee	—	—	—	30	ditto	ditto	ditto
			183	—	—	—	Hurbunjee	30	ditto	ditto	ditto
		Dandgra	184	Modojee	—	—	—	60	ditto	ditto	ditto
			185	Doodajee	—	—	—	40	ditto	ditto	ditto
			186	—	—	—	Wagjee	45	ditto	ditto	ditto

CHILDREN.

MALES.

Living.		Dead since last Year.		
Name.	Age.	Name.	Age.	Cause of Death.
Desurjee	12	—	—	—
Dajeebhy	10			
Ramabhy	2			
Makorjee	7			
Najeebhye	21			
Rotabhye	10	—	—	—
Lakabhye	7			
Ruwabhye	4			
Golabhye	2			
Rumabhye	2			
Ukabhye	30			
Lakajee	28			
Unoobhye	16			
Joonajee	10			
Resurbhye	7			
Dewajee	2			
Dajeebhye	15	—	—	—
Roopabhye	11			
Rakabhye	5			
Wakbhye	12			
Ruwajee	6			
Modoojee	2			
Jadbhye	30			
Mukoobhy	12			
Soorajee	2			
Mejabhije	16			
Mooloojee	15			
Motheebhye	7	—	—	—
not named	1 month.			
Puchanjee	14	—	—	—
Mudarsing	8			
Keemabhye	3			
Jalimsing	12	—	—	—
Mudarsing	17			
Rulimsing	4			
Vursajee	6			
Rasing	9			
Ramabhye	3			
Kumabhye	1			
Merjee	4			
Wunoobhye	8			
Kanjee	1			
Oomerjee	20	—	—	—
Naranjee	16			
Hallajee	8			
Najeebhye	13	—	—	—
Asajee	4			
Roopsing	3			
Rawajee	8	—	—	—

FEMALES.

Dead since last Year.			Living.												REMARKS.
			Widows.		Married.			Betrothed.			Unmarried.				
Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.			
—	—	—	—	—	—	—	—	Bajeeba	10	— Rahaton Barrajee, Nuggur Talooka.	—				
—	—	—	—	—	—	—	—	Jamba	14	Walla Gungjee, in Gondul.	—				
—	—	—	—	—	—	—	—	—	—	—	Motata	9			
—	—	—	—	—	—	—	—	—	—	—	Roopaleba	9			
—	—	—	—	—	—	—	—	Jeejeeba	17	— son of Gohel Jusajee, Patitina Talooka.	—				
—	—	—	—	—	—	—	—	—	—	—	Buray	10			
—	—	—	—	—	Kesaba	14	— son of Surwija Dadoojee, Dunde Talooka.	—							
—	—	—	—	—	—	—	—	—	—	—	Hareeba	8			
—	—	—	—	—	—	—	—	—	—	—	Jamba	6			

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GONDUL—*continued.*

JAREJA FAMILIES.

JAREJAS.

Where Residing.			Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.
District.	Talooka.	Village.									
		Gondul	32	Nuttojee	—	—	—	30	Rana	service	service
			33	Uttubhye	—	—	—	36	ditto	ditto	ditto
			34	Soosajee	—	—	—	36	ditto	ditto	ditto.
		Wouree	35	—	Uberaj	—	—	56	Steanee	grassia	grassia
			36	Nathajee	—	—	—	30	ditto	ditto	ditto
			37	Gugjee	—	—	—	32	ditto	ditto	ditto
			38	—	—	—	Unoobhye	28	ditto	ditto	ditto
			39	Ukajee	—	—	—	32	ditto	ditto	ditto
			40	Ranajee	—	—	—	30	ditto	ditto	ditto
			41	Vujabhye	—	—	—	40	ditto	ditto	ditto
			42	—	Ranjee	—	—	60	Huldor	service	service
			43	Unoobhye	—	—	—	30	ditto	ditto	ditto
		Reeboo	44	—	Veesajee	—	—	56	Steanee	grassia	grassia
			45	Mepjee	—	—	—	30	ditto	ditto	ditto
			46	Roopsing	—	—	—	60	Huldor	service	service.
			47	Jeteejee	—	—	—	30	ditto	ditto	ditto.
			48	—	Joonajee	—	—	60	Rundria	ditto	ditto.
			49	—	—	Verajee	—	40	Rundiria	ditto	ditto.
			50	Kesoojee	—	—	—	42	Kemaruj	ditto	ditto
			51	Ramabhye	—	—	—	40	ditto	ditto	ditto
			52	Puthajee	—	—	—	36	ditto	ditto	ditto
		Reeb	53	—	—	—	Champojee	46	Steanee	grassia	grassia
			54	Sudarsing	—	—	—	26	ditto	ditto	ditto
		Bursoree	55	Poonjajee	—	—	—	40	Veebang	ditto	ditto
			56	Sivajee	—	—	—	32	ditto	ditto	ditto
		Poondava	57	Maljee	—	—	—	65	Otianee	ditto	ditto
			58	Vaktajee	—	—	—	35	ditto	ditto	ditto
			59	Jetejee	—	—	—	30	ditto	ditto	ditto
			60	Wunajee	—	—	—	27	ditto	ditto	ditto
			61	Gujabhy	—	—	—	52	ditto	ditto	ditto
			62	Kunobhye	—	—	—	48	ditto	ditto	ditto

CHILDREN.

MALES.

Living.		Dead since last Year.		
Name.	Age.	Name.	Age.	Cause of Death.
Surtanjee	1	—	—	—
Nogurjee	4	—		
Modoojee	½	—		
Nathjee	30	—		
Babajee	13	—		
Rosajee	10	—		
Morjee	9	Doon-	2	swellings.
Megajee	6	gurjee		
Jussajee	12	—		
Samjee	7	—		
Jusmutjee	5	—		
Hureebhye	3	—		
Ujebhye	3	—		
Madosing	7	—		
Bapjee	10	—		
Tukutsing	6	—		
Ladajee	4	—		
Unoobhye	30	—		
Babajee	12	—		
Vaklajee	8	—		
Verajee	3	—		
Mepjee	30	—		
Jetsing	28	—		
Mudossing	26	—		
Ramabhye	12	—		
Rursorjee	8	—		
Dosajee	2	—		
—		—		
—		—		
—		—		
Kalojee	8	—		
Poonjajee	6	—		
Jehabhye	2	—		
Vuktajee	10	—		
Dajee	12	—		
Serdarsing	25	—		
Jeejeebhye	22	—		
Athabhye	12	—		
Dadabhye	10	—		
Verajee	1	—		
Jemuljee	17	—		
Udoobhye	12	—		
Ubesing	3	—	—	—
Vuktajee	35	—		
Jeteejee	30	—		
Wurrajee	27	—		
Dingajee	4 months.			
Gugjee	1	—		
Not named	4 months	—	—	—
Uenjee	14	—		
Bhunjee	6	—		
Verajee	14	— Nar-	12	fever.
Pragjee	4	rowjee.		

FEMALES.

| Dead since last Year. | | | Living. | | | | | | | | |

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GONDUL—*continued.*

JAREJA FAMILIES.

| Where Residing. | | | JAREJAS. | | | | | | | CHILDREN. | | | | | | |

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JAREJA FAMILIES.

JAREJAS.

| Where Residing. | | |

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GONDUL—*continued.*

JAREJA FAMILIES.

JAREJAS. Where Residing. District.	Taloka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	CHILDREN. MALES. Living. Name.	Age.	Dead since last Year. Name.	Age.	Cause of Death.	FEMALES. Dead since last Year. Name.	Age.	Cause of Death.	LIVING. Widows. Name.	Age.	Married. Name.	Age.	To whom Married.	Betrothed. Name.	Age.	To whom Betrothed.	Unmarried. Name.	Age.	REMARKS.
		Bhank -	285	Amerjee -	- - -	- - -	- - -	40	Huldor -	grassia -	grassia -	Omersing -	10	—																
												Mijramun -	8	—																
												Jallimsing -	5	—																
												Ubesing -	2	—																
			286	Jeteejee -	- - -	- - -	- - -	34	ditto -	ditto -	ditto -	Bugevanjee -	12	—																
												Dewajee -	6	—																
												Rereesing -	4	—																
			287	- - -	Dajeebhye -	- - -	- - -	50	ditto -	ditto -	ditto.	—																			
			288	Puchanjee -	- - -	- - -	- - -	40	ditto -	ditto -	ditto -	Mudersing -	12	—																
												Kullajee -	8	—																
			289	Gugjee -	- - -	- - -	- - -	30	ditto -	ditto -	ditto -	Ruslajee -	3 mths.																	
			290	Jusajee -	- - -	- - -	- - -	60	ditto -	ditto -	ditto -	Jeenoojee -	30	—																
												Dadajee -	8	—																
			291	Jewunjee -	- - -	- - -	- - -	40	ditto -	ditto -	ditto -	Mothybhye -	14	—																
												Soorajee -	10	—																
												Buliajee -	7	—																
												Ujoobhye -	2 mths.																
			292	Wajesing -	- - -	- - -	- - -	36	ditto -	ditto -	ditto -	Tejabhye -	4	—																
			293	Vajabhye -	- - -	- - -	- - -	50	ditto -	ditto -	ditto -	Soojabhye -	14	—																
												Myramua -	12	—																
			294	Soorajee -	- - -	- - -	- - -	40	Hapa -	service -	service -	Datulsing -	½	—																
			295	Oteejee -	- - -	- - -	- - -	30	ditto -	ditto -	ditto.	—																			
			296	Ladajee -	- - -	- - -	- - -	46	ditto -	ditto -	ditto -	Puchajee -	10	—																
												Phuljee -	7	—																
												Runmuljee -	3	—																
			297	Wuklajee -	- - -	- - -	- - -	30	ditto -	ditto -	ditto.	—																			
			298	- - -	- - -	- - -	Ruslajee -	40	ditto -	ditto -	ditto -	- - -	-	-	-	-	-	-	-	-	-	Jujeeba -	-	- - Walla Pragjee, in Sorumder.	—					
		Urnee -	299	Runmul -	- - -	- - -	- - -	30	Huldor -	grassia -	grassia -	- - -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
			300	Wagjee -	- - -	- - -	- - -	24	ditto -	ditto -	ditto -	Poonjajee -	25	—															Uklooba -	3	
			301	Phuljee -	- - -	- - -	- - -	50	ditto -	ditto -	ditto -	Sugum -	6	-	-	-	-	-	-	-	-	-	-	-	Vdeeba -	12	- - Jetwa Dewajee, Porebunder Talooka.	Namba -	7	
												Ruslajee -	3	—																
			302	- - -	- - -	Keemajee -	- - -	40	ditto -	ditto -	ditto.	Ryubjee -	1	—																
			303	Vyoobhye -	- - -	- - -	- - -	34	ditto -	ditto -	ditto.	—																			
		Keer Luma -	304	Poonjajee -	- - -	- - -	- - -	34	Podany -	service -	service -	Sublajee -	4	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
												not named -	5 mths.																
			305	Dosajee -	- - -	- - -	- - -	24	ditto -	ditto -	ditto -	Jusajee -	2	—																
			306	Roopsing -	- - -	- - -	- - -	50	Row -	ditto -	ditto.	—																			
		Mispor -	307	- - -	- - -	Runobhye -	- - -	24	Barany -	grassia -	grassia.	—																			
			308	- - -	- - -	Dajeebhye -	- - -	21	ditto -	ditto -	ditto.	—																			
			309	- - -	- - -	- - -	Poonjajee -	36	ditto -	ditto -	ditto -	Jusajee -	19	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
			310	- - -	- - -	- - -	Lakajee -	38	ditto -	ditto -	ditto -	Bugwarjee -	18	-	-	-	-	-	-	-	-	-	Achaba -	22	- - Ryrach Barajee, Junaghur Talooka.	- - -	- - -	- - -	Moteeba -	13	
																												Kuseeba -	14	
		Amulree -	311	Mooloojee -	- - -	- - -	- - -	28	ditto -	ditto -	ditto -	- - -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
			312	Radoojee -	- - -	- - -	- - -	24	ditto -	ditto -	ditto -	Umersing -	7 mths.															Jamba -	7	
			313	Hurbumjee -	- - -	- - -	- - -	60	Lakany -	service -	service -	Bhimjee -	18	-	-	-	-	-	-	-	-	-	Baiba -	26	- - Wagella Jusajee, Nuggur Talooka, Jhalla Sugramjee, Gondul Talooka.	—					
												Unoobhye -	15	—																
												Jallimsing -	10	—																
		Koleethul -	314	- - -	- - -	Vujabhye -	- - -	45	Dul -	ditto -	ditto.	—																			
			315	- - -	- - -	Bawajee -	- - -	40	ditto -	ditto -	ditto.	—																			

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MOORVEE—*continued.*

JAREJA FAMILIES.

JAREJAS.

CHILDREN.

Where residing.											MALES.						FEMALES.															
											Living.		Dead since last Year.				Dead since last Year.			Living.												
																				Widows.		Married.			Betrothed.			Unmarried.			
District.	Talooka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.	REMARKS.
Mutchoo Kanta.	Moorvee.	Moorvee	23	Bhyjee	—	—	—	35	Kengar	service	service	Jemuljee	12	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
			24	Jevanjee	—	—	—	27	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
			25	Muloojee	—	—	—	23	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
			26	—	—	Bawajee	—	34	Deda	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
			27	—	—	Verajee	—	28	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
			28	—	—	—	Phuljee	32	ditto	ditto	ditto	Mansing	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
												Umeerjee	4																	
			29	—	—	Moolvajee	—	30	Sahib	ditto	ditto.	—																			
			30	Uboobhyee	—	—	—	60	Jeeorany	ditto	ditto	Banesing	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(c)
		Bella	31	Myramun	—	—	—	53	Kyany	grassia	grassia	Aureesing	35																		
												Ubasing	33																		
												Lakajee	26																		
												Desuljee	24																		
												Modvajee	21																		
			32	Hureesing	—	—	—	35	ditto	ditto	ditto	Kunoobhye	10	Jeejeebhoy	13	fever.	—														
			33	Ubesing	—	—	—	38	ditto	ditto	ditto	Phuljee	12																		
			34	Lakajee	—	—	—	26	ditto	ditto	ditto	Kesreesing	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
												Umersing	8																Deoba	8	mts.
												Hallajee	3																		
			35	Desuljee	—	—	—	24	ditto	ditto	ditto	Veerunjee	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
			36	Dongurjee	—	—	—	40	Deda	service	service	Mudarsing	5																	Ramba	1	
			37	Wunajee	—	—	—	50	ditto	ditto	ditto	Jewajee	5																			
												Kengarjee	2																		
			38	Gelajee	—	—	—	40	ditto	ditto	ditto	Keemajee	18																			
												Megraj	12																		
		Shapoor	39	Sublajee	—	—	—	50	Sahib	grassia	grassia	Poonjajee	18																			
												Jellimsing	12																		
			40	Puchanjee	—	—	—	50	ditto	ditto	ditto.	—																				
			41	Dajeebhye	—	—	—	45	ditto	ditto	ditto.	—																				
			42	Jugajee	—	—	—	42	ditto	ditto	ditto	Desuljee	10																			
												Bunesing	7																		
												Jusajee	5																		
												Narsing	2																		
			43	Hurbumjee	—	—	—	40	ditto	ditto	ditto.	—																				
			44	—	—	—	Bhagjee	32	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Baee Sahib	4	- Shalla Mool-vajee in Rey-singpoor of Drangdie.	—	
			45	Dosajee	—	—	—	21	ditto	ditto	ditto.	—																				
			46	Ubesing	—	—	—	25	ditto	ditto	ditto.	—																				
			47	Bapoojee	—	—	—	30	ditto	ditto	ditto	Soorajee	6																			
												Barvajee	3																		
			48	Phuljee	—	—	—	26	ditto	ditto	ditto	Dewajee	3																			
			49	Gugjee	—	—	—	30	ditto	ditto	ditto.	—																				
			50	Kanthurjee	—	—	—	25	ditto	ditto	ditto.	—																				
		Jaitpoor	51	—	—	Mooloojee	—	35	Deda	ditto	ditto.	—																				
			52	Oonurjee	—	—	—	25	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Udeeba	3	
		Peelooree	53	—	Kengarjee	—	—	55	Kengar	ditto	ditto.	—																	Byba	2	mts.
			54	Ugrajee	—	—	—	55	ditto	ditto	ditto	Mooloojee	21																			
			55	Mooloojee	—	—	—	20	ditto	ditto	ditto	Bapoojee	2																			
			56	—	Bawajee	—	—	30	ditto	ditto	ditto	Saibjee	1																			
			57	Veesajee	—	—	—	20	ditto	ditto	ditto	Moorajee	2																			
			58	Panchajee	—	—	—	21	ditto	ditto	ditto	Jeteejee	4																			
			59	Dajeebhye	—	—	—	30	ditto	ditto	ditto	Jallemsing	14	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Udeeba	3	mts.
												Soorajee	10																		
												Phuljee	7																		

(a) Originally of Cheerve Wazeer.

(b) Originally of Kunthkote in Cheerve Wazeer.

(c) Originally of Chachara, Nagnagur Talook.

Moorvee. Mahchoo Kanta.

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MOORVEE—*continued.*

JAREJA FAMILIES.

JAREJAS.

Where Residing.												CHILDREN.																								
												MALES.						FEMALES.																				
												Living.		Dead since last Year.			Dead since last Year.			Living.																	
																				Widows.		Married.			Betrothed.			Unmarried.							
District.	Talooka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.	REMARKS.						
Mutchoo Kanta.	Moorvee.	Lowtawadur	96	Kussinjee				70	Deda	grassia	grassia	Jallemsing	15									Tajeeba	25	in Wazun to Wazeela Ladajee, to Banjee in Nuggur.											
												Poonjajee	10																							
			97	Bapoojee				60	ditto	ditto	ditto	Jemuljee	12									Hurreeba	30	in Wozun to Wozulla Semutsing.											
												Kesurjee	8																							
												Maljee	3																							
			98				Lakajee	40	ditto	ditto	ditto	Surtanjee	18																							
												Koombajee	10																							
			99	Saibjee				40	ditto	ditto	ditto	Banjee	12																							
												Jehajee	7																							
												Poonjajee	5																							
												Naronjee	3																							
			100	Sangajee				40	ditto	ditto	ditto	Mepjee	20									Roopaleba	16	Jhalla Hurbumjee, Moorvee Talooka.											
												Gugjee	13																							
												Wunajee	10																							
												Ramsing	4																							
			101	Bulliajee				40	ditto	ditto	ditto	Veebajee	21												Tejeeba	11	son of Ootee-gal Jllaha, Wancaneer Talooka.	Pooleeba								
												Desuljee	4																							
			102	Veebajee				21	ditto	ditto	ditto																									
			103	Nuthoojee				30	ditto	ditto	ditto	Bachnejee	12																							
												Mansing	7																							
												Hallajee	5																							
			104		Najeebhye			32	ditto	ditto	ditto	Ubesing	18																							
												Moloojee	14																							
												Radoojee	10																							
												Gellajee	5																							
												Jeejee	4																							
			105			Bunesing		20	ditto	ditto	ditto.	—																							
			106			Ruwajee		25	ditto	ditto	ditto.																									
			107			Desuljee		35	ditto	ditto	ditto.																									
			108			Bawajee		40	ditto	ditto	ditto.																									
			109			Korajee		52	ditto	ditto	ditto.																									
			110			Keemajee		50	ditto	ditto	ditto.																									
			111			Dosajee		30	ditto	ditto	ditto.																									
		Chacuhaundur	112		Ludaja			50	ditto	ditto	ditto	Sugramjee	16																							
												Radoojee	12																							
			113	Kursonjee				40	ditto	ditto	ditto	Bowajee	10																							
												Sultajee	6																							
			114	Dewajee				40	ditto	ditto	ditto	Bapoojee	6												Dewba	10	Wozella Jattajee, Moorvee Talooka.	Jyba		4						
												not named	7	days.																						
		Morpoor	115	Ubesing				40	Kyany	ditto	ditto	Runmuljee	12																							
												Narronjee	10																							
												Malajee	8																							
												Hurreesing	6																							
												Hutteejee	2																							
			116	Muloojee				60	Deda	ditto	ditto	Udabhyee	15												Kesaba	10	son of Jhalla Bharaja, Moorvee Talooka.	—								
												Pachanjee	13																							
			117	Mukonjee				60	Hapa	ditto	ditto	Meroojee	12																							
												Najeebhye	6																							
		Koonthassee	118	Ruttonjee				32	Phul	ditto	ditto																									
			119	Bhyjee				40	ditto	ditto	ditto	Muloojee	7																							
			120	Bharajee				35	ditto	ditto	ditto	—																							

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MOORVEE—*continued.*

JAREJA FAMILIES.

Where Residing.			JAREJAS.								CHILDREN.																			
											MALES.						FEMALES.													
											Living.		Dead since last Year.			Dead since last Year.			Living.											
																			Widows.		Married.			Betrothed.			Unmarried.			
District.	Talooka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.	REMARKS.
Mutchoo Kanta;	Moorvee.	Kanpoor	167	—	—	—	Jehajee	40	Kesoor	grassia	grassia	—	—	—	—	—	—	—	—	—	—	Byba	25	Jhalla Puthyee, Moorod Talooka.	—			—		
			168	Bewajee	—	—	—	35	ditto	ditto	ditto	Morjee	3	—																
			169	Dewajee	—	—	—	40	ditto	ditto	ditto	Konjee	4	—																
			170	Nuthoojee	—	—	—	36	ditto	ditto	ditto	Hajjajee	10 months	—	—	—	—	—	—	—	—	—	—	—	—	Jusooba	4	son of Jhalla, Rajmuljee Talooka.	—		
			171	—	—	—	Kusiajee	30	ditto	ditto	ditto.	—																		
			172	Jesingjee	—	—	—	40	ditto	ditto	ditto	Megraj	10	—	—	—	—	—	—	—	—	—	—	—	—	Uduba	9	son of Bapoojee Jhalla, Moorod Talooka.	—		
												Jehajee	6																	
												Jogajee	3																	
			173	Wanajee	—	—	—	30	ditto	ditto	ditto.	—																		
			174	Roopabhye	—	—	—	25	ditto	ditto	ditto.	—																		
			175	Puthajee	—	—	—	22	ditto	ditto	ditto.	—																		
			176	Asajee	—	—	—	35	ditto	ditto	ditto	Ubesing	6	—																
												Oonurjee	3	—																
			177	Unoojee	—	—	—	35	ditto	ditto	ditto	Veerajee	6	—																
												Babajee	3	—																
			178	—	—	—	Swajee	30	ditto	ditto	ditto.	—																		
			179	Gopaljee	—	—	—	25	ditto	ditto	ditto.	—																		
			180	—	—	—	Bowsing	25	ditto	ditto	ditto.	—																		
			181	—	—	—	Kanajee	—	Deda	service	service	Kethajee	15	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
		Goorea	182	Sawjee	—	—	—	35	ditto	grassia	grassia	Mulojee	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Mooteeba	3	
			183	Kingajee	—	—	—	22	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Naneeba	6	mts.
			184	—	—	—	Puthajee	20	ditto	ditto	ditto.	—																		
		Suggonpoor	185	Dewajee	—	—	—	52	Kyany	ditto	ditto	Vujeraj	21	—	—	—	—	—	—	—	Byraj	25	—							
			186	Vujeraj	—	—	—	21	ditto	ditto	ditto	Veebajee	1	—																
			187	Gorjee	—	—	—	60	Chubara	service	service	Morjee	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
												Umerjee	4	—																
			188	Bapjee	—	—	—	60	ditto	ditto	ditto	Magraj	20	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
												Dosajee	8	—																
												Phuljee	12	—																
			189	Kanjee	—	—	—	40	ditto	ditto	ditto	Soorajee	20	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
			190	Uboojee	—	—	—	60	ditto	ditto	ditto	Bunesing	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
			191	Mansing	—	—	—	30	ditto	ditto	ditto	Mokajee	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
												Dujajee	2	—																
		Lujjye	192	Jesingjee	—	—	—	35	Kyany	grassia	grassia	Veesajee	10	—	—	—	—	—	—	—	—	—	—	—	—	Undruba	15	son of Jhalla Wuktooba, Wancaneer Talooka.	—		
												Morjee	7	—																
												Unoojee	2	—																
												Kutteejee	1	—																
			193	Surtanjee	—	—	—	35	Deda	service	service	Mudarsing	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Jamba	2	(c)
			194	Kuslajee	—	—	—	35	ditto	ditto	ditto	Mutoojee	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(c)
												Kesowjee	1																	
			195	Kantherjee	—	—	—	30	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(c)
			196	Ukajee	—	—	—	25	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(c)
			197	—	—	—	Dujajee	20	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(c)
			198	Barajee	—	—	—	50	ditto	ditto	ditto	Dewajee	30	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(c)
												Naronjee	25																	
												Umeerjee	2																	
												Lakajee	15																	
			199	Dewajee	—	—	—	30	ditto	ditto	ditto	Gellajee	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(c)
		Sowree	200	Sugranjee	—	—	—	40	Chubara	ditto	ditto	Puthajee	25	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(d)
												Bawajee	20	—																
												Kheemajee	8	—																

(a) Of Dysurra, Moorvee Talooka. (b) Of Chubarra Nuggur Talooka. (c) Of Kunthkole in Wazeer. (d) Of Chubara Nuggur Talooka.

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MOORVEE—*continued.*

JAREJA FAMILIES.

Where Residing.			JAREJAS.								CHILDREN.																
											MALES.					FEMALES.											
											Living.		Dead since last Year.			Dead since last Year.			Living.								
																			Widows.		Married.			Betrothed.			Unmarried.		
District.	Talooka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.	REMARKS.
Wagur.	Moorvee.	Addoee -	246	Myramunjee	- - -	- - -	- - -	40	Deda -	grassia -	grassia -	Mansing -	15	—															
												Mokajee -	10	—															
												Puthajee -	8	—															
												Not named -	5	—															
			247	Kombajee-	- - -	- - -	- - -	35	ditto -	ditto -	ditto.	—																	
			248	Muloojee -	- - -	- - -	- - -	30	ditto -	ditto -	ditto.	—																	
			249	Puchanjee	- - -	- - -	- - -	27	ditto -	ditto -	ditto -	Gopaljee -	—																	
			250	- - -	- - -	- - -	Jeejee -	- - -	30	ditto -	ditto -	ditto.	—																	
			251	- - -	- - -	- - -	Runmuljee	- - -	25	ditto -	ditto -	ditto.	—																	
			252	- - -	Hajajee -	- - -	- - -	60	ditto -	ditto -	ditto.	—																	

RAJCOTE.

Hallar.	Rajcote.	Rajcote -	1	- - -	- - -	- - -	Runmaljee	–	Veebany	grassia -	grassia -	Soorajee -	24	– – –	– – –	–	–	–	–	–	–	Baeesahib -	22	- Runmuljee, of Draughdra.	—				
												Oteejee -	23	—															
			2	Soorojee -	- - -	- - -	- - -	24	ditto -	ditto -	ditto -	- - -	–	Gujorba	4	cough.	—													
			3	Dejee - -	- - -	- - -	- - -	28	ditto -	ditto -	ditto.	—																		
			4	Kakebhaj -	- - -	- - -	- - -	40	ditto -	ditto -	ditto.	—																		
			5	Mudeeby -	- - -	- - -	- - -	36	ditto -	ditto -	ditto -	Ugursing -	4	—																
												Joteejee -	2	—															
			6	Muloojee -	- - -	- - -	- - -	30	ditto -	ditto -	ditto.	—																		
			7	- - -	- - -	- - -	Barajee -	–	ditto -	ditto -	ditto -	Kengajee -	26	– – –	– – –	–	–	–	–	–	–	Roopleba -	14	- Keer Jallomsing, of Wacaneer.	—				
			8	Kengajee -	- - -	- - -	- - -	26	ditto -	ditto -	ditto.	—																		
			9	Hattajee -	- - -	- - -	- - -	61	Huldor -	service -	service -	Jeteejee -	14	– – –	– – –	–	–	–	–	–	–	Baeeba -	20	- - Jhail Redlunsing, of Wunde.	- - -	- - -	- - -	- - -	- - -	- - -	(a)
		Kamba -	10	Jeteejee -	- - -	- - -	- - -	42	Veebany	grassia -	grassia -	Vujabhye -	10	—																
												Samutjee -	4	—															
												Doongerjee -	17	—															
												Moteebhaj -	14	—															
												Ubhesing -	11	—															
												Mokajee -	8	—															
												Ugersing -	4	—															
			11	Gopaljee -	- - -	- - -	- - -	55	ditto -	ditto -	ditto -	Futtehsing -	20	—																
												Kerrabhye -	8	—															
			12	Bababhye -	- - -	- - -	- - -	27	ditto -	ditto -	ditto.	—																		
			13	- - -	- - -	- - -	Radoojee -	- - -	21	ditto -	ditto -	ditto.	—																		
		Wajree -	14	Champajo-	- - -	- - -	- - -	- - -	32	ditto -	ditto -	ditto -	Hallajee -	¾	– – –	– – –	–	–	–	–	–	–	– – –	– – –	– – –	– – –	– – –	– – –	– – –	
		Parasun -	15	Surtanjee -	- - -	- - -	- - -	42	ditto -	ditto -	ditto -	Kesreesing -	16	—																
												Jeehajee -	12	—															
												Nanabhye -	8	—															
		Sirdar -	16	Jeteejee -	- - -	- - -	- - -	55	Huldor -	service -	ditto -	Surtanjee -	25	– – –	– – –	–	–	–	–	–	–	– – –	– – –	– – –	– – –	– – –	– – –	Naneeba -	4	
												Ladajee -	12	—															
												Umeerijee -	8	—															(b)
			17	Wagjee -	- - -	- - -	- - -	40	ditto -	ditto -	ditto -	Pragjee -	8	– – –	– – –	–	–	–	–	–	–	– – –	– – –	– – –	– – –	– – –	– – –	– – –	
			18	Morjee -	- - -	- - -	- - -	50	ditto -	ditto -	ditto -	Bugoojee -	12	– – –	– – –	–	–	–	–	–	–	Dugooba -	16	- Jeleva Jeejenbhoye, of Porebunder.	—				Kuseba -	7	(c)
																												Neneba -	4	

(a) Originally of Goree, a Dhurd village.

(b) Originally of Kamda, Dhurde Talooka.

(c) Originally of Leebla, Dhurde Talooka.

| | | |

DRAPHA—*continued.*

JAREJA FAMILIES.

| Where Residing. | | | JAREJAS. | | | | | | | | | CHILDREN. | | | | | | | | |

| | | |

VEERPOOR KURRERY—*continued.*

JAREJA FAMILIES.

District.	Where residing: Talooka.	Where residing: Village.	Number.	JAREJAS: Married.	JAREJAS: Widowers.	JAREJAS: Unmarried.	JAREJAS: Dead, whose Families are Living.	JAREJAS: Age.	JAREJAS: Sacae or Tribe.	JAREJAS: Profession.	JAREJAS: Employment.	CHILDREN. MALES. Living. Name.	Age.	Dead since last Year. Name.	Age.	Cause of Death.	FEMALES. Dead since last Year. Name.	Age.	Cause of Death.	Living. Widows. Name.	Age.	Married. Name.	Age.	To whom Married.	Betrothed. Name.	Age.	To whom Betrothed.	Unmarried. Name.	Age.	REMARKS.
Hallaar.	Veerpoor Kurrery.	Kujurria	37	Umrajee				38	Baraay	grassia	grassia	Govindjee	15																	
												Ladajee	1																	
			38	Kyajee				32	ditto	ditto	ditto.	—																		
			39			Ubsing		25	ditto	ditto	ditto.	—																		
			40				Kunoobhy	48	ditto	ditto	ditto	Jallemsing	18																	
												Kengarjee	14																	
			41	Jallemsing				18	ditto	ditto	ditto	—																		
			42	Samujee				38	ditto	ditto	ditto	Wursajee	6																Sonba	1½	
			43	Moteebhye				33	ditto	ditto	ditto	Sugajee	9																	
												Ujabhye	5																	
			44	Jatajee				28	ditto	ditto	ditto	Verumjee	2																	
			45	Mepjee				42	ditto	ditto	ditto	Roopabhye	3																	
												Dumabhye	13																	
												Chundersing	5																	
		Harmarria	46	Bajmul				50	ditto	ditto	ditto	Champajee	22																	
			47	Champajee				22	ditto	ditto	ditto	—																		
			48	—			Umjee	60	ditto	ditto	ditto	Bapjee	18																Baiba	1	
												Wakabhye	14																	
		Mutya	49	Bhimjee				26	Keemany	ditto	ditto.	—																		

MOOLEELADEREE.

District.	Where residing: Talooka.	Where residing: Village.	Number.	JAREJAS: Married.	JAREJAS: Widowers.	JAREJAS: Unmarried.	JAREJAS: Dead, whose Families are Living.	JAREJAS: Age.	JAREJAS: Sacae or Tribe.	JAREJAS: Profession.	JAREJAS: Employment.	CHILDREN. MALES. Living. Name.	Age.	Dead since last Year. Name.	Age.	Cause of Death.	FEMALES. Dead since last Year. Name.	Age.	Cause of Death.	Living. Widows. Name.	Age.	Married. Name.	Age.	To whom Married.	Betrothed. Name.	Age.	To whom Betrothed.	Unmarried. Name.	Age.	REMARKS.
Hallaar.	Mooleela Deree.	Moolcela	1	Jeteejee				40	Keemany	grassia	grassia	Ragajee	10																	
												Jetajee	8																	
												Torawur	4																	
			2	Dadajee				35	ditto	ditto	ditto	Jehajee	10																	
												Jutabhye	4																	
			3	Jumachee				40	ditto	ditto	ditto	Ubesing	12																	
												Kensurjee	8																	
												Kengarjee	4																	
			4				Koraja	45	ditto	ditto	ditto	Bawajee	17																	
			5	Pubjee				32	ditto	ditto	ditto	Dadajee	3																Byba	12	
			6			Waktajee		25	ditto	ditto	ditto.	—																Byraj	7	
			7				Ruwajee	45	ditto	ditto	ditto	Dajeebhjee	10																Naneeba	7	
			8			Nanabhye		27	ditto	ditto	ditto.	—																		
			9			Jarabhye		22	ditto	ditto	ditto.	—																		
			10	Bojajee				40	ditto	ditto	ditto	Bowajee	14																	
			11			Wagjee		35	ditto	ditto	ditto.	—																		
			12			Futtesing		20	ditto	ditto	ditto.	—																		
			13	Jallemsing				56	ditto	ditto	ditto	Kaloobhye	5																	
			14	Uberaj				26	ditto	ditto	ditto	Gopaljee.	—																	
			15	Kumabhye				22	ditto	ditto	ditto.	—																		
			16			Jallemsing		21	ditto	ditto	ditto.	—																		
		Muchleewur	17	Babajee				40	ditto	ditto	ditto	Dengajee	10																	
												Jetteejee	6																	
												Kengarjee	2																	
			18	Dadajee				25	ditto	ditto	ditto	Kanabhye	4																	
												Ujabhye	3																	
			19	Pragjee				30	ditto	dttto	ditto	Oonurjee	15																	
			20			Sesabhye		20	ditto	ditto	ditto.	—																		
			21			Maljee		15	ditto	ditto	ditto.	—																		
			22			Bha		21	ditto	ditto	ditto.	—																		
			23				Wokajee	40	ditto	ditto	ditto	Morjee	3																	

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SESANG CHANDLEE—*continued.*

JAREJA FAMILIES.

Where Residing.			JAREJAS.								CHILDREN.																					
											MALES.						FEMALES.															
											Living.		Dead since last Year.			Dead since last Year.			Living.													
																			Widows.		Married.			Betrothed.			Unmarried.				
District.	Tahooka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.	REMARKS.
Hallaar.	Sesang Chandlee.	Sesang	29	—	—	—	Mukhye	50	Sesangia	grassia	grassia	—	—	—	—	—	—	—	—	—	—	Udeeba	20	— Ryradep Ramabhuje, in Dorajee.	—	—	—	—	—	
																												Moteeba	8	
			30	Bharajee	—	—	Samutjee	50	ditto	ditto	ditto	Lakajee	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Waktoba	7	
			31	—	—	—		40	ditto	ditto	ditto	Ulliajee	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
			32	—	—	Wazjee	—	18	ditto	ditto	ditto.	—																		
			33	—	—	Umerjee	—	25	ditto	ditto	ditto.	—																		
			34	—	—	Athabhye	—	18	ditto	ditto	ditto.	—																		
			35	—	Mokabhye	—	—	55	ditto	ditto	ditto	Demseljee	22	—																
			36	Ramabhye	—	—	—	40	ditto	ditto	ditto	Roopsing	12	Hurree-sing.	10	fever.	—													
												Najeebhye	3																	
			37	Mepjee	—	—	—	45	ditto	ditto	ditto	Gugjee	7	—																
												Bapoobhijee	3	—																
			38	—	—	Tukutsing	—	40	ditto	ditto	ditto.	—																		
			39	—	—	Udabhye	—	30	ditto	ditto	ditto.	—																		
			40	Bawajee	—	—	—	45	ditto	dt to	ditto	Hurbanjee	25	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Bajeeba	8	
												Joonajee	15	—																
			41	—	—	Bawajee	—	20	ditto	ditto	ditto.	—																		
			42	Umeerjee	—	—	—	55	ditto	ditto	ditto	Narronjee	15	—	—	—	—	—	—	—	—	—	—	—	Byba	25	— Wader Meroojee, Nuggur Talooka.	—			
			43	Jettejee	—	—	—	55	Keemany	ditto	cutenator	Hallajee	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Jeejeeba	15	— Wader Jeteebhye, in Oka.	—		(a)
												Sukajee	7	—																
												Hurbumjee	4	—																
												not named	4	months.	—															
												—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
												—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
			44	Asabhye	—	—	—	40	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Majeeba	7	(a)
			45	—	—	Bamniajee	—	32	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
			46	Nathajee	—	—	—	40	ditto	ditto	ditto	Dosajee	18	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
												Korajee	10	—																
												Oteejee	4	—																
												Ruttonjee	4	months	—	—	—	—	—	—	—	—	—	—	—	—	—	Bonjeeba	5	(a)
			47	Wujorbhye	—	—	—	35	ditto	ditto	ditto	Bhunjee	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
			48	Desuljee	—	—	—	30	ditto	ditto	ditto	not named	20	days.	—																

(*a*) Originally of Nowame, Kakrys Nuggur Talooka.

SATODUR WAVREE.

Hallaar.	Satodur Wo ree.	Satodur	1	Kanjee	—	—	—	42	Kana	grassia	grassia.	—																				
			2	Jejee	—	—	—	40	ditto	ditto	ditto	Oonurjee	13	—																		
												Nanabhye	8	—																		
												Verajee	6	—																		
			3	Najee	—	—	—	Runmuljee	—	30	ditto	ditto	ditto.	—																			
			4	—	—	—	Desujlee	—	Jetejee	—	30	ditto	ditto	ditto	Bhimjee	8	—																
			5	—	—	—	—	—	—	—	28	ditto	ditto	ditto.	—																		
			6	—	—	—	—	—	—	—	18	ditto	ditto	ditto.	—																		
			7	Panchajee	—	—	—	—	—	—	50	ditto	ditto	ditto	Vujesing	7	—																
															Bawajee	5	—															
			8	Maljee	—	—	—	—	—	—	48	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Jeejeeba	10	m s.
			9	Barajee	—	—	—	—	—	—	40	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Wusooba	2	
			10	—	—	—	Ulliajee	—	—	—	35	ditto	ditto	ditto.	—																		

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SATODUR WAVREE—*continued.*

JAREJA FAMILIES.

JAREJAS.

CHILDREN.

Where residing.			Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	MALES. Living. Name.	Age.	MALES. Dead since last Year. Name.	Age.	Cause of Death.	FEMALES. Dead since last Year. Name.	Age.	Cause of Death.	FEMALES. Living. Widows. Name.	Age.	Married. Name.	Age.	To whom Married.	Betrothed. Name.	Age.	To whom Betrothed.	Unmarried. Name.	Age.	REMARKS.
District.	Talooka.	Village.																												
Hallaar.	Satodur Wowree.	Wowree	47	Wakajee	—	—	—	20	Kana	grassia	grassia.	—																		
			48	Puthajee	—	—	—	32	ditto	ditto	ditto	Togajee	6	—																	
			49	Togajee	—	—	—	30	ditto	ditto	ditto.	—																			
			50	Oonurjee	—	—	—	25	ditto	ditto	ditto	Dajeebhye	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Roopaleeba	4	
			51	Joonajee	—	—	—	20	ditto	ditto	ditto.	—																			
			52	—	—	—	Panchajee	19	ditto	ditto	ditto.	—																			
			53	Bhimjee	—	—	—	50	ditto	ditto	ditto	Manoobhye	6	—	—	—	—	—	—	—	—	—	—	—	—	Naneeba	7	- Choorasuma Govedjee's son, in Chutnamur Nuggur Talooka.	not named	4	days
												Puthoobhye	2	—																
			54	Jeteejee	—	—	—	44	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	Baiba	12	- Walla Kanjee's son, Gondul Talooka.	Heerooba	6	
			55	—	—	—	Roopsing	60	ditto	ditto	ditto	Doondajee	13	—	—	—	—	—	—	—	—	—	—	—	—					
			56	Uberaj	—	—	—	60	ditto	ditto	ditto	Jugajee	20	—								Wudooba	19	- - Walla Jussajee, Gondul Talooka.	—					
												Mepjee	14	—																
			57	—	Keemajee	—	—	55	ditto	ditto	ditto	Gugjee	20	—																	
			58	Wagjee	—	—	—	58	ditto	ditto	ditto	Kesurjee	20	—																	
			59	Ragojee	—	—	—	25	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
			60	Korajee	—	—	—	70	ditto	ditto	ditto	Rugajee	25	—	—	—	—	—	—	—	—	—	—	Moteeba	15	- - Walla Gorjee, Gondul Talooka.	—				
			61	Maljee	—	—	—	30	ditto	ditto	ditto	Banjee	4	—																	
												Poonjajee	2	—																
			62	—	—	—	Kulajee	45	ditto	ditto	ditto	Buliajee	18	—	—	—	—	—	—	—	—	—	Roopaleeba	16	- Ryzadah Nangajee.	—				
												Jeejeebhye	10	—																

KOTRA NYAJEE.

Hallaar.	Kotra Nyajee.	Kotra Nyajee	1	Kengajee	—	—	—	70	Huldor	grassia	grassia	Bawajee	15	—	—	—	—	—	—	—	—	—	—	—	Roopaleeba	20	- son of Ubesing, in Kunthoria, a Limra village.	—		
												Poonjajee	12	—																
												Madosing	9	—																
			2	—	—	Maljee	—	60	ditto	ditto	ditto	Udabhye	45	—																	
												Mukunjee	40	—																
												Mowsing	35	—																
												Bharajee	30	—																
			3	Udabhye	—	—	—	45	ditto	ditto	ditto	Ruwabhye	18	—																	
												Nangabhye	14	—																
												Mudarsing	10	—																
												Motheebhye	4	—																
			4	Mukunjee	—	—	—	40	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
			5	Mowsing	—	—	—	35	ditto	ditto	ditto.	—																			
			6	Bharajee	—	—	—	30	ditto	ditto	ditto	Ramabhye	2	—																	
			7	—	—	Umerjee	—	60	ditto	ditto	ditto	Nuthoobhye	22	—																	
			8	Umurjee	—	—	—	50	ditto	ditto	ditto	Vujjabhye	18	—																	
												Vursabhye	12	—																
												Narronjee	3	—																
			9	Nanabhye	—	—	—	40	ditto	ditto	ditto	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
			10	Dajeebhye	—	—	—	45	ditto	ditto	ditto	Bulliajee	9	—																	
												Kuslajee	4	—																
												Tejabhye	¼	—																
			11	—	—	Jhallimsing	—	29	ditto	ditto	ditto	Samutsing	—	—																	

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RAJPOORA.

JAREJA FAMILIES.

JAREJAS.

Where Residing: District.	Where Residing: Talooka.	Where Residing: Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.
Hallaar.	Rajpoora.	Rajpoora	1	Ladajee	—	—	—	42	Sangany	grassia	grassia
			2	Soorajee	—	—	—	38	ditto	ditto	ditto
			3	Umrabhye	—	—	—	36	ditto	ditto	ditto
			4	Puthabhye	—	—	—	34	ditto	ditto	ditto
			5	Ramabhye	—	—	—	30	ditto	ditto	ditto
			6	Dajeebhye	—	—	—	46	Huldor	service	service
			7	Huttubhye	—	—	—	30	ditto	ditto	ditto
			8	—	—	Modoojee	—	28	ditto	ditto	ditto
			9	Jallimsing	—	—	—	40	Sangany	grassia	cultivator
			10	Kullajee	—	—	—	35	ditto	ditto	ditto
			11	Manjee	—	—	—	32	ditto	ditto	ditto
			12	Megrajjee	—	—	—	31	ditto	ditto	ditto
			13	Bulliajee	—	—	—	28	ditto	ditto	ditto
		Manikwara	14	Radoojee	—	—	—	27	ditto	ditto	grassia
			15	Jehajee	—	—	—	35	ditto	ditto	ditto
			16	Ukabhye	—	—	—	50	ditto	ditto	ditto
			17	Puchanjee	—	—	—	30	ditto	ditto	ditto
			18	Pathabhye	—	—	—	40	ditto	ditto	ditto
			19	Doodajee	—	—	—	28	ditto	ditto	ditto
			20	Mooljee	—	—	—	36	ditto	ditto	ditto

CHILDREN.

MALES.

Living. Name.	Age.	Dead since last Year. Name.	Age.	Cause of Death.
Wagjee	17	—		
Bhimjee	14	—		
Gopaljee	8	—		
Roopabhye	1¼	—		
Kaloobhye	1¼	—		
Mokajee	14	—		
Narronjee	6	—		
Pragjee	1	—		
Doongarjee	4	—		
Radojee	20	—		
Doodajee	10	—		
Ujoobhye	6	—		
Jeteejee	2	—		
—	—	—		
—	—	—		
—	—	—		
Kaloobhye	2	—		
Salnutsing	11	—		
Kakabhye	8	—		
Sivjee	5	—		
Maljee	2¾	—		
Juwanjee	¼	—		
Bulliajee	28	—		
Davajee	2 months.	—		
Kesriesing	4	—		
Oomedsing	2	—		
Uberaj	11	Motajee	1	cough.
Wunajee	5	—		
Unoojee	3	—		
Kesajee	5	—		
Ranajee	3	—		
Not named	¼	—		
Puchanjee	30	—		
Bojajee	17	—		
Mooloojee	7	—		
Nuvulsing	4	—		
Doodajee	28	—		
Desuljee	20	—		
Khanjee	14	—		
Gellajee	3	—		
Goomansing	2	—		
Uteejee	10	—		
Ujoobhye	7	—		
Hurrybhye	2½	—		

FEMALES.

Dead since last Year. Name.	Age.	Cause of Death.	Living. Widows. Name.	Age.	Married. Name.	Age.	To whom Married.	Betrothed. Name.	Age.	To whom Betrothed.	Unmarried. Name.	Age.	REMARKS.
—	—	—	—	—	—	—	—	—	—	—	Hurreba	4	
—	—	—	—	—	—	—	—	—	—	—	not named	1 mo.	
—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
—	—	—	—	—	—	—	—	—	—	—	Kesuba	6	(b)
—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
—	—	—	—	—	—	—	—	—	—	—	—	—	(b)
—	—	—	—	—	—	—	—	—	—	—	—	—	(b)

(a) Originally of Veesamon, a Noanuggur village.

(b) Originally of Kandadar, a Gondul village.

JHALLIA.

| | | |

JAREJA FAMILIES.

JAREJAS.

Where Residing.												CHILDREN.																					
												MALES.						FEMALES.															
												Living.			Dead since last Year.			Dead since last Year.			Living.												
																					Widows.		Married.			Betrothed.			Unmarried.			
District.	Talooka.	Village.	Number.	Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.	REMARKS.
Mutchoo Kanta.	Mallia.	Mallia -	14	- - -	Doongurjee	- - -	- - -	72	Deda -	labourer	labourer	Ruttonsing -	17	- - -	-	- - -	-	-	-	- - -	-	Kusaba -	18	- Soda Kengarje, in Cutch.	Unooba -	13	- Soda Ramsing, in Cutch.	- - -	-	(a)
												Dulloojee -	12	—																
		Waderwa -	15	- - -	Mansing -	- - -	- - -	60	Kengar -	grassia -	grassia.	Dhansing -	7	—																
			16	Utteebhy -	- - -	- - -	- - -	42	ditto -	ditto -	ditto -	—																		
												Narsing -	11	—																
												Nongurjee -	8	—																
												Jogray -	7	—																
												Maljee -	6	—																
			17	Merjee -	- - -	- - -	- - -	28	ditto -	ditto -	ditto -	Rujoojee -	1	—																
			18	- - -	Lukajee -	- - -	- - -	35	ditto -	ditto -	ditto -	Poonjajee -	11	—																
			19	- - -	Dowlutsing	- - -	- - -	35	ditto -	ditto -	ditto -	Rasing -	16	—																
												Mudarsing -	10	—																
			20	Khumajee -	- - -	- - -	- - -	47	ditto -	ditto -	ditto -	Ladajee -	12	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	Byjuraj -	10	- son of Jhalla Ulliajee, in Vooswa of Drungdra.	—		
												Malojee -	12	—																
												Ubesing -	7	—																
												Jehajee -	3	—																
			21	Soorajee -	- - -	- - -	- - -	30	ditto -	ditto -	ditto.	—																		
			22	Nogunjee -	- - -	- - -	- - -	70	Deda -	servant -	service -	- - -	-	- - -	-	- - -	-	-	-	- - -	-	Mooluba -	14	- Jhalla Lukajee, in Kewallia, of Moorwa.	- - -	-	- - -	- - -	-	(b)
			23	Rawulje -	- - -	- - -	- - -	40	ditto -	ditto -	ditto -	Dagajee -	6	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	Barr Sahib	3	(b)
			24	Khorajee -	- - -	- - -	- - -	21	ditto -	ditto -	ditto -	- - -	-	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	Moteeba -	6	(b)
																												Jhamba -	18	(b)

(a) Possessed gras originally in Kunthkote in Wagur.

(b) Possessed gras in Manaba, a Moorwee village.

LODEEKA.

Hallaar.	Lodeeka.	Lodeeka -	1	Juwajee -	- - -	- - -	- - -	42	Veebany	grassia -	grassia -	Gugga -	2	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	Majuraj -	12		
			2	Karajee -	- - -	- - -	- - -	35	ditto -	ditto -	ditto -	Kunoobhye -	4	—																
												Not named -	1 month.																		
			3	Bulliajee -	- - -	- - -	- - -	70	ditto -	ditto -	ditto -	Nanabhoy -	28	—																
			4	Nanabhoy -	- - -	- - -	- - -	28	ditto -	ditto -	ditto -	Ujjabhoye -	5	—																
			5	Pullabhoy -	- - -	- - -	- - -	20	ditto -	ditto -	ditto.	—																		
			6	- - -	- - -	- - -	Kesabhoy -	-	ditto -	ditto -	ditto -	Rasabhoye -	12	—																
			7	- - -	- - -	- - -	Vesajee -	-	Seesing -	service -	service -	Bamnijee -	15	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	Dela -	7	(a)
			8	- - -	Rasajee -	- - -	- - -	63	ditto -	ditto -	ditto -	- - -	-	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	- - -	-	(a)
			9	- - -	- - -	Gugjee -	- - -	25	ditto -	ditto -	ditto -	- - -	-	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	- - -	-	(a)
			10	- - -	- - -	Dosajee -	- - -	22	ditto -	ditto -	ditto -	- - -	-	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	- - -	-	(a)
		Purvura -	11	Pethajee -	- - -	- - -	- - -	32	Veebany	grassia -	grassia -	Kanthurjee -	18	—																
												Umursing -	7	—																
												Kunoobhye -	6	—																
			12	Gorjee -	- - -	- - -	- - -	29	ditto -	ditto -	ditto.	—																		
		Rowku -	13	Jeteejee -	- - -	- - -	- - -	38	ditto -	ditto -	ditto -	Meroojee -	10	—																
												Mooloojee -	5	—																
												Kuslajee -	4	—																
			14	Kemabhoy -	- - -	- - -	- - -	20	ditto -	ditto -	ditto.	—																		
		Tibuchra -	15	Assajee -	- - -	- - -	- - -	35	ditto -	ditto -	ditto.	—																		
			16	Boputsing -	- - -	- - -	- - -	30	ditto -	ditto -	ditto -	Jallimsing -	4	- - -	-	- - -	-	-	-	- - -	-	- - -	-	- - -	- - -	-	- - -	- - -	-	(b)
			17	Narronjee -	- - -	- - -	- - -	27	ditto -	ditto -	ditto -	Joteejee -	2	—																

(a) Originally of Sesang Chandlee.

(b) Cultivates land in Lodeeka.

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SHAPOOR.

JAREJA FAMILIES.

District.	Talooka.	Village.	No.	JAREJAS. Married.	Widowers.	Unmarried.	Dead, whose Families are Living.	Age.	Sacae or Tribe.	Profession.	Employment.	CHILDREN. MALES. Living. Name.	Age.	Dead since last Year. Name.	Age.	Cause of Death.	Dead since last Year. Name.	Age.	Cause of Death.	FEMALES. LIVING. Widows. Name.	Age.	Married. Name.	Age.	To whom Married.	Betrothed. Name.	Age.	To whom Betrothed.	Unmarried. Name.	Age.	REMARKS.
Hallaar.	Shapoor.	Shapoor -	1	Hullajee -	-	-	-	29	Veebany	grassia -	grassia -	Umersing -	2	—																
			2	Babajee -	-	-	-	26	ditto -	ditto -	ditto -	Ubesing -	5	—																
												Gorjee -	4	—																
			3	Modoojee -	-	-	-	45	ditto -	ditto -	cultivator	Mansing -	20	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(a)
		Purowla -	4	Ugabhye -	-	-	-	36	ditto -	ditto -	grassia -	Jeteejee -	3	—																
												Uteebhye -	15	—																
												Dojee -	12	—																
												Jallemsing -	8	—																
												Madosing -	5	—																
												Mudarsing -	2	—																
			5	Umjeebhye -	-	-	-	40	ditto -	ditto -	ditto -	Bhimjee -	15	—																
			6	Tukutsing -	-	-	-	38	ditto -	ditto -	ditto.	—																		

(a) Originally of the village of Purowla, Talooka Shapoor.

WUDDALLEE.

Hallaar.	Wudallee.	Wudallee -	1	-	-	-	-	Mugabhoy	41	Veebany	grassia -	grassia -	Boputsing -	15	—															
													Ramabhye -	7	—														
													Ruttonsing -	¼	—														
			2	-	-	-	Nagjee -	-	-	-	32	ditto -	ditto -	ditto.	—															
			3	-	-	-	-	Pragjee	-	-	26	ditto -	ditto -	ditto.	—															
			4	Kakabhye	-	-	-	-	-	-	60	ditto -	ditto -	ditto -	Mooloojee -	16	—														
															Nuthojee -	11	—														
			5	-	-	-	-	-	-	Seewajee -	35	ditto -	ditto -	ditto -	Jehajee -	2	—														
			6	-	-	-	-	-	-	Chandajee -	32	ditto -	ditto -	ditto.	—																
			7	-	-	-	-	-	-	Sajajee -	60	ditto -	ditto -	ditto.	—																
			8	-	-	-	-	-	-	Jeevanjee -	38	ditto -	ditto -	ditto -	Lakajee -	16	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
															Waktajee -	12	—														
															Roopabhoy -	6	—														
																									Jeejeeba -	8	- son of Jhalla Luknojee, of Pudurdor, a Limree village.	--		

KOTRA SANGANY.

Hallaar.	Kotra Sangany.	Kotra - -	1	Bamnajee	-	-	-	-	-	-	60	Sangany	grassia -	grassia -	Sublajee -	28	—														
															Verajee -	25	—														
			2	Sublajee -	-	-	-	-	-	-	28	ditto -	ditto -	ditto -	Merojee -	5	—														
			3	Vecajee -	-	-	-	-	-	-	25	ditto -	ditto -	ditto -	Sugramjee -	3	—														
															Gorjee -	2	—														
			4	-	-	-	Bugwanjee	-	-	-	40	ditto -	ditto -	ditto -	Jugoojee -	24	—														
			5	Jugoojee -	-	-	-	-	-	-	24	ditto -	ditto -	ditto -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
			6	Vursajee -	-	-	-	-	-	-	65	Ruwany	service -	service -	Tumachee -	31	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Deoba -	½	
															Kheemajee -	22														-	- (a)
															Samutjee -	15														
			7	Tumachee	-	-	-	-	-	-	31	ditto -	ditto -	ditto -	Babajee -	5	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Majeeba -	½	(a)
			8	Panchajee	-	-	-	-	-	-	50	ditto -	ditto -	ditto -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Udeeba -	2	(b)
		Ramoodee -	9	Melajee -	-	-	-	-	-	-	40	Kana -	ditto -	ditto -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Moteeba -	4	(c)
		Derai -	10	Wursajee -	-	-	-	-	-	-	44	Lakany -	ditto -	ditto -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	- name unknown.	2	(d)
		Kurera -	11	Wuktajee -	-	-	-	-	-	-	40	Sangany	grassia -	grassia.	—																	

(a) Originally of Kumballia, of the Noanuggur Talooka.

(b) Originally of Domba, of the Noanuggur Talooka.

(b) Originally of Wuddalla Talodar, Wairee Talooka.

(c) Originally of Wunthullee Lakany, Nuggur Talooka.

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POLITICAL DEPARTMENT.

From the Political Agent at Rajcote to Moonshee *Ghoolam Mahomed.*

Rajcote, 23 June 1835.

1. THE Right Honourable the Governor in Council, having been pleased to direct a census to be taken of the Jareeja tribe of Rajpoots in Katteewar, I have, in consideration of the character you bear, and your general intelligence, selected you as the agent for carrying this order into effect.

2. The object of obtaining this census is to facilitate the complete suppression of the unnatural crime of female infanticide, which has prevailed among the Jareeja tribe from time immemorial, although its discontinuance was provided for by engagements entered into by the chiefs 25 years ago. There can, however, be no doubt that the barbarous practice still exists to a very considerable extent.

3. I rely both on your zeal and the detestation with which you must view so inhuman a custom, to discharge the important duty confided to you with the utmost diligence and circumspection; you must be aware, that having no claims for employment on account of previous service, you are nominated to the situation now bestowed upon you solely under the impression that you are the fittest instrument at my command for carrying into effect the instructions of Government; you will however distinctly understand that your appointment is merely provisional, and that its ultimate confirmation will entirely depend upon the manner in which you acquit yourself of the trust reposed in you.

4. I have directed all the native records connected with the subject of infanticide to be transferred to your custody. These include a census of the sons and daughters of the Jareejas taken in 1833, which you should study with care and attention.

5. Annexed is the form in which the census of the Jareeja population is to be taken, specifying—

1st. The District,
2d. The Talooka, } to which the census applies.
3d. The Village,
4th. The number of Jareeja families, 1, 2, 3, &c.
5th. Male adults, the tribe subdivided into three classes, "widowers," "married," and "unmarried."
6th. Subdivision of the tribe to which each belongs.
7th. Rank, profession, or occupation.
8th. Male children, specifying their names, ages, recent casualties, and causes thereof.
9th. Female Jareejas divided into four classes, "widows," "married," "betrothed," and "unbetrothed," and specifying their names, ages, to whom married, recent casualties, and from what causes these occurred.
10th. A column for remarks.

6. There are 28 talookas in Katteewar belonging to the tribe. The census for each is to be taken separately, commencing with the district of Rajcote. In all practicable cases every member of the tribe inserted in the register should be seen by you; but in some instances, either from the absence of the party, or some other cause, this precaution may not be feasible; you will note down such instances as they occur, and the cause of the parties not appearing. Independent of the districts more peculiarly belonging to the Jareejas, families of the tribe are scattered all over Katteewar; you will endeavour to trace out these families and embody them in a separate register, according to the general form, but with an additional column containing the names of the places from which they originally emigrated.

7. Although you will bear in mind that it is an object of importance that the census should be completed as early as practicable, you are to understand that entire accuracy in framing it is an object of still higher importance; you should therefore proceed slowly and carefully, in order to avoid the errors and omissions that would arise by performing the duty with too much expedition.

8. Enclosed

8. Enclosed is a letter to the chief of Rajcote, apprising him of your appointment, and requesting his aid in obtaining the census. When the register of this district has been completed, you will bring it to me for inspection, after which you will be instructed to what district you are next to proceed.

9. In your communications with the Jareejas, you will be careful to respect their customs and not to offend their prejudices; you will carefully avoid all unnecessary interference with them, confining yourself to the simple duty of ascertaining with accuracy the required census. It is unnecessary to add, that the privacy of married life is to be held sacred, and every precaution taken not to excite the jealousy of the tribe. In the event of any opposition being offered to the measure under contemplation, you are to endeavour to overcome the same by persuasion alone, and if this fails refer to me for instructions.

10. Enclosed is a proclamation recently issued by Government against infanticide, to which during your circuit you will give every publicity, more particularly among the inferior members of the tribe, to some of whom it may not otherwise be communicated. In doing this you will impress on their attention the fixed resolve of the British Government to suppress the custom of infanticide, and to punish with the utmost severity those who are still guilty of it, in violation not only of the laws of God and man, but also of specific engagements voluntarily entered into by themselves for its renunciation.

11. I am sanguine that where the practice is still adhered to, you may by your exertions detect the delinquents, and in all cases where suspicion arises of the crime having been perpetrated, the utmost circumspection on your part will be required, and you will immediately apprise me direct of the same, without acquainting any other person of the suspicion existing. You are authorised to hold out, in general terms, liberal rewards and promises of protection to informers against those who commit the crime, but beyond this you will adopt no measures whatever without first referring to the agent for orders.

12. Should it come to your knowledge that any Jareeja who has preserved his daughters does not possess the means of defraying the expense of their marriage, you will communicate the same to me, without however in the first instance holding out to the party so situated the expectation of receiving pecuniary aid.

13. Your appointment will take effect from the 1st July; your salary has been fixed at 50 rupees per mensem, with an addition of 10 rupees batta when absent from Rajcote. A peon is to be attached to you, and stationery supplied from time to time from the Agency stores.

No. 385, of 1837.

From the Agent at Rajcote to *J. P. Willoughby*, Esq. Political Secretary to Government, Bombay.

Katteewar, Political Agent's Office, Camp,
near Nowanuggur, 28 Sept. 1837.

Sir,

I HAVE the honour to forward a letter from my first assistant, Captain Lang, which I beg the favour of your laying before Government, with an apology on my part for intruding private differences of opinion upon the time of the Honourable Board.

2. The reasons which may plead my excuse are two; 1st, That I consider all Captain Lang's suggestions are deserving of great attention, and for that purpose should be seen in the clearest possible point of view; in case, therefore, I have perverted his meaning, I sincerely desire that all facility should be given for placing it in its proper light; and, 2dly, That as the charge advanced against me by Captain Lang, of "having taken such notice of his suggestion as to be scarcely calculated to convey a correct impression of the circumstances under which it was offered," is, I consider, of rather a seriou snature, under the relative position which Captain Lang and myself occupy towards each other. I am anxious that the Right honourable the Governor in Council should be enabled to judge whether such charge is well grounded.

3. I have already in my general report on infanticide stated the reasons that induced me not to forward to Government the letter in question in the first instance, and I do not deem it necessary for me here to disclaim all intentions of perversion, until I have reason to believe that the Right honourable the Governor in Council coincides with Captain Lang in thinking that my writings had that tendency.

I have, &c.
(signed) *J. Erskine,*
Political Agent.

From the Agent at Poorbundur to *J. Erskine,* Esq. Political Agent in Katteewar.

Sir, Poorbundur, 8 Sept. 1837.

ADVERTING to your report on female infanticide, with a perusal of which you lately favoured me, I have the honour to request that, if you have no objection, you will do me the kindness to forward a copy of the letter in which I suggested the expediency of some kind of inquiry being held in cases of the death of Jareeja infants from premature birth, since it appears to me that the notice which you take of this measure in the 10th or 11th paragraph of your report is scarcely calculated to convey a correct impression of the circumstances under which the suggestion was offered, and I am naturally anxious that a measure, which I admitted to be somewhat harsh, and which you consider so much more so, should not be brought forward without a full statement of the ground upon which it was founded.

Although it may be deemed superfluous, after the lenient measures which you have suggested in your report, still to prevent any misconception, I beg, in making this request, distinctly to disclaim the slightest wish to press the adoption of the proposal which, at the time and under the circumstances I made it, I deemed it my duty to offer for consideration. I shall be truly delighted to see any further coercive measures than those now in operation withheld for the present, and unfeignedly happy if they can be eventually dispensed with.

I have, &c.
(signed) *William Lang,*
Assistant Political Agent.

From the Agent at Katteewar to *James Erskine,* Esq. Political Agent in Katteewar.

Sir, 14 April 1837.

I HAVE the honour to submit my proceedings in original, in investigating a charge of female infanticide suspected to have been committed in the family of Jharija Bawajee, brother of the principal Grassia of the Shapoor Talooka, Rajcote Bhyad, about a year-and-a-half ago, and reported to me shortly previous to your arrival by Moonshee Goolam Mahomed.

2. The circumstantial evidence in this case is very strong, although entirely founded on the falsehoods, evasions, and contradictions contained in the evidence of the different women who have been examined. Bhawajee's mother states, that the umbilical cord was cut by the mother of the infant herself, and that it survived till the evening of the day after it was born. Shamoree, the slave girl, says, she cut the cord, and that the child died next morning just after sunrise. Had we to deal with people of intelligence, this alone would be almost sufficient to convince us that the umbilical cord was not separated by either, and that the child did not die either in the morning or the evening of the following day. The inference would then, in a family in which infanticide is known to be the custom, be, that the infant had been put to death, and the after-birth never separated from it at all. When to this is added the determination shown by Baee Sara of Peeplya, Goolees Shamoo and Gullal and Dooda Khan, the husband of the latter, who could not have been ignorant of it, to conceal the birth of the infant altogether, it is most difficult to avoid the conclusion that the inhuman crime was really committed.

3. When

3. When the character of the people, however, with whom we have to do is taken into consideration, the certain conviction must be reduced to strong suspicion. We have only to admit that Bhawajee's mother and the slave girl, Shamooree, may have forgotten the two points in which they differ so widely, viz. who assisted the woman in her labour and at what time the child died, and then, when we recollect the dread which such ignorant people as these are must have to acknowledge the birth and subsequent early death of a Jareeja female, in case of unfavourable inferences being drawn from the very fact, we cannot deny the possibility of the tale eventually told of the premature birth and consequent natural death of a daughter being the true one. It must also be added, in favour of this view of the case, that after the first denial of any knowledge on the subject, every one of the women whose deposition has been taken, admits that the child was born alive and lived for some time; that Bhawajee's mother and the slave girl, Shamooree, without having in all probability made up the story, as the latter appears to have been sent in to deny the birth, give exactly the same account of the means taken to preserve the child, viz. wrapping it up in cotton and trying to give it a little molasses and water; and more than all that, Bhawajee, its father, was at the time absent in Jhallawar; and as he is not in difficult circumstances, and there was nothing urgent to take him there, it is not likely that he would have chosen the time of his wife's being on the eve of confinement to have left home.

4. Under these circumstances and with reference to the necessity which exists to have some direct proof in order to convict a man of so serious a crime, I am not of opinion that anything further should be done in this case than to insist upon Jhareeja Khallabhaee's renewing his engagement for his brother, and calling upon the latter to furnish two securities of his own rank in life against the commission of the crime of infanticide in his family hereafter. More precaution, if possible, should be taken in cases of this kind than any other to guard against the possibility of an innocent man being punished, as, independently of the gross injustice of the act itself, nothing could tend more to enlist the feeling of the public through the sufferer against the prosecution of others for the offence for which he had been unjustly punished, and thus to do an incalculable deal of injury to the success of the cause which all must have so much at heart.

5. Kullajee, the chief, a Shapoor, and brother of Bawajee, has been guilty of great remissness, if not of more criminal misconduct, in omitting to insert the birth and death of Bhawajee's infant daughter in the register of Jhareeja children, furnished to Moonshee Goolam Mahomed several months ago; and as it is indispensably necessary to enforce the strictest attention on the part of the Jharejas in reporting all casualties which occur in their talookas, a small fine (say of 100 rupees, as this is the first instance of any being imposed for a fault of this description) ought, I think, to be exacted in this case. It likewise appears to me most advisable that some means should be taken to guard against the possibility of the commission of the crime of infanticide and the death of the child being afterwards ascribed to premature birth, as in such a case it will always be most difficult satisfactorily to prove the guilt of the accused. I would therefore suggest that in all instances of premature births which may occur hereafter in Jareeja families, when the child is either stillborn or dies in consequence, the corpse, whether of a male or female infant, should be shown to the Gainettee and Patell of the village, and a certified paper be required from them, setting forth the circumstances of the case as far as they can ascertain them. In all places when there happens to be a Mehta on the part of Government, the report should be made by him; this will, no doubt, be looked upon by the Jhareejas as a great hardship, but it cannot be considered as interfering in any material degree with their domestic privacy; and it seems to me a necessary evil, when so much must depend on our being able to prevent every chance of escape when the crime has really been committed and an investigation instituted regarding it. In the event of this suggestion being approved of, it might be stated when the order on the subject is issued, that as soon as Government sees reason to believe that general attention is paid by the Jhareejas to their infanticide engagements, this precautionary measure will be at once discontinued.

6. I take the opportunity of informing you, that when lately absent from Rajcote, I remarked with sincere pleasure in many, indeed almost all the Jhareejas I met with, considerable anxiety as to how they were to dispose of their daughters in

in marriage, and was requested by several to make some arrangements for them on this subject. This feeling I never observed before, and it shows most clearly a determination, for the present at all events, to renounce the inhuman practice of infanticide. Every possible attention ought of course to be paid to their wishes, which are simply that they should be able to bestow their daughters on their equals in rank, and not be obliged to incur a larger sum on account of the marriage expenses of these than is incurred by other Rajpoots whose daughters they receive in marriage. As the Jhareejas formerly preserved very few females, there was no difficulty in getting them married into Jhalla families, even superior to their own in rank; but when the number of female Jhareejas increases, the other Rajpoot tribes, and particularly the Jhallas, to whom the Jhareejas prefer giving their daughters, will no doubt be ambitious of forming much higher connexions than they are satisfied with or even think of at present, the more especially as the Jhareeja tribe is very much more numerous in Katteewar than the Jhalla. It is therefore, I think, highly desirable that all the most respectable Jhalla chiefs and Grassias should be invited to attend at Rajcote, the former deputing others to act for them, if they prefer it, in order to discuss the subject with a few of the most respectable Jhareejas in presence of the Political Agent. No measures, except of persuasion, could of course be used, but it might be pointed out to the Jhallas how much the success of the case depends upon them, and that Government would expect from them every reasonable assistance in furthering it. I am strongly of opinion that much good would result from this in enabling the Jhareejas to dispense with the heavy expense which now attends the marriages of their daughters; but even if nothing else were gained, it would serve to evince the deep interest which we take in everything connected with the abolition of infanticide, and our willingness to assist in every way in our power in promoting the great object in view. Should the experiment succeed with the Jhalla Rajcotes, it could afterwards be extended to the other tribes, to whom the poorer among the Jhareejas now give their daughters occasionally, and all eventually must do when the happy period arrives when infanticide, that foul blot on human nature, shall no longer exist in Katteewar.

7. Two cases of infanticide having been reported by Moonshee Goolam Mahomed as having occurred at the village of Gunode, of the Goundul Bhyad, I went to that place on my way back from Junaghur, and made inquiries on the subject; I send the proceedings herewith; but as they are unfinished, I refrain from offering any remarks, further than to observe, that unless the grounds even for suspicion in either the case of Bhowanjee or Meeshing turn out, on further inquiry, much stronger than they appear at present, I should be disposed to do nothing more than write to Noghanjee, the principal Grassia of Gunnode, stating that as he had shown so good an example by preserving his own daughter, it was not considered necessary to take any further measures in regard to the charges brought against his two cousins, than to call his attention to the absolute necessity of his seeing that hereafter the practice of infanticide be entirely discontinued, both in their families and those of every other Jhareeja living within his jurisdiction. It will be requisite, however, before submitting the proceedings in this case for the orders of Government, to take the deposition of the informant, whom I have ordered the Moonshee to send for to Rajcote. He will, I imagine, be found to be the same individual as is alluded to by Noghanjee, as having been dismissed from his service for some misconduct. Should any more suspicious circumstances appear from his statement, it may afterwards be necessary to summon Jhareeja Ubheesing, who was absent from Gunnode when I visited it; but otherwise this, I think, should be dispensed with, since in all cases where nothing is likely to be established, it must always be very unpleasant, and may often be highly prejudicial to show to the Jhareejas themselves any sort of distrust of their attending to the measures taken by Government for the abolition of infanticide.

I have, &c.

(signed) *Wm. Lang.*

(True copy.)

(signed) *James Erskine,*
Political Agent.

MINUTE by the Board.

I SHALL be glad to take the earliest opportunity, after the Sattara case, which now occupies my closest attention, shall have been disposed of, to offer to the Board some remarks on Mr. Erskine's interesting report. Before I do so, however, well knowing the attention which Mr. Willoughby has paid to the subject of infanticide among the Jarejas, of the activity with which he laboured for the suppression of that abominable practice, I should wish much that he could find time to communicate to us such observations as may suggest themselves to him on Mr. Erskine's report, or on the subject to which it relates.

In the meantime I beg to circulate these papers.

30 April 1838. (signed) *R. Grant.*

MEMORANDUM.

1. I REGRET that a constant press of business has prevented my attending at an earlier period to the request contained in the late Governor's Minute of the 30th April last, that I would remark on Mr. Erskine's Report on infanticide for 1835 and 1836.

2. In the fourth paragraph of his report, Mr. Erskine reviews the different cases of infanticide which were investigated during the two years above mentioned. These were 13 in number, of which five occurred in 1835, and eight in 1836.

3. During the first year, conviction followed in four cases, and even in the fifth case no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction.

4. The difference in these results is as remarkable as it is unfortunate. It may no doubt in part be fairly attributed to increased vigilance and precautions on the part of those who commit the crime, to conceal it, occasioned by convictions of 1835. I cannot, however, resist the impression that there must have been some defect or mismanagement in conducting the investigations of 1836.

5. It must be obvious that these inquiries cannot be conducted on ordinary principles, with any prospect of a successful termination. The mode I adopted, whenever a case of infanticide came to my knowledge, was in the first instance to hold a preliminary inquiry in private, before I placed the accused party publicly on his trial, to satisfy myself that reasonable grounds existed for the charge, and that it was sustained by sufficient evidence. I state this, because it answers some of the objections urged by Mr. Erskine to the system which he found in force, and because I am of opinion that the fact of four out of five cases, detected in 1835, having been most fully and completely established, is to be attributed to the mode of procedure above described.

6. There is, however, another great advantage attending this mode of procedure. False accusations are thereby checked *in limine*; and I am quite satisfied that, had I continued Political Agent in Katteewar, several of the cases publicly investigated in 1836, would never have proceeded beyond the preliminary investigation above adverted to. I may in particular refer to the seventh and ninth cases of Mr. Erskine's list.

7. I am of opinion that the Political Agent should consider it his duty to investigate every charge of infanticide which may come to his knowledge, without reference to the quarter from which it may proceed; but that, in the first instance, his inquiries should be private, and that when in this manner he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however, whether of abandoning or persevering in the inquiry, a full report of his proceedings should be submitted to Government.

8. In his eighth paragraph, the Political Agent tests the accuracy of my census of Jareja children with the one subsequently obtained. In detail, considerable inaccuracies

inaccuracies are observable; but it is satisfactory to find that the accuracy of the general results exhibited by my census has been confirmed. The Political Agent observes, "Although the returns have been found to be in the case of some talookas defective, yet it is satisfactory to know that they were not liable to lead Mr. Willoughby into error, by showing any very widely different state of the population from the correct one. In no case, except in Gondul and Mooleeladeree, do the returns exhibit a more favourable state of the population than the actual survey now forwarded proves to have been warranted." I have no doubt that the variations may in part be attributed to the emigration of Jarejas from one talooka to another; but when it is recollected that my census was obtained from returns furnished by the chiefs themselves, (no Government censor having at the time been appointed,) it is gratifying to find that the accuracy of the general results it exhibits has now been so well established.

9. In the seventh paragraph of his report, Mr. Erskine contrasts the Jareja population, from the date of my proclamation, or the end of 1834, up to the middle of 1836. The following table shows the proportion of males and females, of and under the age of 20, in each talooka, except Noanuggur, from which district no census has yet been obtained:

	Males.	Females.		Males.	Females.
1. Rajcote	22	6	16. Gutka	5	2
2. Shapoor	12	—	17. Pal	8	2
3. Mhawa	3	1	18. Veerwa	2	—
4. Kotia Sangany	14	5	19. Bhadwa	6	2
5. Dherole	208	88	20. Kotareea	4	1
6. Satodur Wauree	79	27	21. Kotra Nyajee	31	5
7. Drapha	95	20	22. Seesang Chandlee	51	15
8. Rajpoora	38	3	23. Malia	32	15
9. Jhalloca	26	9	24. Khuneesra	33	16
10. Mooleeladeree	38	13	25. Kakseallee	5	2
11. Gondul	325	97	26. Moorvee	279	51
12. Gowreedhur	9	1	27. Veerpoor Khurezee	59	18
13. Lodeeka	16	2			
14. Mengnee	13	7	TOTAL	1,422	409
15. Wuddallee	9	1			

Altogether, however, there are 424 Jareja females living; of whom four are widows, 70 married, 92 betrothed, and 258 unbetrothed. Since my returns, nine casualties have occurred.

10. I cannot refrain from extracting the following remarks of Mr. Erskine, on the results exhibited in the above table. "It appears, therefore, that there are 123 male Jarejas of age of one year and under, now alive, and 73 females; this must be admitted to be highly satisfactory to the cause of humanity, as proving, that in consequence of the measures put in force, 73 female infants have been preserved during the 18 months immediately subsequent to the proclamation, upwards of 40 of whom would, in absence of Mr. Willoughby's exertions, have met with inevitable destruction. The year before, the census has a show of 102 males, and only 20 females, evidencing that nearly 80 infants must have been put to death. But to pursue the scrutiny further, and from a more narrow inspection of it, a more satisfactory result even than the above, with respect to the prospect of the final extinction of the crime, becomes apparent, namely, that there is every hope that the two talookas of Moorvee and Drapha have effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Moorvee talooka; but the indigent and it is to be hoped penitent Grassias of Drapha, have at length vindicated their humanity from the foul stigma. The Drapha talooka shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being 10 to 11, although up to the proclamation the disparity was 84 to 10. In the Moorvee talooka during that year the numbers are 20 and 13; whereas in that district there were only 38 females in all saved, up to the end of 1834." In Gondul and the smaller talookas, the returns still continue unfavourable, and evidence that the crime of infanticide is still perpetrated.

11. The

11. The above results are exceedingly satisfactory, and will be hailed with delight by every friend of humanity; still they do not exhibit to the full extent the great measure of success which has attended our measures for the extirpation of this dreadful crime. The 73 female infants preserved are stated to be of the age of one year and under, whereas the point of comparison embraces a period of 18 months. Consequently, for the return to be correct, it should include all females of and under the age of 18 months, instead of one year and under. Besides this, the tolooka of Noanuggur is excluded from the calculation, and in this district the Jarejas are nearly as numerous as the Jarejas of all the other talookas combined. In proof of this, I beg leave to refer the Honourable Board to the table given in the 5th paragraph of my report on infanticide, dated the 24th September 1834.

12. In the 10th paragraph of his report, the Political Agent reviews the coercive measures adopted at my suggestion for the suppression of infanticide, and in the 11th, a review of those which he designates "sumptuary measures." In the latter case the term appears to me incorrect; the measures called "sumptuary," are in fact measures of conciliation adopted to such of the Jarejas as preserve their daughters, contradistinguished from those of a penal nature directed against those who destroy them.

13. After the results alluded to in the 10th and 11th paragraphs of this memorandum, I certainly was quite unprepared for the remark, "that the measures hitherto adopted have been in some respects defective and insufficient towards the final extinction of the practice, and are not likely, if pursued, to be productive of effectual success, unless under certain modifications which I shall take the liberty to suggest;" that they have been "too partial and superficial, and not of that comprehensive and radical nature which is requisite in overturning a long-established custom among a depraved and barbarous race;" and that "attention has hitherto been directed towards the preservation of individual female children, which may not only not be a step towards the final extinction of the crime, but may positively operate as a barrier, without collateral and subsidiary measures." The remarks of Mr. Erskine, which follow, are not much to the purpose, for in fact the exertions of Government are only of very recent date, and we can yet hardly judge what is likely to be their result; but certainly the number of females reserved during the short period which has intervened since those exertions were put forth, afford no ground for despair, but, on the contrary, a wide field of promise and hope of final success.

14. Further, I could not, under any circumstances, assent without much reservation to Mr. Erskine's observations. I do not pretend to suppose that all has yet been done to effect our object that is within our power, or that many measures may not be devised as auxiliary to those already in force for the suppression of infanticide; but with all due deference, I am of opinion that the annual census, if rigidly enforced, and followed up by those measures which may be necessary, according to the results which it may exhibit, is of that comprehensive and radical nature desired by Mr. Erskine.

15. In his 15th paragraph, the Political Agent proceeds to notice what he regards as the defects of the present system: the first of which is the sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy; which is of course preliminary to condemning the severity of the punishments awarded in the cases of conviction which occurred during my administration of Katteewar, the case of the chief of Rajcote being particularly dwelt upon.

16. On this subject, I would remark that I was by no means insensible to the fact, that my predecessors had not, as the Political Agent states, paid much attention to the enforcement of Colonel Walker's arrangements for the extinction of infanticide. It was no part of my duty to arraign the conduct of others, but simply to perform what I conceived to be mine. It must not, however, be supposed that I gave no consideration to the fact, or was insensible to the injustice of visiting with too great severity the first offences detected. The question is, were the punishments awarded too severe? Mr. Erskine thinks they were; and in support of his opinion, details some conversations, not with disinterested parties, but with some Jareja chiefs, with whom the crime is familiar and habitual.

What, however, were the punishments animadverted on? In the first case, the chief of Rajcote was fined 12,000 rupees (which is, I believe, not a fourth of his annual income), was required to renew his engagements to report all births in his family, and was warned that a repetition of the offence would involve forfeiture of his estate. In a second case, imprisonment for one year and a fine of 3,000 rupees, commutable to imprisonment for the further period of two years, was imposed. In the third case, a fine of 100 rupees was imposed. These sentences were approved of by Government and by the Honourable Court of Directors; and Mr. Erskine, in another part of his report, quotes a passage from my letter of September 1834, which explains the principle on which they were awarded, and, in fact, by which all my proceedings for the suppression of infanticide were regulated: "To effect (I observe) the complete extinction of the practice, we must enlist the feelings of the community on our side; we must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, and thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded or may altogether fail."

17. The Political Agent next objects to the system of making use of informers in the detection of cases of infanticide. To this I have only to observe, that I am not aware of any other mode by which the crime can be detected except through the agency of informers. Such instruments should, of course, be used with great caution, but they must be used, unless we are resolved to abandon all further endeavours to convict the guilty. On this subject, I beg to refer to the 18th and 19th paragraphs of my Report on Infanticide, dated the 24th September 1834. Much of the evil attending the system, as noticed by the Political Agent, may be obviated by the mode of proceeding recommended in the 6th and 7th paragraphs of this memorandum.

18. In this part of the report, Mr. Erskine observes: "The investigations which I perused on my arrival in Katteewar, I confess filled me with surprise, and very nearly with horror; and I consider it impossible but that their effect was to alienate the people from Government." I cannot understand this, or reconcile it with an admission I find in the 4th paragraph of the report, that the Rajcote case "was conducted with as much delicacy as the nature of the case admitted." I certainly would not willingly wound the feelings of any class or person, but am I to be deterred by the apprehension of doing so from investigating cases of infanticide in the only mode in which the crime can ever be established? I think not; and as for the remark, that my investigations may have alienated the people from Government, it scarcely deserves a reply, for if anything is more calculated than another to unite the people to the Government, it is measures like these of humanity and philanthropy, the adoption of which can never be attributed to any sordid or interested motive.

19. Another ground of objection taken to the use of informers, is the inability of Government to protect them from the resentment of those against whom they appear; which likewise applies to witnesses. This I freely admit is a serious case, but one which I conceive may be for the most part guarded against, if proper precautions are adopted, and any attempt to injure either informers or witnesses severely punished.

20. Mr. Erskine states that three out of five witnesses in the Rajcote case have died, and that the general impression in the country is that they were murdered. One of these, the chief of Gowreedhur, died before I left Katteewar, and a rigid scrutiny was entered into respecting the causes of his death; but nothing was elicited to show that his death had been occasioned by unfair means, except the suspicion excited by his death having been sudden. Regarding the other two witnesses, no information is before Government, beyond the fact now reported, that they are dead. It is to be presumed that the Political Agent instituted an inquiry when they died; and he should be requested to forward his proceedings on that subject to Government, in order that we may know on what grounds it is supposed they were murdered.

21. It is, however, observed, "Judooram, the informer in this case, has been ejected from his house in Rajcote by the chief, and the wife of one of the agency establishment treated in the same way for assisting in the conviction." Why, however, may I ask, has the chief been permitted to act thus, and why has not the Political Agent interfered to prevent such conduct? I am of opinion that even at this late period measures should be adopted for affording redress to the injured parties.

22. The Political Agent's reasoning on the Gunnode case appears to me to be fallacious: it is based on the supposition that "the whole voice of the community is opposed to the law," or that against infanticide. I am confidently of opinion that the feeling of all classes of the community, except those who commit the crime, is exactly the reverse.* Besides this, on the principles which I have recommended for conducting these investigations, the Gunnode case would not have proceeded beyond the preliminary inquiry, which would have failed to detect the false accuser and his motives. If we are to respect what Mr. Erskine quaintly calls the "lares and penates of the Rajpoot community," we must relinquish our efforts to eradicate this crime, and sink into our former apathy and supineness as to whether Colonel Walker's engagements are adhered to or not.

23. Mr. Erskine justly observes, that the cases of conviction which occurred in 1835 have rendered future detection more difficult, by having placed the Jarejas on their guard. This is undoubtedly true, and is unavoidable. Surely, however, even throwing difficulties in the way of child murder is something gained towards the completion of our ardent wish. Is this, however, the only result of these convictions? To what other cause are we to attribute the gratifying fact, that in the short space of twelve months 73 infants were preserved, independently of those saved in Noanuggur, the census of which may probably add 50 more to the number. I consider this fact alone to establish that our measures, to which the Political Agent so strongly objects, are not quite so inapplicable and unsuited to the attainment of our object as Mr. Erskine supposes.

24. I shall have to remark in another place on the petition presented to me before I left Katteewar by various members of the Jareja tribe, praying for an amnesty for the past, under a promise faithfully to abide by their engagements for the future, when I shall also explain to what extent I conceive this petition should be conceded.

25. Mr. Erskine is not correct in supposing that I ever intended to transfer the responsibility of the crime of infanticide from the chief to the vassal in cases where the former can fairly be held responsible. No chief, however, is held responsible for any offence, the perpetrators of which are discovered. If a robbery occurs within his limits, he is bound by the custom of the country to produce the robber, or to make good the loss. I would maintain this principle in cases of infanticide, and, in fact, it is advocated in my report of September 1834, wherein I proposed that fines in the first instance, and ultimate deprivation of sovereignty in cases of manifest delinquency, should be resorted to whenever the annual census shows that the practice prevails in any particular talooka. I beg to refer to the 20th paragraph of the above report, towards the end of which I observed, "Should however it be established by the certain, though presumptive evidence to be obtained from returns of the nature now submitted, that the crime of infanticide still prevails in any particular district, I think, after the warning contained in the proclamation now proposed, the chief of that district should be severely fined; and that if this does not produce attention on his part to his engagement to suppress the crime, I think that an example should be made, and that he should be deprived of the sovereignty of his district. The case, however, must be very glaring, where I should propose such an extreme measure for adoption.

26. The Political Agent is equally wrong in supposing that I ever intended to suggest that those accused of infanticide should be tried "by their brothers and instigators."

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* In his 18th paragraph, Mr. Erskine admits as much, for he observes, "The Jarejas have opened their eyes; they now see that they will be inevitably degraded if this custom is continued, and specially they perceive that a detestation of the practice has commenced throughout this country;" adding, that he is truly of opinion, "revolution has already taken place in the minds of the Jareja population, and that the result will hereafter be manifest."

instigators." Had my proposition, that these cases should in some instances be publicly investigated before the court we have established in Katteewar, been approved, it would have been the duty of the Political Agent, as in all ordinary offences, to have associated with himself assessors free from bias or from the claims of relationship or friendship.

27. Mr. Erskine next proceeds to state his objections to what he designates the "sumptuary measures" for the suppression of infanticide, a term which I have elsewhere remarked (paragraph 12) does not convey a correct idea of the nature of those measures. He admits that the rewards bestowed on those who preserved their daughters were well bestowed, but observes that, "as those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine for putting a stop to the practice." I do not see why this should follow; on the contrary, I would advocate the system at all events for some time to come. Hereafter we may trust to the innate love of offspring to be sufficient for our purpose, but for the present an annual distribution of presents on the plan which I adopted will, I think, produce a beneficial result.

28. He most objects to the system now in force of the Government contributing towards the expense incurred by Jarejas in marrying their daughters. Here again we are at issue. I conceive that such contributions should be made with caution, and should be preceded by a strict inquiry into the circumstances of the applying party. The Infanticide Fund was expressly created by Mr. Elphinstone's government for this object, and the present amount of its accumulated funds (10,893 rupees) shows that it is not likely soon to become exhausted. Mr. Erskine, however, condemns almost every measure which has heretofore been adopted to bring the Jarejas into acquiescence with the humane views of the British Government. He condemns the distribution of presents made by Mr. Langford in 1829 among the Dherrolee Jarejas, because he thinks the correctness of the returns obtained by that gentleman "extremely doubtful;" he likewise condemns the honours and presents bestowed by Government in 1829 on the son of Jechajee, the chief of Moorvee, who was the first to set the example of renouncing the practice of infanticide; he also condemns the praise conveyed to the Jam of Noanuggur at my recommendation. I think all the above measures were wise and judicious. Mr. Erskine is wrong in stating that no "previous steps were taken to ascertain whether the Jam was entitled or not to such eulogy." On this point I beg to refer to the 23d paragraph of my report, dated the 24th September 1834, wherein it is stated, that the return from Noanuggur exhibited 613 males and 380 females, "which proved that Colonel Walker's arrangements had taken root to a very considerable and gratifying extent." I then mentioned that I at first intended to propose that an honorary present should be conferred on the Jam, to conciliate him as the acknowledged head of the Jareja tribe in Katteewar; but assigning reasons why I had abandoned this idea, I contented myself with suggesting, that in forwarding the proclamation to this chief, he "should be informed of the satisfaction of Government at the progress made in his districts in suppressing infanticide, and urgently exhorted to adopt the strictest measures to ensure its final extinction." If praise accorded on such grounds was injudicious, I am very willing to bear the blame, but the Honourable Board will be gratified to learn from another part of the report, that before I left Katteewar the Jam had himself preserved a daughter.

29. From the preceding review it will be seen, that the present Political Agent condemns almost every measure that has been adopted for the suppression of infanticide, either as being unjust or inapplicable, his condemnation alike applying to those of a penal as well as to those of a conciliatory character, and he does so notwithstanding the large measure of success with which our arrangements have been attended. I now proceed to remark on the measures which Mr. Erskine proposes; this is a more gratifying task than the one I have above performed, because to some of them I can give my cordial consent; not, however, in suppression, but as auxiliary to those now in force, the whole of which should, I humbly think, be strictly adhered to and followed up.

30. With reference to the remarks contained in the 17th paragraph of the report, I think it is much to be regretted that Captain Lang's opinion on the Political Agent's proposals was not obtained, more especially as it is admitted on some

some points a difference of opinion exists between them. Captain Lang's long residence in Katteewar, his intimate acquaintance with every Jareja chief in the province, his extensive local knowledge, and above all, his zealous and successful exertions personally to extirpate the crime, render the opinion of this able officer of more than ordinary value, and I would therefore respectfully recommend that it should even now be obtained.

31. I pass over Mr. Erskine's remarks on the early history of the Jareja tribe, although for the most part they are interesting. I extract however a passage, which gives the particulars of the preservation of a daughter by the present Jam of Noanuggur. "These are the only two instances of daughters having been preserved by the family of the Jam, with the exception of the present chief, who saved one three years ago under the following circumstances: When the Jam left his palace for the purpose of meeting Mr. Willoughby on his arrival at Noanuggur, one of his wives was confined; the messenger sent to inform the Jam of the female progeny, could not obtain a hearing as long as the chief was with Mr. Willoughby, and when the Jam arrived at home the child was several hours old, and he then refused to give his consent to destroy her, declaring that it was her "nuseil."

The Political Agent does not state whence he derives his information; and I do not place implicit faith in it. I recollect my meeting with the Jam perfectly; it was on the morning of my arrival at Noanuggur, in the beginning of November 1834; I was but for a very short time with the Jam of Noanuggur, and I should think not long enough for the purpose stated by Mr. Erskine. The Rajcote case had been investigated in the preceding month, and the Jam was well aware of the strenuous exertions in progress for securing the observance of Colonel Walker's engagements. Be this as it may, whether the preservation of the Jam's daughter is to be attributed to these exertions, or to my accidental visit to Noanuggur, the event is one which cannot fail to have produced a salutary impression throughout the province, or to aid our efforts for the abolition of infanticide. It is worthy of remark, that the messenger coming to report the birth proves that no general order for the destruction of his daughters existed in the Jam's family.

32. The first measure proposed by Mr. Erskine is, "that all the Rajcote chiefs in Katteewar shall be required to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return." The Political Agent is of opinion that the chiefs will be induced to enter into an engagement of this kind: I am not myself quite so sanguine on this point, and even if it were agreed to, I imagine it would not be generally adhered to; still, however, I see no objection to an attempt being made to obtain the voluntary assent of the chiefs to the arrangement, which, if successful, would undoubtedly aid our objects.

33. His second proposition is, that the Jareja chiefs shall be required to enter into a stipulation that the expenses of the marriage of the daughters of their Byaad shall not exceed a certain amount, to be fixed at a general meeting of the caste, and be informed that Government will assist the indigent to the same extent as any other caste, but not to a greater. I see no objection to the first part of this proposition; but in regard to the last, I am not aware that Government have ever contributed to the marriage expenses of any other caste but the Jareja. This should be continued, after due inquiry into the circumstances of the party requiring relief.

34. His third proposition is, that specific penalties should be proclaimed for the commission of infanticide, after a certain time, to be fixed by Government. I would rather allow each case to be dealt with as at present, according to its merits; but I think few will agree with the Political Agent in opinion, that it is advisable to fix a period prospectively from which to punish the crime. Mr. Erskine himself assigns a reason for my opinion that such cannot be necessary, namely, "after the chiefs have seen the unwearied attention paid to the subject by the late Political Agent, and the deep anxiety on the part of Government to abolish the practice."

35. His fourth measure is, that the chiefs be held responsible for the conduct of their Byaad and vassals. This is no new suggestion, as will be seen from the remarks I have offered in the 25th para. of this memorandum: this responsibility should undoubtedly be enforced to the extent therein mentioned.

36. The fifth, or that the annual census should be the test, and that the chiefs should be enjoined to aid in framing this census, requires no remark, for these propositions were sanctioned by Government in 1835.

37. His sixth proposition is, that "the period of two years, or such other time as Government shall decide, shall be granted to the Jarejas and others in the habit of committing the crime, during which time no investigations shall be made, either with regard to the former or late cases, and that the result of the census at the termination of that period be the test." I must confess I am astonished at this proposal; if acceded to, entire impunity for the commission of crime would be the result, and I fear many would avail themselves of the license. It was my intention, had I remained in Katteewar, to have proposed, for the favourable consideration of Government, the policy of complying with the prayer of the petition presented to me by the Jarejas for an amnesty; but this should not, on any account, extend beyond the period when every Jareja must have become aware of the determination of Government to do all in its power to suppress the crime. The proclamation of my predecessor was the vehicle through which this information was conveyed, or I would have proposed that the amnesty be granted up to the end of 1835.

38. I do not myself perceive any necessity for appointing a second censor, more especially when we consider the difficulty which has been experienced in finding persons fit for the duty.

39. His seventh proposition is, that we should endeavour to obtain the aid of the Rao of Cutch. Nothing, I conceive, would so much facilitate the suppression of infanticide as our obtaining the cordial co-operation of the Rao of Cutch, and I may add, of the British authorities stationed in that province. Considering the influence we have so long possessed in Cutch, I think more might have been done than has yet been effected: the letter from the Rao, forwarded by Mr. Erskine, proves that his Highness is favourably disposed, and the force of his example will have a most beneficial effect in inducing his tribe to abandon the inhuman practice. Extract of this part of the Political Agent's report should be sent to the resident, with instructions to concert measures with the Rao for the abolition of infanticide, which all the chiefs have long since renounced; and it might be suggested to him, that the first measure to be adopted should be to take a census of the Jareja population of Cutch, which has proved so beneficial in Katteewar. He might adopt the same form as has been used in Katteewar, and the census should be annually renewed.

40. The Political Agent proposes that the general convocation of the chiefs of the Rajpoot race, already sanctioned by Government, should be held at Bhooj, in the presence of the resident in Cutch and himself, when a plan may be distinctly drawn out for the conduct and observance of all classes, for the end of reconciling all discordant customs, and fixing the social relations of the Rajpoot race on a secure and permanent basis; and more especially an agreement not to give their daughters to those who will not give theirs in return, and regulating the dower and other expenses at marriages. These are highly useful suggestions, and the only objection I have to offer is, the heavy expenses which will be incurred by the chiefs of Katteewar if the meeting be convened at Bhooj. The attempt to induce them to go there may, however, be made; but if they refuse, the convocation might be held at Rajcote, and another at Bhoaj, each communicating with and acting in concert, as far as practicable, with one another.

41. Mr. Erskine's eighth and last proposition is, that "we should endeavour to effect our object by the education, mental improvement, and moral amelioration of the mass of the people." These suggestions on this head have been already considered, and for the most part approved of by this Government; as an auxiliary measure they are deserving of great attention, though we ought not to relax in those of a more active character, for years must elapse before we can expect that any material effect will be produced by the diffusion of education.

42. In his 20th paragraph the Political Agent submits the draft of a proclamation which he proposes to issue, and also the draft of a circular letter which he proposes to send to the chiefs, to induce them to hold the convocation suggested; with regard to the former, the preceding remarks will have explained wherein I differ from Mr. Erskine. The first paragraph is unobjectionable: the second, I think, requires qualification; for the present census shows that considerable

success

success has attended the measures adverted to, and this should be noticed in terms of encouragement and approbation, the Jarejas of Drapha being particularly alluded to. The 3d, 4th, and 5th paragraphs, although not couched in very popular language, appear unobjectionable. The 6th requires to be altered, so that it may not seem that Government now, for the first time, warn the Jarejas against infanticide, for the proclamation of 1834 contained explicit warnings; for the same reason the words "now declared" should be expunged from this paragraph. The 8th paragraph is unobjectionable, but it may be added, "The British Government, in convening this assembly, has nothing in view but the honour and happiness of the Rajpoot chiefs of Katteewar." I am obliged entirely to dissent from the 9th paragraph, for the reasons previously stated. The 10th paragraph is unobjectionable, but the 11th should be modified as suggested in the 34th paragraph of this Memorandum. The three last paragraphs are quite proper.

43. I beg, however, to refer to the proclamation issued in 1834, which will be found in the accompanying volume; for I think several of its clauses might be introduced into the present draft, more especially Nos. 1, 2, 3. 5, 6, 7, 8, 9, and 10; at all events the present should be made to appear as a continuation of the former proclamation, and the provisions in the clauses I have noticed be confirmed, the Tables in Nos. 6 and 8 being amended according to the recent census.

44. With reference to the circular letter, he is much more simple and concise, and in my opinion the substance of the last paragraph would be sufficient.

45. The Political Agent should be requested to furnish the reports promised in 23d and 25th paragraphs of his letter, as early as practicable; and may be reminded that his annual infanticide report for 1837 was due on the 1st January last.

46. Although I have presumed to differ on many points with Mr. Erskine, the zeal and diligence he has exhibited in his report is highly creditable to him: his heart is evidently in the good cause, and I should be exceedingly sorry to damp his ardour, or to discourage his future exertions, by any unnecessary opposition to his views; for unless the agent employed to carry out the views of Government is personally interested, success cannot be expected.

47. I must confess, however, that I do not think that Mr. Erskine has properly understood the real character of some of the measures which were adopted at my recommendation; any one who was unacquainted with my proceedings would, on reading Mr. Erskine's present report, imagine that I had aimed to effect my object by penal measures only: I may already have succeeded in removing this impression by the observations I have offered; but in order to place the matter beyond doubt, I beg to submit to the Board a translation of my correspondence with the chiefs and other influential persons in Katteewar, on the subject of my proclamation, and the census of the Jareja population.

48. These may be briefly described as follows:

No. 1. Letter to the Jam of Noanuggur.

No. 2. Letter to the Thacoor of Moorvee.

No. 3. Letter to the chiefs of Gondul and Dherole.

No. 4. Letter to the chief of Rajcote.

No. 5. Circular letter to the chiefs of Drapha, Veerpoor, Mooleeladeree, Nesang Chandlee, Kotia Nyigee, Rajpura, Jhalleea, Dewanee, Mallia, Loodeka, Bharwa, Veeriva, Shapoor, Wuddalee, Kakseallee, and Gutka.

No. 6. Circular letter to the chiefs of Paal, Kotawa, Kotra, Sanganee, and Mowa.

No. 7. Letter to the chiefs of Khureesra.

No. 8. Letter to the chiefs of Mengnee and Satodur Wawree.

No. 9. Circular letter to the chief of Draugdia and other Rajpoot chiefs, who give their daughters in marriage to the Jareja tribe.

No. 10. Letter to Babajee Buchajee, minister of Gondul.

No. 11. Circular letter to Nuthoo, Mehta of Limree, Matee, Mehta of Noanuggur; Runchorjee Dewan, of Joonaghur; Baba Wusecken, of Dherole; Mehta

Mehta Wasunjee, of Gondul; Mehta Nuthooram, of Porebunder; the manager of Amrellee, and to all Mehtas on attachment duty, transmitting my proclamation, and calling for their co-operation in extirpating infanticide.

No. 12. Circular letter to eight chiefs of minor rank and influence, connected by marriage with the Jarejas tribe, sending them the proclamation, and soliciting their aid in enforcing it.

I also annex a selection from the replies which I received to these letters, the tenor of which must, on the whole, be deemed satisfactory; and as this correspondence is not noticed in Mr. Erskine's present report, and may probably therefore have escaped his notice, I would propose that a copy should be forwarded to the Political Agent, for his information, and for record in his office.

49. There is also another document in my possession which has not been submitted to Government, namely, my instructions to the person appointed to take the census of the Jarejas, now before Government. I annex copy of these instructions, not only because I believe that every document connected with this interesting subject will be read with interest, but likewise because it contains additional evidence of the principles on which my efforts for the suppression of infanticide in Katteewar were regulated.

50. In conclusion, I shall briefly notice Mr. Erskine's letter and enclosures of the 28th September last, relating to a difference of opinion which has arisen between his assistant and himself, on the subject of infanticide. It was very natural that Captain Lang should desire that his letter of the 14th April 1837 should be submitted to Government, and I see nothing in the request, or the manner of making it, which rendered necessary the remark contained in the Political Agent's letter of the 28th September.

51. Captain Lang's proposal was, that in order to guard against the possibility of the commission of the crime of infanticide, and the death of the child being afterwards attributed to premature birth, to obviate the difficulty of proving in such cases the crime, that, in all instances of premature births which may hereafter occur, where the child is either stillborn, or dies in consequence, the corpse, whether male or female, should be shown to the Gametee, or Patell of the village, and a certified paper, setting forth the circumstances of the case, be required from them; but that where there happens to be a Government Mehta on the spot, the report should be made to him.

52. It is not likely, with the views entertained by Mr. Erskine regarding the measures which we have adopted, that a suggestion of this kind would find favour in his eyes. The suggestion is alluded to by a marginal note to the 10th paragraph of his report; but the Political Agent does not state his objections to it, but merely observes, with the opinions he entertains of the coercive measures adopted, he could never conscientiously recommend it. I think myself, that, for the present, the measure need not be carried into effect; not that I regard it as improper or unjust, but because I am willing to hope we may be able to attain our object without it. When the meeting of the chiefs is held, they might, however, be informed that the measure will be hereafter adopted if the crime still continues to be committed; and it is needless here to report, that whenever it is suspected, on reasonable grounds, that infanticide has occurred, and that the same is endeavoured to be concealed, under the pretext of a "premature birth," the circumstances of the case should be strictly inquired into.

See page 194.

8 September 1838.

(signed) *J. P. Willoughby,*
Secretary to Government.

(No. 1.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to Jarejah *Jam Runmulgee*, of Noanuggur; dated from Rajcote, the 21st July 1835.

After Compliments:

I HAVE the pleasure to forward for your information two copies of a proclamation recently published by Government in this province upon the subject of female infanticide, to which I request your attentive consideration.

2. I have been instructed on this occasion to convey to you the satisfaction derived by Government on observing the progress which has been made in the districts subject to your authority, in abolishing this inhuman custom, since the return lately furnished by you shows that 380 infants have been preserved.

3. I confidently rely on receiving from you the most cordial co-operation in carrying into effect the measures in progress for insuring the entire abolition of a practice so entirely at variance with the usage of mankind. I am happy to inform you that his Highness the Rao of Cutch has pledged himself to use his exertions to extirpate this heinous sin from his dominions, and I look to you as the chief of the Jarejahs of Katteewar to follow his Highness the Rao's example, by affording me every assistance in accomplishing the same object in this province. By doing so you will greatly add to your reputation, and establish for yourself and family the strongest claims for a continuance of the friendship and protection of the British Government.

4. I request you will do me the favour to give every publicity to the Government proclamation; and it would be highly conducive to the end in view were you on this occasion to summon to your presence your Byaad and the whole of the Jarejas subject to your authority, and inform them of your fixed resolve to punish with the utmost severity, and expel from the caste, any person who may still adhere to the barbarous custom of putting their female offspring to death, at the same time requiring them to renew existing engagements for its discontinuance.

5. You will observe that Government has resolved to obtain a census of the Jareja population of Katteewar, and to require from the chiefs of the tribe half-yearly returns of all births, marriages, betrothals, and deaths occurring in the district. The object of these returns is to enable Government to ascertain from the results how far existing engagements are observed; and I request your assistance towards rendering the returns of your district as full and accurate as possible.

6. The British Government has established a fund for the relief of Jarejas in indigent circumstances and unable to defray the marriage expenses of their daughters. I shall on all occasions be most happy to pay every attention in my power to such representations as you may make on behalf of Jarejahs so circumstanced.

7. It is impossible to convey to you an idea of the intense interest felt, not only by the Government of India, but by the authorities in England, to effect the entire extinction of the unnatural crime of infanticide. Persons at a distance can scarcely credit the existence of such a custom among a highminded race of men whose Shasters or religion denounce it as a crime of the deepest dye, and so great as not to admit of expiation. In suppressing it Government is alone influenced by motives of humanity and the purest philanthropy. It sincerely desires to effect the end in view by persuasion and by an appeal to the dictates of reason and religion; but should these means fail, the severest penalties will be inflicted upon those who still adhere to the detestable custom; and finally, it will become matter of serious consideration whether Government can with propriety keep any terms whatever with persons who, after having voluntarily renounced the practice, and repeated warnings and admonitions, may still prove themselves to be utterly regardless of one of the first and most important duties of mankind.

8. Favour me with an early reply to this communication, and apprise me of such measures as you may adopt for giving effect to the wishes and orders of Government.

(No. 2.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to Jarejah *Prelhverajjee*, the Chief of Moorvee, of the same date.

1. Similar to para. 1 of the above.

2. I have been directed on this occasion to express the deep regret which Government has experienced on receiving the return you recently furnished of Jarejah children in your districts, showing that whilst there are 67 males, only seven females have been preserved. No further proof is required to establish the melancholy fact that the barbarous custom of female infanticide still prevails in your districts to a considerable extent, because the inquiries of the learned have proved that in all countries the number of persons born of both sexes is nearly equal. Let me remind you that your late father, the respectable Jehejee, was the first chief who set the example 25 years ago of renouncing this horrible practice, and that in consequence yourself and family have on various occasions received special marks of the favour and friendship of the British Government. It is mortifying to reflect that the laudable example of your father has produced so little an impression upon the Byaad and other Jahrejas residing in the Moorvee Talooka. I exhort you in the strongest manner to take immediate measures to ensure the strict observance of the engagements entered into by your respected father for the discontinuance of this dreadful crime; and I inform you that should you fail to do so, and should future returns from your districts exhibit similar results, you will forfeit all claim to a continuance of the favour and protection of Government, and justly expose yourself to reproach and disgrace.

3. Same as para. 4,
4. „ „ 5,
5. „ „ 6,
6. „ „ 7,
7. „ „ 8,

of the letter to the Jam.

(No. 3.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to Jareja *Chundersinjjee*, the Chief of Gondul Dhorajee, of the same date.

The same as to the Jam, with the exception of the 2d para., and the allusion to the Rao in the 3d para.

From *J. P. Willoughby*, Esq. Political Agent, Katteewar, to Jarejah *Boputsingee*, the Chief of Dhurole Surrufdar, of the same date.

The same as to chief of Gondul.

(No. 4.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to Jarejah *Soorajee*, Chief of Rajcote Sirdar, of the same date.

The same as to Gondhul and Dherolle, with an addition as follows :—

In my letter of the 20th June, I communicated to you the decision of Government upon the dreadful instance of infanticide committed in your house in 1833. I trust that the leniency extended to you by Government is duly appreciated, that you have been awakened to a proper sense of the heinous sin, which, under the influence of a shocking prejudice you committed, and that you will endeavour to restore yourself in some degree to the favour of Government, by your future exertions toward the suppression of a practice long since renounced by your tribe generally under the most formal engagements.

(No. 5.)

To the Chiefs of Drapha.

ENCLOSED is a proclamation issued by Government, requiring your tribe to adhere to the engagements it entered into 25 years ago, to discontinue the barbarous practice of female infanticide.

2. The return of Jarejah children lately obtained from your district, unequivocally proves that this detestable custom has not been abandoned. The great disparity of 67 males to 10 females can in no other way be accounted for.

3. The practice is denounced as a sin of the deepest enormity in the Shasters of your religion, and is universally execrated by all classes of the community.

4. I hereby inform you that if it is proved by future returns that the unnatural custom is still adhered to, you will render yourself liable to the severest penalties; and if you neglect to attend to this friendly warning, you will run a great risk of losing your Talookas, and the privileges you now enjoy.

Reply to this communication.

The same to Veerpoor, Khurrere, Mooleeladeree, Sesang Chandlee, Kotra Nejajee, Rajpurra, Jhalleea, Dewanee, Mallia, Loodeeka, Bharwa, Veerwa, Shapoor, Wuddalee, Kaksiallee, and Gulk.

(No. 6.)

CIRCULAR to the Chiefs of Pal, Kotareea, Robra Sanganee, and Moroa.

THE same as the above, omitting para. 2.

(No. 7.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to Jareja *Doongurjee*, the Chief of Keesurrah.

After Compliments:

1. ENCLOSED is a proclamation recently promulgated in Katteewar, against the unnatural practice of female infanticide, to which I request you will give every publicity.

2. It has afforded me the highest satisfaction to observe from the returns of Jarejah children of your district, that yourself and brethren have paid so much attention to your engagements to renounce a practice so entirely opposed to the usage of mankind.

3. Your praiseworthy conduct having been brought to the notice of Government, I have been authorised to grant you a remission of 10 annas from the tribute payable from Keswera for Sumvut 1890 and an honorary present in the name of Government in token of its high approbation of your exemplary conduct. These rewards will no doubt stimulate you to further exertions towards extinguishing a crime which has so long disgraced your tribe.

Send an early reply to this communication.

(No. 8.)

To the Chief of Mengnee and Satodur Wavree.

THE same as the above, substituting four annas for 10 annas, and omitting to mention an honorary present in the name of Government.

(No. 9.)

To the Raj of Drangdra, and other Chiefs who give their Daughters in Marriage to the Jarejas.

After Compliments:

Enclosed is a proclamation recently issued by Government in Katteewar against the practice of female infanticide.

You are aware that this custom formerly prevailed almost universally among the Jareja tribe, but that its renunciation was provided for under the most solemn engagements. Notwithstanding this, it has recently been established beyond doubt, that the barbarous custom is still adhered to to a very considerable extent.

Further measures have therefore become necessary to effect the complete abolition of the custom; and the object of my writing to you is to suggest that it be made a stipulation in all marriage contracts entered into between Rajpoots of the Jhalla tribe and the Jahrejas, that the practice shall be discontinued.

I rely on your adopting measures for carrying this suggestion into effect within your territory. The practice of infanticide is revolting to human nature, and is denounced as an inexpiable sin in the Shasters of your religion. By co-operating with me in its discontinuance, you will be doing what is acceptable to God and man, and entitle yourself to the thanks and approbation of the British Government.

Favour me with an early reply to this communication.

(No. 10.)

From *J. P. Willoughby*, Esq. Political Agent in Katteewar, to *Bahajee Buchajee*, Minister of the Chief of Gondul; dated 21 July 1835.

After Compliments:

1. When you lately visited me at Porebunder, I conversed with you upon the subject of the custom of female infanticide, and I apprised you of the measures I intended to adopt to secure its entire suppression.

2. The practice being of such a detestable character, and its observance so at variance with the affection implanted by nature in the hearts of parents for their children, I am sanguine that its ultimate abolition may confidently be expected.

3. It is my desire to enlist the feelings of the whole community in behalf of this sacred cause, so that it may become generally execrated, and be ultimately regarded by the tribe among whom it prevails as the great and inexpiable sin it is described to be in your Shasters.

4. I have written to the chief whose minister you now are, requiring him to see that Colonel Walker's arrangements are strictly adhered to. I request the constant exertion of the influence you must possess, from your situation as well as high and respectable character, over the Gondhul Jarejas, to give effect to those settlements.

5. Enclosed is a proclamation recently issued by Government on this subject, to which I will thank you to give all the publicity in your power. I request also your attention to a letter I have written on the subject to the chief of Gondul, and that you will urge him to adopt immediate measures for giving effect to the wishes communicated to him.

6. Should any case of infanticide come to your knowledge, you should communicate the same to me. There is no doubt the practice still prevails to a very considerable extent. The British Government is resolved to suppress it, and should persuasions and admonitions fail to effect this, severe penalties will be inflicted.

7. I shall be happy to receive an early reply to this letter, and if any measures occur to you likely to aid in the end in view, I shall be glad if you will state them; you could not perform a more acceptable service than that of suggesting any mode by which the crime of infanticide may be diminished or extinguished altogether.

Consider me your friend and well-wisher.

(No. 11)

CIRCULAR LETTER written to Nuthroo Mehta of Limree, Molee Mehta of Noanuggur, Rimehoorjee Dewan of Ivonaghur, Baba Wureekur of Dhervee, Mehta Wassunjee of Gondul, Nuthooram Munguljee of Porebunder, and other influential persons in Katteewar, forwarding copy of the proclamation, and soliciting their aid and co-operation in effecting the extinction of the crime of infanticide.

(No. 12.)

CIRCULAR LETTER to the undermentioned Mehtas on attachment duty, forwarding them the Proclamation directing them to assemble the Jarejas in their vicinity, and to read and explain its contents, and to be careful to report to me any case of infanticide that may come to their knowledge.

1. Mehta Mandunjee, in charge of Melelederee.
2. Ditto Purlanbey, of Pal.
3. Ditto Rugoonath, of Rajpoore.
4. Ditto Rewasmeker, of Mungunee.
5. Ditto Pooja Kurunsunker, of Satodur Wavree.
6. Ditto Mandunjee, of Sesang.
7. Ditto Joolajee Veerchund, of Jhalleea Dewanee.
8. Ditto Babajee, of Drapha.
9. Ditto Gopalujee, of Rajcote.
10. Ditto Roujee, of Mallia.

CIRCULAR LETTER to the undermentioned Chiefs, forwarding the Proclamation, and requesting their aid in giving effect to it.

1. Jhalla Jussajee of Thareca Limree Byaad.
2. Ditto Narsingjee Bhocka, dated 4 August 1835.
3. Ditto Sugajee Unkeewaleea, ditto.
4. Ditto Ugursing Kurmur, ditto.
5. Ditto Bheenjee Bhutan, ditto.
6. Ditto Jeejee Buyanna, ditto.
7. Ditto Sublajee Sumla, ditto.
8. Ditto Jerumjee Cucharee, ditto.
9. Ditto Wujchrajjee Thanlucktor, ditto.
10. Ditto Bhojrajjee Limree, ditto.
11. Ditto Lalimsingjee Deonllee, ditto.
12. Ditto Ryrsingjee Choore, ditto.
13. Ditto Molajee Jhakhim, ditto.
14. Ditto Rajsinjee Wudwar, ditto.
15. Ditto Irterjee Wurralee, ditto.
16. Ditto Abheesingjee Lenke, ditto.
17. Ditto Buneesingjee Karole, ditto.
18. Ditto Kushecajee Oontur, ditto.
19. Ditto Chundeesingjee Wancaneer, ditto.
20. Ditto Wuchulsingjee Sylah, ditto.
21. Ditto Nulhoojeo Chulala, ditto.
22. Ditto Rumchoorjee Kunalpoor, dated 7 August 1835.
23. Ditto Jeejabhye Dhurode, ditto.
24. Ditto Korajee Khandar, ditto.
25. Ditto Wuslabhye Kamlaro, ditto.
26. Ditto Uloojee Pullalee, ditto.
27. Ditto Muddarsing Budwara, ditto.
28. Ditto Jussajee Grree, ditto.
29. Ditto Nuthoojee Solliad, ditto.
30. Ditto Mendarsingjee Tulsana, ditto.
31. Ditto Phuljee Thawee, ditto.
32. Ditto Dheepsing Kherolee, ditto.

33. Jhalla

33. Jhalla Aherajjee Gondeealee, dated 7 August 1835.
34. Ditto Seesabhye Bhalora, ditto.
35. Ditto Dosajee Jampodur, ditto.
36. Ditto Poonjajee Wunode, ditto.
37. Ditto Bunneesing Immuner, ditto.
38. Ditto Mahdeo Sing of Rajpoora, ditto.
39. Ditto Becheerjee Wurra, ditto.
40. Ditto Dyalsing Doodrej, ditto.
41. Ditto Khermajee Kesrala, ditto.
42. To Rawul Vujehsingjee Bhownuggur, ditto.
43. Ditto Bhawajee Katoleea, ditto.
44. Ditto Jerhajee Pucheegaum, ditto.
45. Ditto Puttajee Dhola, ditto.
46. Ditto Kuttajee Panchovara, ditto.
47. Ditto Dosajee Raunenk, ditto.
48. Ditto Poonurjee Cheetranaco, ditto.
49. Ditto Kusheeajee Chamardee, ditto.
50. Ditto Humutsing Vurrode, ditto.
51. Ditto Kuttasing Ahunpoor, ditto.
52. Ditto Bhojajee Kowree, ditto.
53. Ditto Jeteejee Kuttonpoor Danur, ditto.
54. Ditto Jymutsing Fora, ditto.
55. Ditto Kyajee Jonpooree, ditto.
56. Ditto Vulla Hurbhumjee, ditto.
57. To Gohul Desuljee Surrumdeeala, ditto.
58. Ditto Kheemajee Bhogawurdur, ditto.
59. Ditto Jerjee Soorsingjee Sathee, ditto.
60. Ditto Manajee Gudoolee, ditto.
61. Ditto Dosajee Keejureca, ditto.
62. Ditto Jeehajee Vouree, ditto.
63. Ditto Khengarjee Gudalee, ditto.
64. Ditto Togajee Wangdra, ditto.
65. Ditto Korajee Bhoochurwa, ditto.
66. Ditto Ujabhye Limra, ditto.
67. Ditto Mheeroojee Dedukree, ditto.
68. Ditto Doodajee Palitana, ditto.
69. To Surweja Umrajee Jhallea, ditto.
70. Ditto Jeebhye Chorok, ditto.
71. Ditto Bheemjee Sehole, ditto.
72. Ditto Umajee Roheesala, ditto.
73. Ditto Ryopjee Sulala, ditto.
74. Ditto Ranajee Yawur, ditto.
75. Ditto Wuriajee Rajpooree, ditto.
76. Ditto Wukajee Paa, ditto.
77. Ditto Bunneesingjee Dedurda, ditto.
78. Ditto Kyajee Dala, ditto.
79. To Purmar Ramjee Moolee, ditto.
80. Ditto Rumeesingjee Monjpoor, ditto.

Rajcote, 29 September 1835.

DISTRIBUTED the proclamation against infanticide to the Vakeels usually employed by the chiefs in the transaction of their affairs, and directed them to take every opportunity of publishing it, and of reminding the Jareja chiefs of the penalties they will incur by neglecting to attend to it.

From Jareja *Shree Roumuljee*, Jam of Noanuggur, to *J. P. Willoughby*, Esq. Political Agent, Katteewar, dated Shrawun Vud 14th, or 23 August 1835.

ALL is well here. Write regarding your own welfare; your letter dated Assar Vud 11th has been received. You have therein written regarding arrangements for the suppression of the custom of putting our daughters to death; all this is right. I shall assemble intelligent men together, and after due deliberation write you a reply.

From Jareja *Shree Prithveerajjee*, Chief of Moorvee, and his son *Koocrshree Ruwajee*, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Bhaderwa Vud 9th—16th September 1835.

After Compliments:

All is well here; write to us of your welfare. Your letter regarding the preservation of our daughters, and the proclamation on that subject has been received; Jareja Dewajee and all our Byaad are now at Rajcote. I have written several times to my Vakeels to exact security from them, and to send the deeds to me. He has, however, not yet done so. My Byaad state that they are ready to execute the required writings as soon as Jareja Dewajee has done so. I will write to you hereafter in this subject; my father was an instrument originally in this business, and I myself act up to his example. I will not fail to pay due attention to the orders you have now issued. Ded Mhoorjee will apprise you of my intentions in this matter. Bhaderwa Fud 9th—16 September.

From Jareja *Chundersingjee*, Chief of Gondul, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 10 August 1835.

The British Government formerly adopted measures for the suppression of infanticide, but since receiving your letter of the 21st July, forwarding a proclamation on this subject, and observing that is your fixed determination to abolish the custom, I have accordingly communicated the contents of your letter and proclamation to the whole of the Jarejahs and the Byaad, and exacted security from them to abstain from the practice, and to the effect that if any of them should disregard the present engagement he shall be expelled from the caste, and rendered liable to any punishment the British Government may think proper to inflict. I have spared no pains and trouble to inform them thoroughly of this. The measures adopted, become the virtuous and humane character of the British Government, and are strictly in accordance with the precepts enjoined in the Hindoo Shasters. He, who now should commit the dreadful crime will reap the fruits of his guilt; and he who, knowing that the crime has been committed by another, should hesitate to reveal his knowledge thereof, must participate in the guilt and sin which are the consequences; who would participate in such sin? Let the Sircar be convinced of this. Nothing will be left undone in this matter. But should, notwithstanding, any instance of the crime occur, the Sircar is all-powerful to punish. Half-yearly returns will be transmitted as directed. The new year will commence from the Dussara, six months after which the first half-yearly return will be forwarded.

From Jareja *Soorajee*, Chief of Rajcote, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated August 1835.

I have received your letter, dated the 20th June. I am willing to pay the fine of Rs. 12,000 therein imposed upon me. I am, however, not in circumstances to pay the whole of this sum at once; I rely on your goodness to grant some indulgence in this respect; you have desired that whenever there might be the prospect of an increase to my family, I should inform you of the same. This I will carefully attend to. In regard to the security demanded from me that I shall hereafter abstain from the practice of infanticide, I beg to state that I abjure the custom for ever; and if ever I am found guilty of the crime, my possession will be at your disposal. Should you still insist upon exacting security, I am bound to afford it. I have, agreeably to your orders, caused the departure of Mehtas Joota Bulwunt and Dulputram Kooshall from my territories. In reply to your orders that I must not injure Patell Luckmon's mother, the midwife, and other persons who gave evidence, or their relations, &c., I beg to state that Luckmon's Patell is like a son of the Durbar, and there is no one it regards so much as it does him.

I this day, in the presence of four Sowcars and two other persons, called a Luckmon Patell, and gave him promises of encouragement. I have received the proclamation on the subject of infanticide which you transmitted to me, and shall

shall adopt arrangements for carrying the orders therein contained into effect. Whatever the English Government determines upon doing is designed for our good, and I am anxious to obey the wishes of the Sircar. I beg you will be so good as to grant me some indulgence in paying the fine imposed on me ; the way to be that which yourself may be pleased to determine. My estate is at the will of the Sircar. This is my petition.

From Jareja *Bhomeeneegjee*, Chief of Kotra Sanganee to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Shrawun Sood 6th, or 31st July 1835.

Acknowledges letter with proclamation of Political Agent, and recapitulates the contents :—

I continue to act agreeably to my engagements, and the wishes of Government. In this business, the object of Government is to uphold the Hindoo religion. The unfortunate above will not understand this, and wretchedness will be their portion. Three daughters have been lately born in my family, and have been preserved. I have drawn up a return of them in the form formerly furnished me by you, and have sent this return with the usual letter to you. I am obedient to your orders, and desire to act according to the wishes of Government. This, sir, is my representation.

From Jareja *Jussojee*, Chief of Lodeeka, to *J. P. Willoughby*, Esq. Political Agent in Katteewar.

I have received your letter with the proclamation, and have placed it on my head. I will obey the order of Government.

From Jareja *Myranijee* and two other Shareholders of Mooleeledeeree, to *J. P. Willoughby*, Esq. dated Shrawun Sood 14th—7th August 1835.

We have received your letter with the proclamation. Whoever commits the sin of infanticide will be punished. We will attend to the orders of Government ; we have explained the contents of the proclamation to all who attend to it.

From the Jareja Chief of Drapha, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Jest Vud 2d—12th June 1835.

In obedience to the proclamation issued by Government, which we have read, we will not put our daughters to death. Should any of our Bhyaad commit the crime, we agree to his being considered an offender against Government.

As above written we will act.

(signed) by the Parties.

From Jareja *Ladajee*, Chief of Rajpoora, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Shrawun Sood 8th—2d August 1835.

Your letter, with the proclamation respecting the preservation of the daughters of Jareja, has been received. The Mehta on attachment duty assembled together the whole of my Byaad, and read the proclamation over to them.

From Jareja *Khanjee Pathajee Kanthurjee Lackhajee Kesurjee Nanabhye Allabhye*, of Salodur Wouree, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Shrawun Sood 9th—3d August 1835.

Your letter, and the proclamation regarding the preservation of our daughters, have been received. The Jubleedar Koomasunker, assembled the whole of our Bhyaad together, and communicated the contents of your despatch to them. In obedience to the orders of Government we have never nor will henceforward put our daughters to death.

From Jareja *Khengarjee* and the Byaad of *Kotra Nyajee*, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 1 August 1835.

THE proclamation which you transmitted, regarding the daughters of Jarejahs has been received. Read the compliments of Khengarjee's mother.

From Jareja *Dougurjee*, of Keesoorah, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 31 July 1836.

THE proclamation forwarded by you has been placed on my head. I do not act contrary to the wishes of Government.

From Jareja *Dosajee*, Chief of Paal, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 11 October 1835.

I HAVE received your letter with the proclamation. I have assembled my Byaad, and formed engagements that they should not put their daughters to death. I am under the same obligation to preserve my daughters. Five months since my brother, Jarejah Hurreelhye, got a daughter, which he preserved. This I wrote for your information.

From *Bahajee Buchajee*, Minister of the Chief of Gondul, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 10 August 1835.

After Compliments:

ACKNOWLEDGES the Political Agent's letter, forwarding the proclamation, and after recapitulating contents, states, I have thoroughly informed the chief, Jareja Chunderfingjee of these matters, and the arrangements directed by you shall immediately be adopted, as you have already been informed in a letter from the chief himself. He who conceals his knowledge of a crime so heinous as that of infanticide is guilty of a deadly sin, and concernment in the murder; who then would share the enormous guilt attached to such concealment? The labour which you have undertaken from motives of the purest philanthropy, and the orders you have issued, will be cordially aided and obeyed even at the peril of our lives.

From *Baba Wusseikur*, Farmer of the Talooka of Dherolhe, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 29 August 1835.

After Compliments:

I HAVE received your letter, forwarding a proclamation regarding the suppression of the wicked crime of infanticide practised amongst the Jarejas. I have published the proclamation amongst the Grassias and others residing in the villages included in my farm. With Colonel Walker originated the adoption of measures for the abolition of infanticide, but it is you who have vigorously carried those measures into execution upon a systematic plan. The ears of the community are at last opened, and they begin to see with their eyes. The inhuman custom continued, and your predecessors came and went, but no one has been so fortunate as to deserve that credit before God and eternal fame with posterity which you have obtained. I shall adopt the arrangements you have directed, and communicate with you on the subject from time to time. I rejoice in two things—the exercise of virtue, and the attainment of that celebrity which is the inevitable concomitant.

From Mehta *Nuthooram Munjuljee* of Porebunder, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 20 September 1835.

After Compliments:

YOUR letter, dated the 7th August last, has arrived, and afforded me great pleasure. The proclamation regarding the daughters of Jarejas has also arrived, and

and I have conversed with the Rana on the subject. The Jaitwa tribe is not numerous ; there are only four Oekelees, divisions. Orders have been issued to all of them to abstain from female infanticide. The Rana is very much pleased that the attention of Government is engaged on a subject of such immense interest, and so conformable to the religion of all nations. The Jaitwa tribe, however, was not included in Colonel Walker's arrangements for the suppression of infanticide, because this (*i.e.* Porebunder) is a dhurmraj or place where religion is much respected, and the custom does not prevail ; the four Oekelees consists of only ten houses. I am much rejoiced that the precepts of religion are to be enforced, and I will co-operate.

From *Runchorjee Dewun* of Joonaghur, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Assoo Vud the 2d — 12th July 1835.

After Compliments :

Your favour, together with the proclamation, has been received. The Jarejahs, in putting their daughters to death, commit a great sin. The Shasters describe this sin as one of the greatest enormity. The custom of infanticide is not sanctioned in any of the Poveans that I have ever heard of. A woman cannot be deprived of life, even if she is the most depraved and abandoned of her sex. The guilt, therefore, of putting an innocent infant to death is of the blackest dye. The British Government, in abolishing this inhuman practice from motives of religion and humanity, has gained for itself the highest reward of virtue. There are certain tribes of Rajpoots who put their daughters to death. The causes which appear to me to have led to the practice are mentioned below. These causes, however, no longer exist, and it is unaccountable their still continuing to practise the crime.

The causes I mentioned are as follows :—

1. Up to the reign of Pritteeray Chola, the bride was the property of the strongest who succeeded in taking possession of her person from the pavilion erected to celebrate her marriage. The contentions which ensued in consequence were of the bloodiest description.

2. The Summa tribe of Rajpoots gave a daughter in marriage amongst the Soouna tribe of Rajpoots. Some causes originating in this connexion led to a lasting rupture between the tribes.

3. The daughter of the Rajah of Tulla was carried away by the Kuleefa or Sewanh of Bugdada.

4. The Mussulmen during their reign forcibly possessed themselves of the daughters of the Rajpoots, and great hatred and opposition between the castes ensued in consequence.

To the above causes was owing the practice amongst the Jarejahs of putting their daughters to death. The present times are, however, those of religion and virtue, and violence cannot be exercised by one individual against another. It is therefore unnecessary to continue the practice of infanticide. The greater portion of Jarejahs do not adopt this dreadful crime ; but those who do so will abstain, in obedience to the will of Government. As you have written to me to co-operate in the abolition of the custom, and as it is a work of piety, no endeavours will be spared on my part. Write in return, commanding me to do you service.

From *Wassunjee Eswungee* of Gondul, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 11 August 1835.

Acknowledges the Political Agent's letter, with the proclamation ; (recapitulates contents).

I have spoken to the durbar (*i. e.* chief of Gondul) on the subject, and he has despatched people to the several members of his Byaad. The strictest inquiries will be instituted, and no labour spared. The British Government is the protector

tector of justice, and of the religion of the Hindoos; consequently the arrangements it has adopted for the suppression of female infanticide will be acted upon. The orders of Government are like a crown on the heads of every one; persons are bound to obey the wishes of Government.

From *Maharana Hiree Nenursinjee*, Chief of Deangdea, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Asevin Sood 2d, 24 September 1835.

After Compliments:

Your order regarding the daughters of Jarejahs, together with a proclamation on the same subject, has been received. I have summoned my Byaad to a conference on the subject; they have agreed to meet at Deangdea the day after the Thewalee festival; after this meeting for deliberation I will write further to you.

From Jhalla *Bhograjjee*, Chief of Simree, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 4th Bhaderwa, and 11 September 1835.

Acknowledges receipt of letter and proclamation.

I shall act in obedience to your wishes. I have distributed the letters, 24 in number, which you forwarded to the address of the Bhyaad. As to a reply being sent you by the Bhyaad, I have to mention that some of them understand, and others do not, the object in view. The Bhyaad are distributed in many villages, and require to be advised by a proper person. I shall therefore depute Mehta Nuthooram to them with instructions; but permanent arrangements can only be effected by your sending a Mehta into my talooka, for the purpose of taking writings from the different members of the Bhyaad; but should this measure appear objectionable, the Bhyaad, when they attend as usual at Rajcote for the purpose of settling their dues to Government, can be made to execute writings in your presence; this is the only certain method which appears to me of accomplishing the wishes of Government.

From Jhalla *Hysirsingjee*, Chief of Kumur, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 1 September 1836.

After Compliments:

Your letter, dated the 4th August, regarding the preservation of the daughters of Jareejas, with the proclamation, arrived on the 28th August; I placed it on my head. In conformity with the desire of Government arrangements will be made.

From Jhalla *Rejusingjee*, Chief of Chora, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 1 September 1835.

After Compliments:

Your letter about the daughters of the Jareejas, and the proclamation on that subject, have arrived. I placed them on my head, and will act in conformity with the wishes of Government.

From *Ghutta Ubhurajjee*, Chief of Gonderabie, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 26 August 1835.

After Compliments:

Your letter, forwarding a proclamation respecting the daughters of Jarejahs, has been received. At present I have no daughter, but should I ever betroth a daughter to a Jareja, I will do so after having made arrangements conformable to the Government orders.

From Jhalla *Deepsinger*, Chief of Keraller, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 25 August 1835.

I HAVE received your letter, perused and understood its contents; according as you have written, a writing will be taken, and our daughters married. Further, the motives of Government in this matter are purely those of humanity, and the measures they adopt are for the best; as you have written, writings will be taken from the Jarejas, and in future we shall not give them one daughter without first obtaining a writing from them, though you should or should not write to us again on the subject.

Fom Jhalla *Shesmabjee*, Proprietor of Bholor, a Talooka Wudwan, to *J. P. Willoughby*, Esq., dated 26 August 1835.

YOUR letter has been received, read, and the contents thereof understood. In obedience to your wishes, the daughters of Jareejas will be preserved, and a writing to this effect taken from them before we marry our daughters to them.

From *Rawnt Jeterjee Motherjee*, Shareholder of the Village of Ruttonpoor Damun, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 23 August 1835.

After Compliments:

YOUR letter, dated 7th August, has been received. In this country the Jarejah people do not preserve their daughters. [Recapitulates the contents of the Political Agent's letter.] I have derived much pleasure from the receipt of your letter. My people abuse the custom of the Jarejahs, and it is becoming of the just government of the Sirkar, the protector of religion, to adopt the arrangements it has done; every one is pleased with this. Before we give one daughter in marriage to the Jarejahs, we shall, as directed, take the requisite writings from them to abstain from female infanticide. I write this for your information.

From *Surweya Buneesing* and others, of Redurdu, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 3 September 1835.

ACKNOWLEDGES the Political Agent's letter, and recapitulates its contents. We have never yet given our daughters in marriage to the Jareejas, but if ever we do so in future, it will be under the arrangements you desire.

From *Rawnt Hurbhunjee*, Chief of Wulla, to *J. P. Willoughby*, Esq. dated 1835.

ACKNOWLEDGES the receipt of the proclamation, and states,

I shall act agreeably to the Sircar's arrangements; be sure of this.

From *Rawnt Seeajee* and *Rawnt Husslajer*, Chiefs of Puchegamu, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 22 August 1835.

WE have received your letter, read and understood its contents. Your letter to Rawnt Puttabhye of Dhola has also been received, read and understood. No one is beyond the orders of the Sirkar.

From *Gohed Khorabhye*, of Jubbulpoor, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 29 August 1835.

ACKNOWLEDGES the receipt of the proclamation, and states, the custom of female infanticide does not prevail in my jurisdiction; I have inquired into this, and have found such to be the case.

From *Golinb Khumablye* and *Gohul Ujabhye*, of Bojawnddur, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Assud Sood 4th, 1892—26 September 1835.

After Compliments:

Your letter forwarding the proclamation has been received, and its contents understood. Henceforward whenever we may betroth our daughters to the Jarejahs, we will exact security as directed.

From Jhalla *Bechurjee*, Chief of Wun, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Baderwa Vud 13th—20 September 1835.

After Compliments:

The proclamation regarding the daughters of Jarejas has been received; I am exceedingly well pleased with this arrangement, which is proper. In conformity with your desire, henceforward whenever I may betroth my daughters to any Jareja, I will inform the Sirkar.

From *Surwya Byopjee* and *Surwya Bhoput Sing*, of Sunattrea, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 6 September 1835.

After Compliments:

Your letter and the Bombay proclamation have been received, and the contents understood. We have not up to this time entered into any marriage alliance with the Jarejas, but should we hereafter do so, we will inform. Do not entertain any care or fear on this matter, but continue to show favour towards us; we are under your protection.

From *Surwya Ryabhye* and *Surwya Munubhyr*, Chiefs of Dalla, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 9 September 1835.

After Compliments:

Your order regarding the daughters and the proclamation have arrived. It is not the custom with us to kill our daughters; we marry them as respectably as we can.

From *Mahta Poonjah Koornasunkur*, Zubtudar of Satodur Wowree, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated Sharavun Sood 9th—2 August 1835.

Acknowledges Mr. Willoughby's letter, transmitting the proclamation; recapitulates contents. I assembled all the Bhyad of the talooka together, and read over your letter, with the proclamation, to them. The Jarejahs assembled, said they would not put their daughters to death, nor permit their dependents doing so. Their answer was to this effect. I delivered the proclamation over to them. I shall immediately inform you of the death or birth of females amongst the Jarejahs. Khuna Khanjee and the talookdars have all together prepared a petition, which you will receive.

From *Babajee Baleristua*, Zubtudar of Drapha, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 4 August 1835.

Acknowledges communication regarding infanticide from the Political Agent; states, "I have in obedience to your orders assembled all the Bhyad together, and communicated to them the contents of the proclamation. Their acknowledgment of the receipt of the proclamation has been forwarded to you. I shall duly inform you of all births amongst the Bhyad, and pay strict obedience to your instructions in this respect.

Applies for a form to guide him in drawing up the return of Jarejahs required by the Political Agent.

From *Ragonath Ramchunder*, Zubteedar of Rajpore, to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 2 August 1835.

Acknowledges the receipt of the Political Agent's letter, and recapitulates contents.

In obedience to your orders, Jarejah Ladhajer is in attendance on you at Rajcote, but I assembled Jarejah Ramabhyee and the rest of the Bhyad, and disclosed to them your letter, with the proclamation, after reading the same over to them. Their acknowledgment of the receipt of these documents is herewith transmitted. I have issued the strictest injunctions to them to preserve their daughters, and required of them to give writing to that effect. They replied together, that their chief, viz. Jarejah Ladhajee was in attendance on the Political Agent at Rajcote, and would enter into any engagements in their names that may be demanded of him. I shall keep inquiries on foot amongst the Bhyad. Mehta Jeebhyee, formerly in charge at this place, furnished you with a return of the male and female Jarejahs then existing. I herewith transmit a return of such as have been born since that period.

From the Zubteedar of Mooheladeree to *J. P. Willoughby*, Esq. Political Agent in Katteewar, dated 7 August 1835.

I have received your letter and the proclamation regarding the daughters of Jarejahs, and handed them to the talookdar, after informing him of their contents. The strictest inquiries will be instituted, and the result duly communicated to you.

Minute by the Honourable the Governor, dated 20 September 1838.

Mr. Erskine's Infanticide Report for 1835 and 1836 has been so fully analyzed by Mr. Willoughby, in his valuable memorandum on this important and interesting subject, that it will be unnecessary for me to enter at all into detail.

Both these gentlemen have brought to this subject the warmest zeal to accomplish the most benevolent object, and have been actuated in the measures they have adopted by the most earnest desire to suppress and put an end to the revolting and wicked practice of female infanticide, by every effort which has suggested itself to their judgment as best adapted to that end, though they differ in some respects. Mr. Willoughby's matured judgment, and knowledge of the people, leads me to acquiesce in his proposed amendments of the suggestions of Mr. Erskine.

The success which has attended Mr. Willoughby's efforts is very strikingly shown by the number of female children preserved of those born in the last year of his agency, and the one following it, although as embracing only 12 instead of 18 months, and omitting the talooka of Noanuggur, they exhibit a result very much short of what might have been given.

Whatever recommendation or otherwise the preliminary inquiry into charges may have in ordinary questions of a local nature, in those connected with infanticide I think them of very great importance, particularly as tending to prevent groundless or malicious charges being brought before the public, and the character of the accused unnecessarily injured. The suggestion of the Political Secretary should be adopted.

The persecution which it appears the Chief of Rajcote has exercised towards the connexions of the party who informed against him should be inquired into, and redressed as pointed out in paragraph 21.

It is to be regretted that Mr. Erskine had not more carefully looked into the proceedings of his predecessors, nor possessed the documents which should now be sent him as suggested in paragraph 48 of the memorandum, when he would have been satisfied that measures of a conciliatory character formed as much a part of his principle of proceeding as of his own, and in the conspicuous and acknowledged success which has attended those principles of proceeding, he would have found a more solid ground of commendation than any which he has adduced as the basis for condemning them.

In Mr. Willoughby's remarks upon the eight propositions of Mr. Erskine for effecting the great benevolent object in view in paragraphs 32 to 41 of the memorandum,

randum, I entirely concur. I am quite at a loss to conceive how in his sixth proposition he could have proposed the degree of impunity for the crime of which they have had such full knowledge, and of the penalties attaching to it through Mr. Willoughby's proclamation. On the eighth proposition, I think the Honourable Court should be strongly recommended to authorise an expenditure sufficient to ensure efficient measures for the diffusion of education in Katteewar.

The proclamation proposed should be amended by embodying much of that of 1834, so that it shall appear distinctly as a continuation of the former proclamations. I object to the circular because of the inconsistency that would be involved in our issuing a document speaking of the Shasters as containing a declaration of the true law of God. By avoiding such questionable, or rather erroneous statement, and simplifying and shortening the circular somewhat as proposed in 44, it would be much improved. The meeting of the chiefs, if it can be effected in the spirit anticipated by Mr. Erskine, will, I trust, be attended with the benefits he anticipates.

In conclusion, I have to observe that the few remarks I have offered on the interesting reports before the Board, and the Political Secretary's valuable memorandum on it, touch but on few of the points which deserved notice; I felt, however, that I could not improve upon the several recommendations which Mr. Willoughby has offered, and I would therefore suggest that he be requested to frame, in the spirit of his 46th paragraph, a reply to Mr. Erskine, embracing them.

The whole subject will also be reported to the Honourable Court.

(signed) *James Farish.*

MINUTE by the Honourable Mr. *Dunlop*, dated 22 September 1838.

I QUITE agree in the general propositions for the suppression of infanticide, but entertain doubts of the advantages to be expected from general convocations of ignorant, prejudiced men, who are confessedly incompetent to enter into or comprehend our views, but who seem to me quite as likely to confirm and embitter each other's prejudices, as to be converted to our way of thinking, while it may tend to give combined habits of action not desirable to encourage.

(signed) *J. A. Dunlop.*

MINUTE by the Honourable Mr. *Anderson*, subscribed to by the Honourable Mr. *Dunlop.*

I ENTIRELY concur in the view Mr. Willoughby has taken of Mr. Erskine's report, and in the measures he suggests when he differs from Mr. Erskine.

The mode Mr. Willoughby points out in his 7th paragraph for inquiring into these cases, I consider eminently wise, and should be alone followed.

Mr. Erskine's proposition that no proceedings should be held on these cases for two years, I should strongly object to, as unnecessary for information to put the Jarejas on their guard; for information of our abhorrence of the practice they already possess, as also of the penalties to which the practice renders them liable.

It would tend to throw a doubt upon our former proceedings; to those proceedings, in some measure, the colour of injustice in our not having given such law of warning before, and lead to some doubt if up to this point we had really been in earnest.

I do not see either any necessity for the proposed proclamation; it proclaims what is sufficiently known, and I do not suppose any one really suspects that any good would come of it.

I admit that education and knowledge will ultimately change the feelings and habits of a whole people; but this is a work of time; and it is not to knowledge so gained that we must look for the cessation of this great crime, but to the measures of Government, used with prudence and conciliation. Our progress since Mr. Willoughby's administration has been great, and entitle him to the highest praise. Many have written much, but in his measures we find a practical result, and till we

we find a better and more practical result promised, and believe it will occur from other measures, I think those he adopted, and now so satisfactorily explained, ought to be persisted in.

(signed) *G. W. Anderson.*
J. A. Dunlop.

MINUTE by the Honourable the Governor.

WITH regard to the convocation, I do not think it will do any harm; and in regard to the proclamation, it will, perhaps, be best to republish the former one, with such modification as the altered state of circumstances and the census may render necessary.

(signed) *J. Farish.*

MINUTE by the Honourable Mr. *Anderson*, subscribed to by the Honourable Mr. *Dunlop.*

I MUST say that I doubt if any good will arise from the convocation; I should consider it too hazardous a measure. On the question of the necessity of the proclamation I have given my opinion.

(signed) *G. W. Anderson.*
J. A. Dunlop.

MINUTE by the Honourable Board.

AT the present time, and in reference to the state of the country, the convocation had better not be held.

(signed) *James Farish.*
G. W. Anderson.
J. A. Dunlop.

(No. 309 of 1839.)

To the Political Agent in Katteewar.

Sir, Bombay Castle, 16 February 1839.

1. I AM directed by the Right honourable the Governor in Council to acknowledge the receipt of your report on Female Infanticide in Katteewar, for the years 1835 and 1836, dated 30th June 1837, with it several enclosures; and in reply to communicate to you the following observations and instructions on the subject.

2. In the 4th paragraph of your report, the different cases of infanticide which were investigated during the two years above mentioned are reviewed. These amount to 13 in number, five of which occurred in 1835, and eight in 1836.

3. During the first year (1835) conviction followed in four cases, and even in the fifth case no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction.

4. The Governor in Council considers the difference in the results to be as remarkable as it is unfortunate. It may doubtless, in part, be fairly attributed to increased vigilance and to the adoption of precautionary measures on the part of those by whom this revolting crime is committed, to conceal it, in consequence of the convictions of 1835; Government cannot, however, resist the impression that there must have been some defect or mismanagement in conducting the investigations of 1836.

5. It appears to the Governor in Council obvious that these inquiries cannot be conducted on ordinary principles with any prospect of a successful termination. The mode adopted by your predecessor, whenever a case of infanticide came to his knowledge, was, in the first instance, to hold a preliminary inquiry in private, previous to the accused party being placed publicly on his trial, in order to satisfy himself that reasonable grounds existed for the charge, and that it was sustained by

by sufficient evidence. I am desired to draw your attention to this point, in answer to some of the objections urged by you to the system you found in force, on your assuming charge of the administration of affairs in Katteewar.

6. One great advantage attending this mode of procedure is, that false accusations are thereby checked *in limine*, and the Governor in Council entertains no doubt that from the course adopted by your predecessor, had that officer continued in Katteewar, several of the cases publicly investigated in 1836 would never have proceeded beyond the preliminary investigation above adverted to. This remark is particularly applicable to the seventh and ninth cases of your list.

7. The Governor in Council considers it to be the duty of the Political Agent to investigate every charge of infanticide which may come to his knowledge, without reference to the quarter from which it may proceed; but that, in the first instance, his inquiries should be private, and that when in this manner he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however, whether of abandoning or persevering in the inquiry, a full report of the proceedings held should be submitted to Government.

8. In the 6th paragraph of your report, the accuracy of the census of Jareja children, obtained by your predecessor, is tested with the one subsequently taken. In detail, considerable inaccuracies are observable; but it is satisfactory to Government to find that the accuracy of the general results exhibited by the former census have been confirmed. It is observed by you, although the returns have been found to be, in the case of some talookas, defective, yet it is satisfactory to know that they were not liable to lead Mr. Willoughby into error "by showing any very widely different state of the population from the correct one. In no case, except in Gondul and Moleeladeree, do the returns exhibit a more favourable state of the population than the actual survey, now forwarded, proves to have been warranted." The variations in the details may, in part, be attributed to the emigration of Jarejas from one talooka to another, but when it is recollected that your predecessor's census was obtained from returns furnished by the chiefs themselves (no government censor having, at that time, been appointed), it is gratifying to Government to find that the accuracy of the general results it exhibits, has now been so well established.

9. In the 7th paragraph of your report, the Jareja population is contrasted from the date of your predecessor's proclamation, or the end of the year 1834, up to the middle of 1836. The following table shows the proportion of males and females, of and under the age of 20, in each talooka, except Noanuggur, from which district no census had, at the date of your report, been obtained.

	Males.	Females.		Males.	Females.
1. Rajcote	22	11	16. Gulka	5	2
2. Shappoor	12	–	17. Pal	8	2
3. Mhowa	3	1	18. Veerwa	2	–
4. Kotra Sangany	14	5	19. Bhadwa	6	2
5. Dherrolle	208	88	20. Kotareea	4	1
6. Satodur Wowree	79	27	21. Katra Nyajee	31	5
7. Drapha	95	20	22. Seesang Chandlee	51	15
8. Rajpoora	38	3	23. Mallia	32	15
9. Jhalleea	26	9	24. Kureesra	33	16
10. Moleeladeree	38	12	25. Kakseallu	5	2
11. Gondul	325	97	26. Moorvee	279	51
12. Gowreedhur	9	1	27. Veerpoor Khureree	59	18
13. Soduka	16	2			
14. Meengnee	13	7	TOTAL	1,422	413
15. Wuddalee	9	1			

Altogether, however, there are 424 Jareja females living; of whom 4 are widows, 70 married, 92 betrothed, and 258 unbetrothed; and since your predecessor's returns 9 casualties have occurred.

10. The Governor in Council considers the following remarks, contained in the seventh paragraph of your report on the results exhibited in the above table, as particularly

particularly deserving of attention: "It appears, therefore, that there are 123 male Jarejas of the age of one year and under now alive, and 73 females; this must be admitted to be highly satisfactory to the cause of humanity, as proving that in consequence of the measures put in force, 73 female infants have been preserved during the 18 months immediately subsequent to the proclamation, upwards of 40 of whom would in the absence of Mr. Willoughby's exertions have met with inevitable destruction. The year before the census has a show of 102 males, and only 20 females, evidencing that nearly 80 infants must have been put to death. But to pursue the scrutiny further, and from more narrow inspection of it, a more satisfactory result even than the above with respect to the prospect of the final extinction of the crime becomes apparent, namely, that there is every hope that the two talookas of Moorvee and Drapha have effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Moorvee talooka, but the indigent, and it is to be hoped penitent Grassias of Drapha, have at length vindicated their humanity from the blood stigma. The Daphra talooka shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being 10 to 11, although up to the proclamation the disparity was 84 to 10. In the Moorvee talooka during that year, the numbers are 20 and 13, whereas in that district there were only 38 females in all saved up to the end of 1834. In Gondul and the smaller talookas the returns still continue unfavourable, and evidence that the crime of infanticide is still perpetrated."

11. These results are deemed by the Honourable the Governor in Council to be exceedingly satisfactory, and must be hailed with delight by every friend of humanity; still they do not exhibit to the full extent the great measure of success which has attended the measures of the British Government for the extirpation of this dreadful crime. The 73 female infants preserved, are stated to be of the age of one year and under, whereas the point of comparison embraces a period of 18 months, consequently for the return to be correct, it should include all females of and under the age of 18 months, instead of one year and under. In addition to this, the talooka of Noanuggur is excluded from the calculation, and in this district the Jarejas are believed to be nearly as numerous as the Jarejas of all the other talookas combined. On this point, I am desired to refer you to the table contained in the fifth paragraph of your predecessor's report on infanticide, dated the 24th September 1834.

12. In the 10th paragraph of your report, a review is taken of the coercive measures adopted at the suggestion of the late Political Agent, for the suppression of infanticide, and in the 11th paragraph of those designated by you "sumptuary measures." In the latter case, the term appears to the Governor in Council incorrect; the measures called "sumptuary" are, in fact, measures of conciliation adopted towards such of the Jarejas as preserve their daughters, contradistinguished from those of a penal nature directed against those who destroy them.

13. After the results alluded to in the 10th and 11th paragraphs of this letter, the Governor in Council was totally unprepared for the remarks contained in the 13th and 14th paragraphs of your report, namely, "that the measures hitherto adopted have been in some respects defective, and insufficient towards the final extinction of the practice, and are not likely if pursued to be productive of effectual success, under certain modifications which I shall take the liberty to suggest;" that they have been "too partial and superficial, and not of that comprehensive and radical nature which is requisite in overturning a long established custom among a depraved and barbarous race;" and that attention has hitherto been directed "towards the preservation of individual female children," which "may not only not be a step towards the final eradication of the crime, but may positively operate as a barrier without collateral and subsidiary measures." It must be remembered that the measures of Government for the suppression of infanticide to which your remarks apply, are only of very recent date, and consequently, it can hardly yet be judged what is likely to be their result; but certainly the number of females preserved during the short period which has intervened since their adoption, afford no ground for despair, but, on the contrary, exhibit a wide field of promise and hope of final success.

14. Although the Governor in Council is far from supposing that all has yet been done to effect the object in view, that is within the power of Government to effect, or that many measures may not be yet devised as auxiliary to those already

already in force for the suppression of infanticide, still he is of opinion that the annual census, if rigidly enforced, and followed up by those measures which may be necessary, according to the results which it may exhibit, is of that comprehensive and radical nature desired by you.

15. In the 15th paragraph of your report, you notice what you regard as the defects of the present system. The first of these is the sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy, and this is preliminary to condemning the severity of the punishments awarded on the cases of conviction which occurred during the late Political Agent's administration.

16. The first question for consideration is, were the punishments awarded too severe? In support of your opinion that they were, allusion is made by you to some conversations, not with disinterested parties, but with some Jareja chiefs, with whom the crime of infanticide is familiar and habitual. The case of the chief of Rajcote is particularly dwelt upon by you. This chief was fined 12,000 rupees, was required to renew his engagements against infanticide, to report all births in his family, and was warned that a repetition of the offence would involve forfeiture of his estate. In a second case, imprisonment for one year, and a fine of 3,000 rupees, commutable to imprisonment for the further period of two years, was imposed. In the third case a fine of 100 rupees was imposed. These sentences were approved by Government and by the Honourable the Court of Directors; and in the latter part of the 18th paragraph of your report, a passage is quoted by you, from your predecessor's report of September 1834, which explains the principle on which these punishments were awarded, and in fact by which all the proceedings of that gentleman for the suppression of infanticide were regulated. "To effect (it is observed by your predecessor) the complete extinction of the practice, we must enlist the feelings of the community on our side; we must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, and thereby deterring persons from informing against them, who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognized as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail."

17. With reference to the objection made by you to the system of making use of informers in the detection of cases of infanticide, the Governor in Council is not aware of any mode by which the crime can be detected, except through such agency. Such instruments should of course be used with great caution, but their agency is inevitable, unless Government are resolved to abandon all further endeavours to convict the guilty. On this subject, I am desired to refer you to the 18th and 19th paragraphs of your predecessor's report on infanticide, dated the 24th September 1834, and to observe that much of the evil attending the system, as noticed by you, may be obviated by adopting the mode of procedure laid down in the 6th and 7th paragraphs of this communication.

18. In the 15th paragraph of your report it is observed, "the investigations which I perused on my arrival in Katteewar, I confess filled me with surprise, and very nearly with horror, and I consider it impossible but that their effect was to alienate the people from Government." The Governor in Council cannot concur in this remark, and he considers it inconsistent with the admission made in your 4th paragraph, namely, that the Rajcote case "was conducted with as much delicacy as the nature of the case admitted." In the opinion of Government, if anything is more calculated than another to concilitate the people, it is measures of humanity and philanthropy similar to those adopted by the late Political Agent, which can never be regarded by the community as emanating from any sordid or interested motive.

19. Another ground of objection urged by you to the use of informers, is the inability of Government to protect them from the resentment of those against whom they may appear, which likewise applies to witnesses. This the Governor in Council freely admits is a serious evil, but one which he conceives may be for the most part guarded against, if proper precautions are adopted, and any attempt to injure either informers or witnesses severely punished.

 20. In

20. In support of this argument you observe that three out of the five witnesses in the Rajcote case have died, and that the general impression in the country is, that they were murdered; one of these individuals, the chief of Gowreedhur, died, I am desired to observe, before your predecessor left Katteewar, and a rigid scrutiny having been entered into respecting the causes of his death, nothing was elicited to show that his death had been occasioned by unfair means, except the suspicion excited by his having died suddenly. Regarding the other two witnesses, no information is before Government beyond the fact now reported by you of their being dead. As the Governor in Council presumes that an inquiry was instituted by you on the occasion of their death, you are requested to forward to Government your proceedings on that inquiry, in order that it may be ascertained on what grounds it is supposed they were murdered.

21. It is further observed by you in the same paragraph, "Judooram, the informer in this case, has been ejected from his house in Rajcote, by the chief, and the wife of one of the agency establishment treated in the same way for assisting in the conviction." The Governor in Council is at a loss to conceive how the chief could have been permitted to act thus, or the cause of your not having interfered to prevent such conduct, and Government direct that even at this late period measures may be adopted for affording redress to the injured parties.

22. The Governor in Council is unable to agree with your reasoning on the Gunnode case, which appears to be based on the supposition that "the whole voice of the community is opposed to the law," or that against infanticide. Government are however convinced that the feeling of all classes of the community, except those who commit the crime, is exactly the reverse. Besides this, on the principles laid down for your guidance in this communication for conducting these investigations, the Gunnode case would not have proceeded beyond the preliminary inquiry, which could not have failed to detect the false accuser and his motives. Were Government to respect what is termed by you the "*lares* and *penates*" of the Rajpoot community, all the efforts which have hitherto been made to eradicate the crime of female infanticide must be relinquished, and we must sink into our former apathy and supineness as to whether Colonel Walker's engagements are adhered to or not.

23. It is justly observed by you that the cases of conviction which occurred in 1835, have rendered future detection more difficult, by having placed the Jarejas on their guard, but this, as before observed, is unavoidable; but Government consider that even throwing difficulties in the way of child murder is something gained towards the completion of our ardent wishes. This, however, is not the only result of those convictions, for to no other cause can be attributed the gratifying fact, that in the short space of 12 months, 73 infants were preserved, independently of those saved in Noanuggur, the census of which may probably add 50 more to the number, a fact which of itself establishes that the measures, so strongly objected to by you, are not quite so inapplicable and unsuited to the attainment of the desired object as supposed by you.

24. The Governor in Council is fully satisfied that your predecessor never could have contemplated transferring the responsibility of the crime of infanticide from the chief to the vassal, in cases where the former can fairly be held answerable. No chief, however, is held responsible for any offence the perpetrators of which are discovered. If a robbery occurs within his limits he is bound by the custom of the country to produce the robber, or to make good the loss. This principle should be maintained in cases of infanticide, as advocated in the report of your predecessor of September 1834, wherein it is proposed by him that fines in the first instance, and ultimate deprivation of sovereignty in cases of manifest delinquency, should be resorted to whenever the annual census shows that the practice prevails in any particular talooka. Towards the close of the 20th para. of that report, it is observed, "Should, however, it be established by the certain though presumptive evidence to be obtained from returns of the nature now submitted, that the crime of infanticide still prevails in any particular district, which I think after the warning contained in the proclamation now proposed the chief of that district should be severely fined, and that if this does not produce attention on his part to his engagement to suppress the crime, I think that an example should be made, and that he should be deprived of the sovereignty of his district. The case, however, must be very glaring where I should propose such an extreme measure for adoption."

25. The

25. The Governor in Council considers that you labour under an equally erroneous impression, in supposing that it was ever under the contemplation of your predecessor to suggest, that those accused of infanticide should be tried "by their brothers and instigators." Had the proposition of that gentleman, that cases of this nature should, in some instances, be publicly investigated before the Political Agent's Court of Criminal Justice in Katteewar, been approved by Government, it would have been the duty of the Political Agent, as in all ordinary offences, to have associated with himself assessors free from bias, or from the claims of relationship or friendship.

26. In the 16th paragraph of your report, you advance objections to what is designated by you the "sumptuary measures" for the suppression of infanticide, a term which, as observed in paragraph 12 of this letter, cannot be considered to convey a correct idea of the nature of those measures; it is admitted by you that the rewards bestowed on those who preserved their daughters were well bestowed, but you observe that "as those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine for putting a stop to the practice." The Governor in Council cannot perceive why such should be the consequence; on the contrary, Government would advocate a continuance of the system, at all events for some time to come. Hereafter, the innate love of offspring may be trusted as sufficient for our purpose, but for the present it is conceived that an annual distribution of presents, on the plan adopted by your predecessor, will produce a beneficial result.

27. You next object to the system now in force, of the Government contributing towards the expense incurred by Jarejas in marrying their daughters. The Governor in Council conceives that such contributions should be made with caution, and should be preceded by a strict inquiry into the circumstances of the applying party. The Infanticide Fund was expressly created by Mr. Elphinstone's Government for this object, and the present amount of its accumulated fund (108,930 rupees) shows that it is not likely soon to become exhausted. An unfavourable opinion however is expressed by you of almost every measure which has heretofore been adopted, to win the Jarejas into acquiescence with the humane views of the British Government. The distribution of presents made by Mr. Langford, in 1829, among the Dherolle Jarejas, is condemned by you, because you consider the correctness of the returns obtained by that gentleman "extremely doubtful;" you likewise view in an unfavourable light the honorary presents bestowed by Government in 1829, on the son of Jehajee, the chief of Moorvee, who was the first to set the example of renouncing the practice of infanticide, and you express an opinion that the praise conveyed to the Jam of Noanuggur, at the recommendation of the late Political Agent, was a measure of evil tendency; all the above measures, however, are regarded by the Governor in Council as wise and judicious. With regard to your observation, that "no previous steps were taken to ascertain whether the Jam was entitled or not to such eulogy," I am desired to refer to the 23d paragraph of the late Political Agent's report, dated the 24th September 1834, wherein it is stated that the return from Noanuggur exhibited 613 males and females, "which proved that Col. Walker's arrangement had taken root to a very considerable and gratifying extent." It was then mentioned by your predecessor, that he at first intended to propose that an honorary present should be conferred on the Jam, to conciliate him as the acknowledged head of the Jareja tribe in Katteewar, but assigning reasons why he had abandoned this idea. That officer contented himself with suggesting, that in forwarding the proclamation to this chief, he should be informed "of the satisfaction of Government at the progress made in his districts in suppressing infanticide, and urgently exhorted to adopt the strictest measures to ensure its final extinction."

28. I now proceed, under the instructions of the honourable the Governor in Council, to remark on the measures proposed by you for the suppression of female infanticide.

29. With reference to the remarks contained in the 17th paragraph of your report, the Governor in Council regrets to find that Captain Lang's opinion on your proposals was not obtained previous to their being submitted to Government, more especially as it is admitted by you that "on some points a difference of opinion

opinion exists between you and that officer." Captain Lang's long residence in Katteewar, his intimate acquaintance with every Jareja chief in the province, his extensive local knowledge, and above all, his zealous and successful exertions personally to extirpate the crime, render the opinion of this able officer of more than ordinary value, and you are therefore requested to obtain his sentiments on this subject, and submit the same to Government.

30. The first measure proposed by you is, that all the Rajpoot chiefs in Katteewar shall be required "to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return," and you are of opinion that the chiefs will be induced to enter into an engagement of this kind. Government are not quite so sanguine on this point, and imagine that even if such a measure were agreed to, it would not be generally adhered to; still, however, there appears no objection to an attempt being made to obtain the voluntary assent of the chiefs to the arrangement, which, if successful, would undoubtedly aid the objects in view.

31. Your second proposition is, that the Jareja chiefs shall be required to enter into a stipulation, that the expenses of the marriage of the daughters of their byaad shall not exceed a certain amount, to be fixed at a general meeting of the caste, and be informed that Government will assist the indigent to the same extent as any other caste, but not to a greater; the Governor in Council is aware of no objection to the first part of this proposition, but in regard to the latter, it does not appear that Government have ever contributed to the marriage expenses of any other caste but the Jareja. This should continue after due inquiry into the circumstances of the party requiring relief.

32. With regard to your third proposition, that specific penalties should be proclaimed for the commission of infanticide, after a certain time, to be fixed by Government, the Governor in Council is more disposed to allow each case to be dealt with, as at present, according to its merits, but cannot agree with your opinion that it is advisable to fix a period prospectively from which to punish the crime.

33. On reference to the 24th paragraph of this letter, you will perceive that the fourth measure proposed by you, namely, that the chiefs be held responsible for the conduct of their byaad and vassals, is not a new suggestion, and the Governor in Council directs that this responsibility be enforced to the extent therein mentioned.

34. The fifth proposition, or that the annual census should be the test, and that the chiefs should be enjoined to aid in framing this census, requires no remark, since these propositions were sanctioned by Government in 1835.

35. Your sixth proposition is, that "the period of two years, or such other time as Government shall decide, shall be granted to the Jarejas and others in the habit of committing the crime, during which time no investigation shall be made either with regard to the former or late cases, and that the result of the census at the termination of that period be the test." The Governor in Council is quite at a loss to conceive the grounds of this proposal. If acceded to, entire impunity for the commission of the crime would be the result, and it is to be feared that many would avail themselves of the license.

36. It was the intention of your predecessor, had he remained in Katteewar, to have proposed the policy of complying with the prayer of a petition presented to him by the Jarejas for an amnesty for past offences; this, however, in the opinion of the Governor in Council, would not on any account be extended beyond the period when every Jareja must have become aware of the determination of Government to do all in their power to suppress the crime. The proclamation of your predecessor was the vehicle through which this information was conveyed, and Government are pleased to authorise an amnesty being granted up to the end of 1835.

37. The Governor in Council does not perceive any present necessity for appointing a second censor, (as recommended at the close of your sixth proposition), more especially when the difficulty which has been experienced in finding persons fit for this duty is taken into consideration.

38. Adverting to your seventh proposition, namely, that Government should endeavour to obtain the aid of the Rao of Cutch for the suppression of infanticide, I am directed to state, that in the opinion of the Honourable the Governor in Council,

Council, nothing would so much facilitate the suppression of this crime as obtaining the cordial co-operation of his Highness and the British authorities stationed in Cutch. The sentiments of the Rao, as alluded to when discussing this proposition, prove that his Highness is favourably disposed towards the suppression of this crime, and the force of his example will doubtless have a most beneficial effect in inducing his Highness's tribe to abandon the inhuman practice. Extract of this part of your report has been sent to the acting assistant resident in charge, Cutch, with instructions to concert measures with his Highness for the abolition of infanticide, which all the chiefs under his Highness's control have long since renounced, and it has been suggested to him that the first measure to be adopted should be to take a census of the Jareja population of Cutch, a measure which has proved so beneficial in Katteewar, the census being annually renewed.

39. With reference to your suggestion that a general convocation of the chiefs of the Rajpoot race should be held at Bhooj in the presence of the Resident in Cutch and yourself, I am desired to state that the Governor in Council does not deem it expedient at the present time that such a measure should be adopted.

40. With regard to your eighth and last proposition, namely, that the British Government should endeavour to effect the object in view by the education, mental improvement, and moral amelioration of the mass of the people, I am desired to observe, that your suggestions on this head have been already considered, and for the most part approved of by this government: as an auxiliary measure, the diffusion of education is deserving of great attention, but measures of a more active character ought not to be relaxed, since years must elapse before it can be expected that any material effect will be produced by the diffusion of education.

41. The Governor in Council is willing to admit that education and knowledge will ultimately change the feelings and habits of a whole people; this, however, must necessarily be a work of time, and it is not to knowledge so gained that the British Government must look to the cessation of the crime of infanticide, but to measures of vigour, tempered with prudence and conciliation.

42. With reference to the 20th paragraph of your report, the Governor in Council is of opinion that it will be expedient to republish the proclamation issued in 1834, such modification being introduced as the altered state of circumstances and the census may render necessary, the same being submitted before promulgation for the approval of Government. The proclamation proposed in your report, if issued, would merely proclaim what is already sufficiently known, and would not, in the opinion of Government, be attended with any beneficial result. The Governor in Council would moreover decidedly object to any announcement in the name of the British Government, speaking of the Shasters as containing a declaration of the true law of God.

43. The progress made in this great cause since your predecessor's administration, has, in the opinion of Government, been great, and entitles that gentleman to the highest commendation. In his measures a practical result has been experienced, and until Government find a better and more extensive practical result promised and likely to occur from the adoption of other measures, the Governor in Council is unwilling to depart from those which have proved so advantageous.

44. Adverting to the circular letter proposed by you to be addressed to the chiefs of Katteewar, I am desired to state that the Governor in Council does not consider it expedient at the present moment that the same should be issued.

45. Government are anxiously awaiting the receipt of your reports promised in the 23d and 25th paragraphs of your letter now under acknowledgment, and I am desired to remind you that your annual infanticide report for 1837 was due on the 1st January 1838.

46. Although the Governor in Council, as already explained, differs with you in many points connected with this subject, still he considers the zeal and diligence exhibited by you in your present report to be highly creditable to you.

47. Appreciating, however, as Government do your exertions in this cause, still they do not think that you have properly understood the real character of some of the measures which were adopted at the recommendation of your predecessor. A conclusion might be drawn from your report that that gentleman had aimed to effect his object by penal measures only, a conclusion which the Governor in Council considers highly erroneous. In support of this conviction, and in proof that measures of a conciliatory character formed as much a part of his principle of proceeding

proceeding as of your own, I am desired to refer you to the following communications from your predecessor to the chiefs and other influential persons in Katteewar, on the subject of his proclamation, and the census of the Jareja population, copies of which are herewith forwarded :—

No. 1. Letter to the Jam of Noanuggur.
2. Ditto thacoor of Moorvee.
3. Ditto chief of Gondul and Dherolle.
4. Ditto chief of Rajcote.
5. Circular to the chiefs of Drapp, Veerpoor, Moleeladeree, Sesang, Chandlee, Kotia, Nyajee, Rajpura, Jhalleea Dewanee, Mallia, Lodeeka, Bharwa, Veerwa, Shapoor, Waddallee, Kaksiallee, and Gutka.
6. Circular to the chiefs of Paul, Kotareea, Kotra, Sanganee, and Mowa.
7. Letter to the chief of Khureesra.
8. Ditto chiefs of Mengnee and Satodur Wowree.
9. Circular Letter to the chief of Drangadra, and other Rajpoot chiefs who give their daughters in marriage to the Jareja tribe.
10. Letter to Ballajee Buchajee, minister of Gondul.
11. Circular Letter to Nuthoo Metha, of Limree ; Mootee Metha, of Noanuggur; Runchorjee Dewan, of Joonaghur ; Baba Wuseekur, of Dherollee ; Metha Wasunjee, of Gondul ; Mehta Nuthooram, of Porebunder ; the manager of Amrellee, and to all the Mehtas on attachment duty, transmitting my proclamation, and calling for their co-operation in extirpating infanticide.
12. Ditto to eighty chiefs of minor rank and influence connected by marriage with the Jareja tribe, sending them the proclamation and soliciting their aid in enforcing it.

48. A selection from the replies returned to the above letters is likewise forwarded for your information, and for the purpose of being placed on the records of your office.

I have, &c.
(signed) *J. P. Willoughby*,
Secy to Government.

Political Department.

(No. 353 of 1839.)

To the Acting Assistant Resident in Charge, Cutch.

Sir, Bombay Castle, 21 February 1839.

1. I am directed by the Honourable the Governor in Council to transmit to you an extract from paragraph 18 from the report of the Political Agent in Katteewar, on female infanticide, for the years 1835 and 1836, and with reference to the previously expressed abhorrence of the Rao of Cutch to the crime of infanticide, and the measures he has already adopted for its suppression, to request that you will be pleased to embrace the earliest opportunity to concert measures with his Highness for the complete extinction of this revolting crime as far as his authority and influence may extend.

2. I am on this occasion desired to state, that Government look forward to the most beneficial results from his Highness exerting his influence in inducing his tribe to abandon this inhuman practice.

3. The first measure which suggests itself to Government to be adopted for the effectual suppression of this crime, is to cause a census to be taken of the Jareja population of Cutch, a measure which has proved highly beneficial in Katteewar.

4. The Governor in Council is of opinion that the form of the census should be the same as that observed in Katteewar, and that the same should be renewed annually.

5. A form of the Katteewar census is enclosed for your guidance.

(signed) *J. P. Willoughby*,
Secretary to Government.

FORM of REGISTER for taking a CENSUS of the *Jareja* Tribe of *Rajpoots*, in the Province of *Katteewar*.

WHERE RESIDING.			JAHREJA FAMILIES.																												
				JAREJAS.						CHILDREN.																					
										MALE.					FEMALE.				LIVING.										
										Living.		Dead since last Year.			Dead since last Year.				Widow.		Married.			Betrothed.			Unbetrothed.		
District.	Talooka.	Village.	Number of Families.	Widower.	Married.	Unmarried.	Age.	Saca, or branch of the Tribe.	Profession.	Occupation.	Name.	Age.	Name.	Age.	Cause of Death.	Name.	Age.	Cause of Death.	Name.	Age.	Name.	Age.	To whom Married.	Name.	Age.	To whom Betrothed.	Name.	Age.		

K. Political Agent's Office, Rajcote,
24 September 1834.

(signed) *J. Erskine*, Political Agent.

(True copies.)

(signed) *L. R. Reid*,
Acting Chief Secretary.

EXTRACT BOMBAY POLITICAL CONSULTATION, 19 May 1838.

(No. 2159.)

From *James Erskine*, Esq. Political Agent at Katteewar, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Katteewar Political Agent's Office, Rajcote,
31 December 1837.

Sir,

1. I HAVE the honour to bring to the notice of the Right honourable the Governor in Council the following circumstances, with a few observations thereon, and request the favour of being informed of the sentiments and instructions of Government on the subject.

2. Lately, in the course of investigation into the conduct of the Jemedar of Arabs, and the attachment Mehta at Mallia, on their being accused by the Thacore, Jareja Suttajee, of defrauding him of money in various instances, that chief informed me that the sum of 50 rupees was on one occasion extorted from him by the Jubteedar, for the purpose of bribing the infanticide censor to conceal the birth and destruction of a female infant in the family of Jareja Wuccotsing of Noagaum, one of the Mallia Bhyad-Suttajee's Karbarree. A Banian named Teja, whom he had also accused of being implicated in the frauds said to be practised upon him by the Jemadar and attachment Mehta being on the spot, I interrogated him immediately about the bribe above mentioned, and I was grieved to find that he corroborated the fact of the payment of the sum in question. The next step I took was to examine the Mallia accounts, and Teja pointed out to me an item of 50 rupees entered, "Paid to Suttajee," as being the sum taken by the Jubteedar for the infanticide Moonshee. The censor on being examined, after some hesitation, admitted the bribe, together with other petty instances of receiving presents from the chiefs; and I beg to append copies of the three depositions in the case.

3. The unfortunate subject of this report, Moonshee Goolam Mahomed, was selected by my predecessor as a person peculiarly fitted for the important situation of censor. With other qualifications, he was believed to have combined more than usual native integrity. From his infancy he had had the advantages of daily and familiar intercourse with European officers of the army, whom his father first, and himself afterwards, were in the habit, as Moonshees by profession, of instructing

instructing in the native languages. Under such a system of education he insensibly imbibed notions of virtues not common among the natives of this country. Among these the detestation of corruption must, it was to have been hoped, have been one. That such a man should accept a bribe under any circumstances, however extenuating, would at all times appear strange, but that he should do so for the concealment of murder, and such a murder too as involved in its consequences the perpetuation of infanticide, the eradication of which crime among a large tribe of people was the sole object for which he was employed, would appear incredible. The case, however, is not wholly unaccountable, and may be viewed as one in which temptation prevailed over superficial morality; or in short, that though he was incapable of seeking unlawful gains, he was not proof to seduction. In this view of his character all persons who know him coincide.

4. In addition to the above extenuating observations, I beg to add the possibility that this has been the first and only instance in which the Moonshee has suffered the love of gain to prevail over his acquired and partial repugnance to dishonesty. Fully alive to the immense importance of ascertaining beyond a doubt whether this was the fact, I have spared no pains to draw from him a free confession of the whole extent of his guilt; and, notwithstanding the assistance I had from his relations and friends in my endeavours to accomplish this object, and although in consideration of the general pernicious example of the native establishment, I fully informed him of my willingness to intercede with Government for him, if he came forward and stated the whole truth, he continues to deny any other instance whatever in which he has misbehaved in the capacity of censor. This denial has the appearance of truth (however disinclined those who are not personally acquainted with the offender will be to subscribe to its admission), because he persists in it in spite of the love of self preservation which is so strong within us. Sensible to the enormity of the offence to which he has confessed, and perfectly aware that the consequences, as far as he is himself concerned, would at the worst be the same, if not in a great degree favourable, if he confessed to other instances of similar offences, it is most difficult to account for his continued denial on this head. But, after the hope of my interceding for him with Government, provided he disclosed further acts of corruption, and serious warnings of the severity of the punishment which awaited him in case he clung to his obstinacy, were held out to him, the persevering silence of the man, if not truly inexplicable, must, I venture to submit, form a favourable feature in his case when the Right honourable the Governor in Council is pleased to pass a decision upon it. He is, for the present, suspended from his duties, and I have taken security for his personal appearance.

5. That there can hereafter be any hope of being able to place confidence in this person when such momentous interests are at stake, is, I fear, out of the question, and I regret to say I have it not in my power to recommend a successor to Government. The census is, therefore, in a state of abeyance until the receipt of the orders of Government as to the measures to be adopted in this emergency. I may be allowed, however, to remark, that I consider the remuneration of rupees 50 per mensem, by no means commensurate to the importance of the duties on which the infanticide censor is employed; and under the impression that the Government had not sufficient security against want of integrity in the censor, I took the liberty to recommend as a check the appointment of two censors for this duty in my paper on infanticide of the 30th of June last.

6. If the Government has it in its power to command the services of one or more respectable natives sufficiently well versed in the habits, manners, and language of this peninsula, to prevent deception, it would be highly desirable; but I greatly fear the requisite qualifications are too rare for there to be much hope of finding fit persons for so delicate and important a duty.

7. I know of no person at present whose name I could mention as possessing in a full degree the qualifications requisite, except my head accountant and clerk, Mr. Gillies, and the loss of his services in his own department would, in the present weak state of the agency establishment, be so seriously felt that I am unable conscientiously to recommend his employment on this particular duty to the detriment of the other departments in which he is so usefully employed.

8. I feel the more disposed to press upon the Right honourable the Governor in Council my conviction of the danger of leaning upon the power of inquisitorial and penal measures for the suppression of the awful crime, and of the necessity of trusting more than we at present do to the eventual good effects of a well-

directed

directed system of education of the ignorant community towards effecting this most desirable object. Our efforts are all but crippled, and in every human probability the Jareja committers of the crime may still feel a sort of half security in the commission, from the hope of imposing on our censor.

9. Although there can scarcely be a doubt as to the fact of the murder having been committed, from the depositions already taken, still, in a judicial point of view, it is requisite to prove the fact incontestably by witnesses before any such steps can be taken as just now adverted to against the Moonshee; I have, therefore, requested Suttajee to send for the parties who were present, as also for Wukutsing, to defend himself against the charge, and the result of their examination shall be duly reported for the information of *Government. In the meantime, however, as the progress of the census is effectually arrested by the delinquency of the present censor, I hope to be favoured with as early a reply to this reference as the circumstances submitted for consideration will admit.

* Referred to Captain Jacob.

10. Should it be the opinion of the Right honourable the Governor in Council that it is expedient to proceed without loss of time with the census, and with the present rate of remuneration to the censor, I shall do my utmost to select a qualified individual, and a respectable native woman for the purpose, and immediately direct the scrutiny to commence in the territory of the Jam of Noanuggur, which has not yet been able to be effected.

I have, &c.

(signed) *James Erskine*,
Political Agent.

(No. 1.)

Deposition of *Jareja Suttajee*, Chief of Mallia.

When Moonshee Goolam Mahomed came to Kakrejee to take the Jareja census, my mother and I privately told him that Wukkutsing of Nowagaum had killed a daughter. The Moonshee took a memorandum of this. He lived at this time with Rowjee. Rowjee afterwards sent for Wukkutsing and told him of my accusation. That night Teja and Rowjee came to my house and blamed me for what I had done, saying I should lose my character by it, and that my family would be dishonoured by being dragged before the Sirkar. They succeeded in acting on my fears to such a degree that, at their request, I consented to pay 50 rupees, in order to have the business quashed, and this they promised me; and they added, that by my giving the Moonshee this sum, and Wukkutsing's paying him something which they would manage for him, he would take no notice of my report. I told Rowjee to pay the Moonshee 50 rupees, and charge the sum to my deposit with him. The Moonshee the second day afterwards departed in company with Wukkutsing for Nowagaum.

(No. 2.)

Deposition of *Teja Banyan*.

During Kooer Moolwajee's marriage, about two years ago, Moonshee Goolam Mahomed came to Kakrejee. Suttajee informed him that Jareja Wukkutsing had killed a daughter. Wukkutsing hearing of this accusation sent word to Rowjee that he could prove several cases against Suttajee. Upon Rowjee's telling this to Suttajee and his mother, they had a long private conversation with Rowjee, and got him to agree on the part of Goolam Mahomed to quash the affair, on their paying him 50 rupees; accordingly Suttajee ordered me to give Rowjee credit for this sum, and desired that Rowjee should be permitted to insert it in his account as "ready cash paid Suttajee." When the Baee and Suttajee came out of the room after their conference with Rowjee, they told me they had quashed the affair, because they did not wish to be dragged before the Sirkar as witnesses; but they did not mention their real fears, which were the counter accusations of Wukkutsing.

(No. 3.)

Deposition of *Moonshee Goolam Mahomed.*

When Captain Lang was at Addoee, I was employed on the census duty at Mallia. I arrived at Kakrejee at ten at night. Next morning I visited Rowjee at his request, and he desired me to live with him, to which I consented. The same day or the next, I called on Suttajee to take down the names of his children. His mother was with him, and she told me in his presence, and that of other people, that Jareja Wukkutsing of her Bhyaad had committed the crime of infanticide. She named a woman of Mallia as having been present on the occasion as midwife; but she desired that her own name in the case should be concealed, and she advised me to seize the midwife, and extort the truth from her; I took a memorandum of this communication without any remark, and having gone home, told the whole thing to Rowjee. In reply, he spoke in Wukkutsing's favour, saying he was a friend of his, and that Suttajee and Wukkutsing were not on terms, which accounted for the false accusation of the former. To this I said nothing; and I went to Addoee, and after seven days came to Mallia. From this place I sent for Rowjee, saying I wished to inquire into the infanticide affair, and after some delay, he came with Wukkutsing, and told me that it was all nonsense, he having inquired into the affair in my absence. He added, that as the thing was false, Suttajee wished to quash it, and would give me some money to gain that purpose. I argued the truth of it till Rowjee finally seduced me. At last he prevailed on me to go to Kakrejee, where I accepted 70 rupees from him, Heaven knows how, from Suttajee. Next morning I and Wukkutsing left Kakrejee, and as I intended to visit certain Moorvee villages, and as his village was on the road, I put up at his house that night. In the morning, after breakfast, Wukkutsing requested me to see his sister-in-law. I consented, and she spoke to me from behind a purdah. After agreeing to regard each other as brother and sister, she desired me to accept six or seven coorees sweetmeat, and when I refused, she insisted on my taking the money in exchange for a choclee (jacket) such as a brother is expected to give his sister, and I agreed, and left the place with the coorees.

I have received petty presents from various people during my tour in the district, such as provisions, fruit, &c., and sometimes small household articles. In one or two instances I have been offered presents of valuable cloths, &c., but these I refused. In a few instances, Jarejas receiving pecuniary aid from the Infanticide Fund have forced on my acceptance a trifling nuzzerana or so. I have no further acts of misconduct to reveal. This deposition contains the whole I have been guilty of.

(True Translation.)

(signed) *J. Erskine,*
Political Agent.

(No. 2160.)

Minute by the Honourable the Governor, subscribed to by the Honourable Mr. *Anderson*, dated 16th May 1838.

This is a most lamentable case of corruption, and the suspension of Moonshee Ghoolam Mahomed approved. The bribe he received should be refunded and credited to the Infanticide Fund.

Mr. Erskine should appoint another Carkoon for the duty, selecting the best person he can meet with. The charge of infanticide in Jareja Wukkutsing's family should be fully investigated, and Government will await the report of proceeding before finally deciding on the Moonshee's case.

(signed) *James Farish.*

(No. 2161.)

From *J. P. Willoughby*, Esq. Secretary to Government Bombay, to the Political Agent, Katteewar.

Sir, Bombay Castle, 16 May 1838.

I am directed to acknowledge the receipt of your letter, dated 31st December last, reporting corrupt conduct on the part of Moonshee Gholam Mahomed, in the performance of his duties as infanticide censor in the province of Katteewar, and to inform you that the Right honourable the Governor in Council approves of the suspension of that individual, and directs that the bribe of 50 rupees received by him be refunded and credited to the Infanticide Fund.

2. You are requested to appoint another Carcoon to conduct the duties of censor, selecting the best person you can meet with for that purpose.

3. The Governor in Council is pleased to direct that the charge of infanticide in Jarejah Wuccutsing's family be fully investigated; and desires me to state that the report of your proceedings will be awaited before finally deciding on the Moonshee's case.

I have, &c.

(signed) *J. P. Willoughby*,
Secretary to Government.

(True Extract.)

J. P. Willoughby,
Secretary to Government.

Extract Bombay Political Consultation, 11 July 1838.

(No. 3275.)

From *James Erskine*, Esq. Political Agent at Katteewar, to *J. P. Willoughby*, Esq. Secretary to Government Bombay.

Kattewar Political Agent's Office,
Sir, Camp, Porebunder, 13 June 1838.

I have the honour to acknowledge the receipt of your letter of the 16th ultimo, and to state for the information of the Right honourable the Governor in Council, that in anticipation of the orders therein contained, I took the opportunity of a visit to Noanuggur which I made lately, to speak his Highness the Jam on the subject, and to appoint in his presence Mr. Gonsalves, a clerk in my office, in whom I have confidence, to take the census of the Noanuggur talooka with the aid of his wife.

2. I caused Mr. Gonsalves to commence the duty immediately, and saw him finish the census of the town of Noanuggur before I left it. Before the setting in of the monsoon, I expect he will have finished at least one-half of the work, and I then intend to employ him in taking a census of the Jaitwa Rajpoots at this place.

3. I trust that the Right honourable the Governor in Council will be pleased to sanction Mr. Gonsalves drawing the late censor's pay and batta in addition to his own pay in the office, which is 75 rupees per mensem, for such period as he may be actually employed in the performance of the new duty assigned to him, and that the Honourable Board will further grant some remuneration to his wife when the work is completed.

I have, &c.

(signed) *James Erskine*,
Political Agent.

(No. 3276.)

From *L. R. Reid*, Esq. Acting Chief Secretary to Government Bombay, to the Political Agent in Katteewar.

Bombay Castle, 10 July 1838.

Sir,

I AM directed by the Right honourable the Governor in Council to acknowledge the receipt of your letter, dated the 13th ultimo, stating that you have appointed Mr. Gonsalves, a clerk in your office, to take the census of the Noanuggur talooka with the aid of his wife, and recommending that he be allowed to draw, in addition to his own salary, the pay and batta of the late censor, and that some remuneration be granted to his wife when the work is completed.

2. In reply, I am desired to request that you will in the first instance be pleased to report of what nation or caste Mr. Gonsalves is; for if a European, he can scarcely be deemed a fit person for the duty now delegated to him.

I have, &c.
(signed) *L. R. Reid*,
Actg Chief Secy to Government.

(True Extract.)
J. P. Willoughby,
Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 29 August 1838.

(No. 4156.)

From *James Erskine*, Esq. Political Agent at Katteewar, to *L. R. Reid*, Esq. Acting Chief Secretary to Government, Bombay.

Katteewar Political Agent's Office, Porebunder,
23 July 1838.

Sir,

1. I HAVE the honour to acknowledge the receipt of your letter of the 10th instant, and to furnish the information called for in the 2d paragraph regarding Mr. Gonsalves.

2. This individual is a native of Bombay, and of the Catholic persuasion, and belongs to the Indo Portuguese community, so numerous at the presidency; the greater portion of them are descendants of Hindoos, converted to Christianity by the Portuguese, and some are the issue of European Portugeuse and native mothers. Mr. Gonsalves belongs to the latter class. Between either, however, there is not the least difference in manners or customs, and both are remarkable for the fidelity with which they conform to the manners and morals of Europeans, and adopt at the same time the customs and tone of feeling which distinguish the natives of the country.

3. A person of this description was, I considered, peculiarly fitted for the equally important and delicate duty of censor, for whilst his dress and manners would on the one hand protect him from any direct attempt on the part of the Jarejas to corrupt him, his affinity in many respects to their own condition as natives, would entitle him on the other to advantages of free intercourse and unreserved communication with them, which are so highly necessary towards the due performance of his duty. His Highness the Jam himself, instead of expressing even the least objection to Mr. Gonsalves, seemed perfectly satisfied with his nomination.

4. About two-thirds of the census of the Nuggur talooka have been finished without any obstacle or complaint on the part of the Jarejas, and the remainder we may fairly expect to have completed with equal facility. But should there be any particular objection towards employing Mr. Gonsalves on this duty, with which I am not acquainted, I trust I shall be informed of it, together with the instructions of the Honourable Board on the subject.

I have, &c.
(signed) *James Erskine*, Political Agent.

(No. 4157.)

From *J. P. Willoughby*, Esq. Secretary to Government, Bombay, to the Political Agent in Katteewar.

Sir, Bombay Castle, 23 August 1838.

I AM directed to acknowledge the receipt of your letter dated the 23d ultimo, and to inform you that all things considered, Government is of opinion that it will be preferable to appoint a respectable native as infanticide censor in the province of Katteewar.

2. The Honourable the Governor in Council has, however, no objection to allow Mr. Gonsalves to be employed to complete the Noanuggur census.

I have, &c.
(signed) *J. P. Willoughby*,
Secretary to Government.

(True extract.)

J. P. Willoughby,
Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 10 October 1838.

(No. 4911.)

From *James Erskine*, Esq. Political Agent at Katteewar, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Katteewar Political Agent's Office,
Sir, Camp at Puttun, 11 September 1838.

I HAVE the honour to acknowledge the receipt of your letter of the 23d ultimo, respecting Mr. Gonsalves, employed on the census in the Nowanuggur talooka, and to state, for the information of the Honourable the Governor in Council, that I never contemplated appointing this individual permanently to the situation of infanticide censor, the salary being inferior to his pay as third clerk on my establishment, besides which, the loss of his services in the office, as has been already felt during the short time he was employed on the Nuggur census, would require to be replaced, a measure to which Government would, I believe, at once refuse its sanction.

2. I now beg to inform Government that the census of the Nowanuggur talooka was completed on the 23d ultimo, having been commenced on the 1st May last. It contains 166 villages, and evinces great care and labour in the compilation. The time taken in the performance was barely sufficient, considering how fully the work has been done, that Mr. Gonsalves had to carry his wife and children with him, and that he executed the whole during the monsoon, when if there was little rain there was great excitement from fears of a drought on the part of the population, which must have thrown great impediments in the way of travelling, and rendered it moreover very expensive.

3. For the above reasons, I trust that the Honourable the Governor in Council will be pleased to sanction the request already preferred in the third paragraph of my letter of the 13th June last, that Mr. Gonsalves be permitted to draw the pay and batta of the censor's situation from the 1st May to the 23d August, the period he was actually employed in taking the census, and that his wife be allowed a remuneration of rupees 300, for the trouble as well as expense to which she has been subjected, from the Infanticide Fund.

4. With respect to the appointment of a permanent censor in the room of Moonshee Ghoolam Mahomed, I have the honour to state that I have not been yet able to find a native fit for the appointment, and I fear I shall not be able to engage the services of any person of respectability on the small salary allowed for the situation. My best endeavours, however, shall not be spared in discovering a native of this description for the appointment, but it would save time if Government could send up a well qualified person from the Presidency, to whom this responsible duty can be, in their opinion, safely entrusted.

5. I shall take an early opportunity of submitting the Nowanuggur census, together with my Report on Infanticide for last year, now under preparation.

I have, &c.
(signed) *James Erskine*, Political Agent.

(No. 4912.)

From *J. P. Willoughby*, Esq. Secretary to Government, Bombay, to the Political Agent in Katteewar.

Sir, Bombay Castle, 9 October 1838.

1. I AM directed to acknowledge the receipt of your letter dated the 11th ultimo, reporting the completion by Mr. Gonsalves, a clerk in your office, of the Noanuggur census, and recommending that he may be allowed to draw the pay and batta of the censor's situation during the period he was thus employed, namely, from the 1st May to the 23d August last, and that a remuneration of 300 rupees may be granted to his wife.

2. In reply, I am desired to inform you that the Honourable the Governor in Council considers that if Mr. Gonsalves receives half the pay of the censor, with batta, in addition to his own salary, and his wife a present of 150 rupees, they will be amply remunerated for their services; you are accordingly authorised to pay them the same, debiting the amount to the Infanticide Fund.

3. I am further desired to request that you will appoint a suitable person to the situation of censor.

I have, &c.
(signed) *J. P. Willoughby*,
Secretary to Government.

(No. 4913.)

From *J. P. Willoughby*, Esq. Secretary to Government, Bombay, to the Accountant General.

Sir, Bombay Castle, 9 October 1838.

I AM directed to transmit for your information and guidance the accompanying extract, paragraphs 1 and 2, of my letter of this date, to the Political Agent in Katteewar, respecting remuneration to be granted to Mr. Gonsalves and his wife for services rendered by them in taking the Noanuggur census.

I have, &c.
(signed) *J. P. Willoughby*,
Secretary to Government.

To the Civil Auditor.
(The same.)

(True Extract.)
J. P. Willoughby,
Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 6 March 1839.

(No. 58 of 1839.)

(No. 1047.)

From *P. M. Melvill*, Captain, Acting Assistant Resident in Charge, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Sir, Bhooj Residency, 18 February 1839.

I HAVE the honour to report, for the information of the Honourable the Governor in Council, that a daughter of his Highness the Rao of Kutch was born on the morning of yesterday, the 17th instant.

2. The Rao immediately sent a messenger to communicate to me intelligence of this event, and I trust that the occasion which has thus happily presented itself to his Highness of discountenancing by personal example the horrid practice of infanticide, will have a beneficial effect on the minds of all the Jharejahs.

I have, &c.
(signed) *P. M. Melvill*,
Acting Assistant Resident in Charge.

(No. 1048.)

MEMORANDUM by the Political Secretary, dated 26 February 1839.

ON the occasion of a daughter being born to the Rao of Cutch in July 1832, a congratulatory letter was addressed to his Highness; the same course should be observed in the present instance.

(signed) *J. P. Willoughby,*
Secretary to Government.

From *J. P. Willoughby,* Esquire, Secretary to Government, to the Acting Assistant Resident in Cutch, in Charge.

Sir, Bombay Castle, 6 March 1839.

I AM directed by the Honourable the Governor in Council to acknowledge the receipt of your letter, dated the 18th ultimo, reporting the birth of a daughter to his highness the Rao of Cutch.

In reply, I am directed to inform you that a letter will be addressed to the Rao by the Honourable the Governor, congratulating his Highness on the above occasion.

I have, &c.
(signed) *J. P. Willoughby,*
Secretary to Government.

(True extract.)
(signed) *L. R. Reid,*
Chief Secretary.

EXTRACT BOMBAY POLITICAL CONSULTATION, 31 May 1839.

(No. 2657.)

From *James Erskine,* Esq. Political Agent, to *J. P. Willoughby,* Esq. Secretary to Government of Bombay.

Katteewar Political Agent's Office, Rajcote,
Sir, 30 April 1839.

1. I HAVE the honour to submit for the favourable consideration of the Honourable the Governor in Council, translations of two petitions to my address from Jareja Verajee, a prisoner in the Rajcote gaol, whose case was reported by my predecessor, under date the 10th September 1835, the answer to which report was given under date the 9th October following.

2. Jareja Verajee was placed in gaol on the 29th August 1835, and I undertook to release him on my own personal responsibility on the 27th September 1836, on bail, with the view of affording him an opportunity of raising the amount of rupees 3,000, the fine imposed on him by Government, in addition to the imprisonment of 12 months, which he had already undergone.

3. I was forced to remand Verajee to the gaol on the 19th September 1838, after permitting him to remain in freedom for the period of two years, during which he was unable to pay the fine required of him.

4. The petitioner rests his claim to the clemency of the Honourable the Governor in Council on two circumstances, viz. his poverty, and the preservation of a daughter born to him during the two years succeeding his release from gaol.

5. In regard to the former, I beg to state that Verajee is the proprietor of a third share of Rathya, an inconsiderable village yielding a revenue of about 75 rupees per annum. His statement as to this share being still in mortgage is I find moreover true, so that there can be no question as to his perfect incapacity to pay so large a fine as 3,000 rupees.

6. In default of the payment of this fine, the punishment substituted is imprisonment for a further term of two years, upwards of seven months of which Verajee has already suffered; and in case Government should be so favourably disposed as to grant his prayer for pardon, the whole period of his confinement on the date of his release will have been as follows:

Placed in gaol 29th August 1835 and released 27th September 1836 - - - - - -	about 13 months.
Remanded to gaol 19th September 1838 and likely to be released a month hence - - - -	about 8½ months.
	21½ months.

The portion of punishment which Verajee therefore in fact petitions may be remitted, is about 14½ months' detention in the gaol, which prayer I humbly beg to recommend, as its grant would be received as a great favour to themselves by numerous Grassias who have privately, on many occasions, applied for my intercession in behalf of the petitioner. Had the sentence against Verajee consisted in the first instance of imprisonment alone without any fine, he would long ere this have undergone the whole of it, without enlisting much of the feelings of the community in his favour. His re-incarceration solely proceeding from his inability to pay a fine far beyond his indigent circumstances has, therefore, become a matter of public sympathy, and consequently deserves the favourable attention of the Government.

7. For the purpose of example, Verajee appears to have already suffered sufficiently. The state of his mind and of his external relations, during the period of his release from gaol, cannot be supposed to have been those of a man in full possession of his personal freedom and character. Though this period, consisting of two years, is not taken into account in the abstract above given; it was one probably filled up with as large an amount of mental anxiety and suffering as that which he had experienced in the gaol.

8. From the fact of Verajee having a sister alive whose marriage he effected at his own expense, the custom of infanticide does not appear to have been strictly practised in his family. His father died in Sumvut 1868, when the preservation of a daughter must have been the voluntary act of a Jarejah. The existence of a daughter born to Verajee since his imprisonment is likewise deserving of weight in his favour, as it proves that the proceedings against him have produced their desired effect to a certain extent. The entire renunciation of the custom on the part of Verajee is an event to be expected, in my humble judgment, by a well-timed leniency, such as that now recommended, rather than by a strict enforcement of the penalty he is liable to for his former delinquency.

I have, &c.

(signed) *James Erskine*, Political Agent.

TRANSLATIONS of two PETITIONS received by *James Erskine*, Esq. Political Agent in Katteewar, from Jareja Verajee of the Keersurrah Bhyad, a prisoner in the Rajcote Gaol.

No. 1, dated Kartig-vud, 8th Svut. 1895, (A.D. 1838.)

A CASE of female infanticide having been brought against me, I was sentenced to three years' imprisonment, but not if I paid a fine of 3,000 rupees. I am poor, and the Grassia of 10 santhees of land. This Grass was moreover mortgaged on the occasion of my sister's marriage. As for me, I drove the santhee in person, and thus earned a subsistence under the circumstances. I was accused of a great crime, on which subject a letter from Nowanuggur and petitions from inferior Bhomias, were submitted, soliciting that an amnesty should be granted up to that time; and stating that whoever did such a thing in future would be excommunicated from the caste, and his Grass forfeited to Government without any intercession being made in his favour. These documents are on the Sircar's records; but my fate being bad, the Sircar did not compassionate my case, but imprisoned me again. The Sircar is, however, my master. My son is quite a child, and recently a daughter has been born to me. They are distressed from want of grain, &c. Please, therefore, to make some arrangement for their subsistence. If you preserve my Grass it will remain, but my wife and children live alone in a house in Rathia, and are helpless, without the necessaries of life. I petitioned on this subject to Captain Lang, and he ordered Jareja Doongurjee to supply my family with

with food. This Doongurjee may sometimes do himself, but his son is not a person to permit him; even if they did, my Grass will certainly be taken away in reimbursement.

(True translation.)
(signed) *James Erskine*, Political Agent.

No. 2, dated Chyter Sood, 8th St. 1895, (A.D. 1838).

THE Sircar has imprisoned me in consequence of my being accused of killing a daughter. I am a Grassia of 10 santhees, which Grass has moreover for a long time been mortgaged to some person on account of my sister's marriage. My Grass is not yet redeemed. I used to cultivate ground myself, and this earned a subsistence when I was accused, since which my son and daughter are left alone in my house in Rathya. In this year of drought they have neither grain to eat nor clothes for covering. I am a poor man; I beg you will take compassion on me and write in my favour what you think proper to the Bombay Government, and procure my pardon and release from confinement.

(True translation.)
(signed) *James Erskine*,
Political Agent.

(No. 2658.)

MINUTE by the Honourable Mr. *Farish*, dated 18 May.

I THINK under all the circumstances of this case the object we have in view will be promoted by remitting the unexpired portion of this person's imprisonment.

I would, therefore, suggest that he be now pardoned and released on furnishing security for his future conduct generally, and particularly against infanticide. I suggest this course, however, in deference to Mr. Anderson's opinion, should he view the case differently.

(signed) *J. Farish.*

(No. 2659.)

MINUTE by the Honourable Mr. *Anderson*, without date, subscribed to by Mr. *Farish.*

I CONCUR in thinking that the remaining portion of imprisonment to which this person was sentenced, in failure of payment of fine, should be remitted.

I have no objection to the security required being taken if he can give it; but if not, we shall keep him in confinement indefinitely.

Mr. Erskine erred much in releasing the prisoner and allowing him to be at large without authority of Government to that end.

(signed) *G. W. Anderson.*
James Farish.

(No. 2660.)

From *J. P. Willoughby*, Esquire, Secretary to Government, to the Political Agent in Katteewar.

Sir, Bombay Castle, 31 May 1839.

1. I AM directed to acknowledge the receipt of your letter, dated the 30th ultimo, No. 81, forwarding for the favourable consideration of Government, translations of two petitions from Jareja Verajee, praying that the unexpired portion of the term of imprisonment for three years, to which he was sentenced by the Political Agent's court of Criminal Justice in Katteewar, on being found guilty of the crime of infanticide, may be remitted.

2. In reply, I am desired to inform you that the Honourable the Governor in Council

Council is of opinion that, under all the circumstances of this person's case, the objects of Government will be promoted by extending clemency to him, and is therefore pleased to authorise his being released from confinement.

3. Should you be satisfied that Jareja Verajee is able to furnish security for his future good conduct, he should be required to do so, special provision being at the same time made against the crime of infanticide; if, however, you should deem such a measure impracticable, the Governor in Council authorises his being simply released without security.

4. I am at the same time desired to add that the Governor in Council considers that you committed a great mistake in releasing this individual from confinement and permitting him to remain at large, without having previously obtained the sanction of Government to such an arrangement.

I have, &c.

(signed) *J. P. Willoughby,*
Secretary to Government.

(True extract.)

(signed) *L. R. Reid,*
Chief Secretary.

Extract Bombay Political Consultation, 14 August 1839.

(No. 3640.)

From *James Erskine*, Esq. Political Agent, to *J. P. Willoughby*, Esq. Secretary to the Government of Bombay.

Political Agent's Office, Rajcote,
11 June 1839.

Sir,

I have the honour to acknowledge the receipt of your letter of the 31st ultimo, sanctioning my suggestion that clemency be extended to Jareja Verajee, who was summarily sentenced by Government, on a report of my predecessor, to suffer fine and imprisonment, and never tried before the Political Agent's Court of Criminal Justice in Katteewar.

2. I have the honour to report that the orders of Government communicated therein have been duly carried into execution.

3. With reference to the 4th paragraph of the letter now under acknowledgment, in which I am censured for enlarging Verajee for a time, with a view to his raising the fund required of him as a part of his punishment, I have the honour to state that I never have on any occasion, or would ever contemplate such a step as to liberate a person convicted by the Court of Criminal Justice, and whose sentence had been approved of by Government, without an express order.

4. The neglect or forgetfulness of my predecessor, by whom the letter conveying this censure is signed, as Secretary to Government, and who could have informed the Honourable Board that Verajee was never tried by the Court of Criminal Justice in this province, has in this instance, I humbly beg to represent, subjected me to this reprimand, and I respectfully pray that the censure may be transferred from me to that officer.

I have, &c.

(signed) *James Erskine,*
Political Agent.

(No. 3641.)

MEMORANDUM by the Political Secretary, without date.

THERE is certainly a mistake in the letter to Mr. Erskine of the 31st May; the words Court of Criminal Justice were inadvertently introduced into that letter by the person who drafted it, and escaped my notice.

2. The case of Jareja Verajee was not, however, submitted to the Honourable Board as one which had been disposed of by the court, and Mr. Erskine ought to have known that cases of infanticide have been specially exempted by Government from its jurisdiction, unless with the previous special sanction of Government; *vide* Government Orders of November 1834.

3. The error referred to does not affect the merits of the case, or exonerate Mr. Erskine from the censure which he requests may be transferred to me, namely, for having released the Jareja from confinement, without the authority of Government, during a period of two years,

4. This censure was founded on the Honourable Mr. Anderson's Minute on the Political Agent's letter of the 30th April.

5. Mr. Erskine states he would not have acted as he did, had the case been tried before the court, but draws a distinction between a case so tried and one summarily dealt with by the Political Agent; in both, however, the trials are subject to the review and confirmation of Government, and the sanction of Government is consequently equally necessary in both, to any deviation from the sentence awarded.

6. The style of Mr. Erskine's present letter is very unusual and objectionable.

(signed) *J. P. Willoughby,*
Secretary to Government.

20 July.

(No. 3642.)

MINUTE by Honourable the Governor, without date, subscribed by Mr. *Farish.*

I THINK that Mr. Erskine should be informed to the above effect, and that he should be told he is in error as to the party to whom he considers the moderate censure given to him ought to be applied.

(signed) *J. R. Carnac.*
James Farish.

(No. 3643.)

MINUTE by the Honourable Mr. *Anderson.*

A PERSON ordered or sentenced by Government to be confined, ought not to be released during the period the order or sentence directs the confinement to have effect, without an express instruction from the same authority; it was for deviating from this plain course that Mr. Erskine was censured, certainly in no severe terms.

(signed) *G. W. Anderson.*

(No. 3644.)

From *L. R. Reid,* Esq. Acting Chief Secretary to Government, to the Political Agent in Katteewar.

Sir, Bombay Castle, 6 August 1839.

1. I AM directed to acknowledge the receipt of your letter, dated the 11th June last, relative to the case of Jareja Verajee, and requesting that the censure of of Government, conveyed to you in Mr. Secretary Willoughby's letter dated the 31st of the preceding month, on account of your having released that individual from

from confinement, without the previous sanction of the Honourable the Governor in Council, may be transferred to that officer, on the grounds that this individual was not tried by the Political Agent's Court of Criminal Justice in Katteewar, for the crime of infanticide.

2. In reply, I am desired to inform you that the words, "Court of Criminal Justice in Katteewar," were inadvertently introduced into the draft of the letter above mentioned.

3. The case of Jareja Verajee, however, was not submitted to Government by your predecessor, as one which had been disposed of by that tribunal, and you must have been aware that cases of infanticide have been specially exempted from the jurisdiction of the Court of Criminal Justice in Katteewar, unless with the previous sanction of Government.

4. The error in the draft of the letter referred to by you, does not in any way affect the merits of the case, or exonerate you from the censure which you solicit may be transferred to the Political Secretary—a censure passed on you for having released the Jareja from confinement and allowed him to remain at large for a period of two years without the authority of Government.

5. With reference to the third paragraph of your letter, stating that you would not have acted in the manner you did, had the case been tried by the above-mentioned tribunal, and drawing a distinction between a case so tried, and one summarily dealt with by the Political Agent, I am desired to state that in both cases the trials are subject to the review and confirmation of Government, and that its sanction is consequently equally necessary in both to any deviation from the sentence awarded on the offending party.

6. No person who has been sentenced to suffer imprisonment by the orders of Government ought to be enlarged before the expiration of the period for which he has been so sentenced, without an express order from the same authority. It was for deviating from this plain course that Government directed the moderate censure contained in Mr. Secretary Willoughby's letter, dated the 31st May last, to be communicated to you.

I have, &c.

(signed) *L. R. Reid,*
Acting Chief Secretary to Government.

(True extract.)

(signed) *L. R. Reid,*
Chief Secretary.

Extract Bombay Political Consultation, 5 August 1840.

(No. 3498.)

From Captain *Melvill*, Acting Assistant Resident in Charge, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Bhooj Residency, Camp Mandavie,
5 May 1839.

Sir,

I have the honour to acknowledge the receipt of your letter of the 21st February last, wherein you transmitted an extract of a report from the Political Agent in Katteewar, on the subject of female infanticide among the Jahrejahs, and directed me to endeavour to concert with the Rao measures for the complete extinction of the revolting practice, so far as the authority and influence of his Highness extend.

2. I availed myself of an early opportunity, after the receipt of your letter, to point the particular attention of the Rao to the subject. I assured him I was aware of his own repugnance to the crime, but that the time was now arrived when the British Government looked for some substantial proof of the good effects resulting from his Highness's personal disposition, and expected the adoption of stronger and more conclusive measures than any yet pursued, for the final and complete extinction of infanticide among his people. I explained fully the views of the Government of Bombay with regard to a census, and placed in the Rao's hands

hands copy and translation of the form used in Katteewar. I made his Highness observe, that this measure would at once test whether or not the chiefs had acted up to the agreements into which they had twice entered, to abolish the practice in their own households and those of their dependents, and it might be expected hereafter to act as a most beneficial check upon the conduct of all classes.

3. The Rao expressed considerable hesitation as to the adoption of this measure, objecting that the rigid scrutiny it involved into the privacy of Rajpoot life would be very displeasing to his subjects, and would be considered by all his tribe, throughout Hindoostan, as an unwarrantable stretch of authority on the part of a Rajpoot prince. But his Highness suggested, that by calling together the leading chiefs, and entering into consultation with them on the subject, some plan might be devised to satisfy the anxious and often-expressed desire of the British Government; and if it appeared expedient, a census might then be obtained with the concurrence and through the agency of the chiefs themselves. In the propriety of this proposition I cordially concurred, and anticipated from it much advantage to the cause of humanity.

4. In this expectation, however, I have been greatly disappointed. The chiefs assembled in considerable numbers, and at the Rao's particular request I attended their meeting in the palace at Bhooj. I addressed them in strong language, assuring them of the universal horror with which the crime that unfortunately distinguishes the Jahrejas is viewed, and urging them, by every motive I could suggest, to unite in an earnest effort to remove the stigma which rests upon their name. A long conversation enabled me to ascertain, and to estimate with sufficient precision, the sentiments and feelings of the assembly; the continued perpetration of the iniquity was not denied; it was lamented indeed, but extenuated, and almost defended; and I withdrew, after an interview of several hours, with the conviction forced upon my mind, that of all the Jahrejas assembled, not one man, his Highness the Rao alone excepted, entertained a sincere wish to put an end to the foul practice of infanticide, or, if left to himself, would stir a finger for the purpose.

5. Discussions long and earnest followed, and continued for many days. I was at one time very hopeful that a plan for the formation of a general fund, out of which to defray the marriage expenses of the daughters of the poorer class of Jahrejas, would have been brought to bear. The Rao supported the scheme warmly, and tendered a liberal subscription; and I took upon myself to promise that such an indication of a genuine desire to eradicate the evil in question, would not lack the aid of the British Government. But though many of the chiefs were ready to acquiesce, the proposal could not gain the general concurrence essential to its adoption; it fell to the ground, and the final result of all the deliberations of the meeting was communicated to me in these terms: viz. "That the assembled Jahrejas are ready and agree to furnish a census of their population if required; but they would be better pleased if the British Government would continue to repose in their prince, the Rao, and in themselves, the same confidence as heretofore; and they, on their part, promise to exercise a stricter watch in their several districts, and duly to report every case of infanticide which may come to their knowledge."

6. I have expressed to the Rao the disappointment and regret which so unsatisfactory a conclusion must cause, and have advised his Highness now, as the only course immediately open, to take advantage of the consent yielded, though reluctantly, by the chiefs, and institute the census which the British Government has recommended. Before, however, any steps could be taken for this purpose, a severe domestic calamity befel the Rao's family, and all public business, in which his Highness's personal interference is necessary, remains suspended. In the meantime, I conceive it to be my duty to report what has passed for the information of Government; and most respectfully venture to express my hope that the Honourable the Governor in Council will be pleased to approve of the manner in which I have thus far carried into effect the orders conveyed to me in your letter, now under reply.

7. A very superficial inquiry is sufficient to establish the fact, that infanticide is still practised among the Jahrejas of Kutch to a lamentable extent, and that very little way has yet been made towards the suppression of the crime. The Jahreja

population of this principality may number about 12,000 adult males, and it is the opinion of well-informed persons that it would be difficult to produce 500 females, born in Kutch, of Jahreja blood. Nor is the crime, I fear, confined to the Jahrejas, properly so called. Many branches have from time to time been detached from the genuine stock; some by degradation and intermixture with foreign classes, and some by conversion to the Mohamedan religion. These separated tribes pass under the general denomination of "the dung;" their number may be about 5,000 men, and in all the practice of infanticide, to a greater or less extent has been continued through every change of name and habit, and exists at the present hour.

8. There are two families, those of Assombia and Nangurecha, which, about a century ago, attached themselves as disciples to a celebrated Gosayeen, who enjoined them thenceforward to abstain from the sin of infanticide, and the injunction has been religiously obeyed. Every daughter born in these houses is preserved; and no feeling of self-interest, or inducement of any kind, could now prevail to the sacrifice of one of their children. But this honourable exception extends not beyond the immediate families of the chiefs themselves; the circle of relatives and dependents, known under the name of their Bhaeeyad, have no share in it whatever, but, on the contrary, are said to be even more relentless and determined in the murder of their children than others. It may be inferred, from this striking instance, that little can be wrought by the force of good example.

9. Deeply dyed as the Jahrejas are in the blood of their own offspring, I cannot say that my observation leads me to regard them in other respects as more vicious and depraved than parallel classes of the inhabitants of India. If they were, we might entertain a hope of extinguishing infanticide by acting on their general habits, and introducing among them a general reform. But the ground is greatly narrowed, when we have to deal with an isolated crime, which, however revolting to the ideas of others, and repugnant to the common laws and instinct of nature, has been deprived of its guilty features, in the eyes of the perpetrators, by the long hereditary custom of 17 centuries.

10. The causes which originally produced infanticide, which have preserved the practice during so many ages, and which still continue to prompt it, may be summed in two words, pride and poverty. The pride of family and the degradation of inferior alliances are by no one more keenly felt than by the Rajpoot; the feeling is common to every man of that noble race, and in itself it can hardly be condemned as an unworthy one, though leading, in the instance under consideration, to such melancholy consequences. It is well known that the Rajpoot race is divided into a number of steps, or divisions, and that no step can intermarry within itself. Could a Jahreja be permitted to intermarry with a Jahreja, the chief cause of infanticide would be at once annihilated; but this would involve such a radical change in the whole constitution of Rajpoot society, as it is vain to expect. With the exception of a few families of Waghelas, settled chiefly in the eastern part of Waghur, all the Rajpoots of Kutch are Jahrejas; it follows that they must seek abroad for wives for their sons, and must not wait patiently until foreigners come from a distance to seek their daughters. But it cannot be expected that the inhabitants of distant countries, who can find wives so much nearer home, will make long journeys, and incur heavy expense, merely for the honour of a Jahreja alliance. The marriage expenses, too, among the Jahrejas are rendered, by certain customs which prevail among them, greater than elsewhere; and thus the fear lest his daughter should remain unmarried in his house, or obtain an equal and honourable marriage only at a ruinous cost, leads the infatuated parent to destroy her in the hour of her birth; and he stifles the stings of conscience by assuring himself that he does but follow the law prescribed by his ancestors. This I believe to be the true explanation of the crime, and of the obstinacy with which it is continued; right and wrong are completely perverted in the minds of these men, and the universal reply to every argument with which they are plied upon the subject is, "What are we to do with all our daughters, as they grow up and increase upon our hands?"

11. The Jahrejas have often intermarried with Mohamedans. To this practice the Rao is much opposed, and though we may regret that such is his Highness's feeling, because it tends in some measure to aggravate the evil under review, yet I know not how it can be censured, or by what argument be combated. The obstacles,

obstacles, in truth, that beset the Jahrejahs in marrying their daughters are many, and great, and arise from physical and moral causes, which almost pass the boundary of human control. I cannot see that these obstacles are aggravated by any inordinate estimate, on the part of the Jahrejahs, of their proper place in society, or by their refusal to yoke with their equals; they seek, it appears to me, merely equality of rank and circumstances (judging by the amount of quras, or landed property, rather than by tribe or family name), and are at any time content with even slight inferiority. But in making this statement, I trust it will not be thought that I seek to extenuate the guilt of the Jahrejahs, or to find an excuse for their crime; I am only solicitous that the disease may be placed in its true light, and its real character exposed, with all its attendant difficulties, as a necessary and preliminary step to the application of a successful remedy.

12. The Rao has declared himself to me repeatedly, to be most anxious to adopt, and to follow out any measure for the suppression of infanticide, that may be proposed to him, and present a reasonable prospect of success; but when I have urged his Highness to suggest measures himself, as the only man perhaps who unites with an intimate knowledge of all the springs that govern the conduct of his countrymen, a sincere desire to guide them into the right path, he has frankly confessed himself at fault, and unable to see a clear course through the difficulties that surround the question. The Rao in his own person sets an admirable example to his people. On a late occasion, when the birth of a daughter was announced to him, he immediately despatched a message to the interior of his palace, to desire that the same attention in every respect should be paid to the child as if it had been a boy. But I have already said, that little dependence can be placed on the power of example, and as little, I apprehend, can be trusted to the force of persuasion, unless, indeed, means can be found to persuade the Jahrejahs that they will consult their personal interest as much by preserving as by sacrificing their children. The hopes built upon the exertion of the Rao's influence upon his subjects, are, I fear, destined to be disappointed; not, indeed, because the influence will not be exerted, but because the exertion will prove powerless to accomplish the purpose.

13. To suppress infanticide in Katteewar is a task of less difficulty than in Kutch. In Katteewar the Jahrejahs are more mixed with other tribes of Rajpoots, and can find marriages for their daughters with comparative facility. That this principle operates with considerable force is proved by the fact, that in Wagur, where there are Waghellas mixed with the Jahrejahs, infanticide is less prevalent than in the Abrassa and Kutch proper, where the Jahrejahs are alone. It must be remembered also, that the government of Katteewar is a strong arm, which can deal with the crime penally, and enforce its precepts by the dread of punishment, as well as by the hope of reward; but the government of Kutch is in the hand of a prince, himself a Jahrejah closely allied to the very Jahrejahs whose guilt is in question, elected by their voice, and, but for foreign influence, dependent on their will. A census, accurately taken, will enable us to calculate the extent to which child murder has already been carried in Kutch, and the periodical increase or decrease of the crime will be shown by its annual renewal. Such publicity may act indeed as a check upon the higher and more marked classes, but it will be almost, if not quite, inoperative upon the mass, unless the disclosed delinquency be followed by punishment; and penal enactments against infanticide among his own tribe, are beyond the limited power of the Rao to enforce. The British Government may certainly cancel its guarantee, wherever the crime is proved to have been committed, but if this were done very generally, and I fear if done in one instance, it must necessarily be done almost universally, much inconvenience at the least must result, as it would involve a material change in the whole system of management, as at present arranged for the government of the country.

14. I entertain a hope that a petition for an attempt to form a fund for assisting the poorer Jahrejahs, in the marriage of their daughters, may be successful. I cannot pretend to show in detail the exact mode in which such a fund will act; but it is at once evident that it will take away from numbers the plea of poverty, and give more room for the play of natural feeling. Intelligent natives of various classes have assured me that its working would be most beneficial, and I can myself see no reason to doubt it. The fund should be instituted strictly by the Jahrejahs themselves, and every Guraseea of that tribe should contribute to it in proportion

to his means. Of a fund thus raised, and under the management of a punchayet of their own chiefs, no member of the tribe would be too proud to avail himself, and the knowledge of such a resource in reserve would induce many a man, who now stills his feelings under the tyrant plea of necessity, to rear his child until she had wound herself into his affections, and was secured against the chance of his violence. The British Government, by a liberal contribution, may obtain the right of scrutiny into the application of the fund, and watch against its abuse or malversation.

15. It would not, I think, be difficult to induce the Jahrejahs to consent to a diminution of their marriage expenses, not by sumptuary laws, perhaps, or by fixing the maximum of money to be expended, which it would be exceedingly difficult to regulate; but by the abolition of several presents and charges, which every man is now by custom compelled to make. An extravagant or a wealthy man may be permitted to expend what he pleases, and to ruin himself if he likes; but it is very important that the compulsory or necessary expenses should be reduced to as low a scale as possible.

I can only, in conclusion, express my humble hope that if, in making these lengthened observations, I have trespassed too far upon the attention the Honourable Board, the intrusion will be pardoned in consideration of the interesting nature of the subject, and of the solicitude, which I cannot but feel, to contribute even the slightest aid towards the accomplishment of the great object which the British Government are labouring to effect.

I have, &c.
(signed) *P. M. Melvill,*
Acting Assistant Resident in Charge.

Political Department.

(No. 130 of 1839.)

(No. 3499.)

From Captain *Melvill*, Acting Assistant Resident in Charge, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Sir, Bhooj Residency, 23 May 1839.

In continuation of the subject of my letter to your address, No. 118, of the 5th May last, regarding infanticide in Kutch, I have the honour further to report, for the information of the Honourable the Governor in Council, that so soon as the Rao was able to recommence the transaction of public business, his Highness immediately began to take steps to carry into effect the recommendation of the Honourable Board, by collecting a census of the Jareja population of Kutch. Many of the chiefs who were assembled had by this time left Bhooj, as the approach of the rainy season rendered their presence at their homes necessary; some, however, remained; and a party of considerable rank and influence made an urgent proposition to the Rao to this effect, viz. that the collecting a census was a measure very distasteful to the feelings of their class, and not in their opinion calculated to bring about any desirable result; that the most feasible plans for checking infanticide were, first, to diminish by common consent the customary and heretofore compulsory expenses to be incurred in marrying a Jareja girl; second, to create a fund for assisting the poorer Jarejas to defray the necessary charges in the marriage of their daughters; that they thought, by the exertion of persuasion and influence, they could, if allowed time for the purpose, win the general consent of the whole tribe to these two measures; and therefore they prayed his Highness to defer the census for a short season, to dismiss them for the present, and after the lapse of three or four months, to convoke again a general assembly of the Jareja chiefs and ascertain the result.

With this request the Rao has complied. The chiefs who preferred it are in number five, viz. Chandabhaee of Nangreeaha, Meyramunjee of Mhou, Pragjee of Sooturee, Nougunjee of Kotara, and Kullian Sing of Arrysir. They are all men of weight in the country; and as the circle of their influence is extensive, I cannot but entertain a hope that the result will be satisfactory.

I have, &c.
(signed) *P. M. Melvill,*
Acting Assistant Resident in Charge.

POLITICAL DEPARTMENT.

(No. 151 of 1839.)

(No. 3500.)

From Captain *Melvill*, Acting Assistant Resident in Charge, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Sir, Bhooj Residency, 18 June 1839.

I HAVE the honour to submit, for the consideration of the Honourable the Governor in Council, a summary of the proceedings of the durbar of Kutch, in a recent case of infanticide.

2. At the close of the discussions among the Jareja chiefs, which are reported in my letters of the 6th and 23d May last, the Rao issued a proclamation conceived in the following terms: viz. "The British Government being very urgent on the subject of child-murder, the chiefs of the tribe, assembled in the presence of their prince, have solemnly agreed to divulge every instance of the crime which shall come to their knowledge, without favour or affection to any one; therefore, be it known to all the Bhaeeyad that whoever commits infanticide will meet with heavy punishment."

3. The messenger who conveyed this proclamation to the village of Puturee, heard, in the course of conversation with the people of the place, that an infant had lately been destroyed in the house of the Thakoor, a Jareja, named Phooljee, a near relation of the Rao. This information the man conveyed to the durbar, and Phooljee was immediately summoned by heavy mohsuls to Bhooj, to answer to the accusation. The Jareja, who is an old man of 70 years of age, at once confessed that he had caused his grandchild to be destroyed; and the Rao then communicated the circumstance to me, with a request that I would advise him in what manner to deal with the case.

4. I desired, in the first place, to see the deposition of Phooljee; and I found it to be so clear and explicit, as to leave no room for doubt, or occasion for further investigation. The chief, of his own free will, and without compulsion or persuasion of any kind, confesses "that a child of his son Jussajee, being about to be born in his household, he gave directions that if the infant proved a daughter, she should not be preserved alive. In Chytur Wud (part of April), a daughter was born and immediately destroyed. The deponent was absent at the time, but returned to his home about six hours afterwards, when a female slave informed him that a child had been born, and being a daughter, its life was already at an end. Upon receiving this intelligence, he remained quiet, and mentioned it to no one; but from one to another, the fact became generally known in the village. The deponent further alleges that his son (the father of the child) is only 16 or 17 years of age; that he was not privy to his (deponent's) intentions or directions regarding the child; and when the birth took place, he was playing about the village, unconscious of what was going on."

5. After consulting Colonel Pottinger, I drew up, and transmitted to the hands of the Rao, a memorandum; upon the receipt of which his Highness, adopting the advice it contained, immediately ordered the Jareja to be seized, and conveyed to the Hill Fort, where he is now lodged. His Highness further directed the kurum guras, or patrimonial estate, of the delinquent to be forthwith placed under sequestration; and in conformity with the treaty, which specifies that, in endeavours for the suppression of infanticide, the two Governments shall act in conjunction, the case is now submitted to the Honourable the Governor in Council, and the communication of his pleasure regarding it awaited.

6. The 18th article of the Treaty of Bhooj, dated in October 1819, provides that, previous to the execution of the deed of guarantee in favour of the Jareja Bhaeeyad, a written engagement shall be entered into by the Jarejas, pledging them to abstain from the practice of infanticide, or to submit, when discovered to have been guilty of it, to such punishment as may be awarded by the British and Kutch Governments.

7. It is perfectly true that, except in a very few instances, these writings have never been exchanged; but considering that every Grassia in the country reposes on the security of the guarantee, which, when occasion offers, is always claimed

and never refused; considering also that that guarantee is matter of general notoriety, and thoroughly understood throughout the whole tribe, it may, I conceive, be fairly assumed that a conviction of infanticide annuls the British guarantee in favour of the offender; and that the durbar of Kutch, acting in concurrence with the Government of Bombay, is competent to award such punishment for the offence as may appear just and fitting. The proclamation issued by the Rao in 1834 distinctly warns the Bhaeeyad that the provisions of the treaty regarding child-murder will be strictly enforced.

8. In the present instance, the culprit does not attempt to shelter himself under any plea of ignorance; he avows his knowledge of the prohibition, and of the risk of punishment which he braved. His only defence is, that numberless others are constantly doing what he did, although his ill fortune has caused his deed to be exposed, while that of his fellows remains concealed. Young as the father of the child that was destroyed appears to be, it is scarcely to be credited that he was entirely ignorant of what was going on in his family. But according to the custom of the country, the old man is the head of the household, and his commands would be obeyed by all the establishment, whatever were the wishes or intentions of the son.

9. Such is the case which I have now the honour most respectfully to submit to the Honourable Board, as an important point in the progress of measures for the extinction of the foul crime of infanticide. It may reasonably be doubted whether punishment is the weapon by which this moral plague can be stayed; and in Kutch, the attempt to enforce penalties to an extent commensurate with that of the crime will certainly be productive of very serious evil. But there can be little question that an occasional and well-timed example of severity like this must have a beneficial effect; it will show the Jarejas that the threatenings so long used are not altogether vain; and it will induce the chiefs, when they assemble as proposed in the course of a few months, to combine more readily and more heartily in devising plans by which the desired object may be gained by other and milder means.

I have, &c.

(signed) *P. M. Melvill,*
Acting Assistant Resident in Charge.

Political Department.

(No. 84, of 1840.)

(No. 3501.)

From Captain *Melvill,* Political Agent in Cutch, to *L. R. Reid,* Esq. Chief Secretary, Bombay.

Bhooj Residency, Camp at Mandavie,
11 April 1840.

Sir,

Colonel Sir Henry Pottinger has communicated to the Honourable the Governor in Council, by his letter of the 13th ultimo, all the circumstances which attended his last public interview with the Rao of Cutch, and has stated the substance of the observations which he then took from the Jahrejahs who were seated around him, on the subject of female infanticide.

2. It affords me much gratification to be able now to report, that the words of Sir Henry Pottinger have made a deep impression, and have already produced results of high importance. Within a very few days of the late Resident's departure from Cutch, the Rao intimated to me his earnest desire to frame some effectual plan for the suppression of infanticide, and to carry it into practice so immediately that a knowledge of it might reach Sir Henry before he finally quitted India, and satisfy him that his parting counsels had not fallen unheeded to the ground. I found it necessary, in some degree, to check the Rao's zeal, by pointing out the danger of hasty and ill-matured measures, and his Highness, by my advice, awaited the assembling of his great feudatories, at the Hooly festival, on the 18th of last month, as a fit opportunity for the execution of his purpose.

3 In the meantime I had several conversations with the prince, and I was pleased to find that a material change had passed over his feelings since I had the honour

honour of reporting upon infanticide in the course of last year. His Highness has ever professed himself, and I believe with perfect sincerity, most anxious that the crime should be suppressed, but he has shrunk on all former occasions from appearing to act upon his own free will, and has explicitly assured me, more than once, that he wished whatever were done to be done under the open and avowed dictation of the British Government. But the Rao has now assumed a more decided tone, and evinces a firm determination to take a leading part in his own person as the head of all the Jahrejahs; a change which I cannot but regard as a point of great moment, and to be mainly attributed to Sir Henry Pottinger's well-timed discourse.

4. The plan which is alluded to in the 6th paragraph of the late Resident's letter, viz. the establishing a Durbar Mehta, with assistants, in every district, emanated entirely from the Rao himself. It was proposed, in the first fervour of his his Highness's zeal, but after mature examination it was abandoned as impracticable and unsound. To have accomplished it would have required the employment of at least 40 mehtas and three times as many peons, or horsemen. I despaired of finding so many men fit for so high a trust; I saw no sufficient means of checking their proceedings. I felt convinced that bribery would be applied with no sparing hand; that false accusations would be multiplied and considered as inquiries of oppression; that the feelings of the chiefs would be unnecessarily outraged, and their affections alienated from their prince; while, with the certainty of all this mischief, the success of the measure, in effecting the only object of its adoption, was very doubtful. The expenses involved have been very great, and I know not whence the funds could be derived; the Rao proposed to lay a tax upon the Jahrejahs themselves, and the principle of making them pay for the correction of their own faults is, beyond a question, just; but such an impost could be levied only at the imminent risk of an universal rebellion. I was impressed also with a sense of the danger which I have before (in my letter of the 6th May last) noticed, viz. that too severe a scrutiny must produce the necessity of such general punishment as in a little time to ruin many, if not most, of the old families, and break up the feudal system of the country by throwing all the "grass" or estates of the nobles into the hands of the durbar.

5. These considerations, which I very respectfully and with great deference submit to the judgment of the Honourable Board, induced me to advise the Rao to modify his plan, and to proceed more warily and with less haste towards the accomplishment of his philanthropic purpose. Accordingly his Highness caused a paper to be drawn up, of which I entirely approved, and when the Jahrejahs assembled he laid the document before them and demanded their acquiescence; this, under the influence probably of the fears lately aroused among them, was at once accorded; and I submit, in an Appendix to this despatch, a translation of the writing which each of the principal chiefs has signed, together with the letter which a number of them jointly addressed to me on the occasion. I regret that I was forced to quit Bhooj suddenly, in consequence of illness, on the 20th of last month, and thereby lost the opportunity of personal intercourse with the Jahrejahs; but the Rao has done everything which appeared to me advisable, and I am not aware that anything has been sacrificed in consequence of my compulsory absence.

6. The deed of agreement or writing which has now been executed between the durbar and the Jahrejahs, comprises four articles; by the first article each chief binds himself to render an exact annual census of the Jahrejah population of his district; by the second article he is bound to give information of every case of infanticide within 15 days of its occurrence; and if it can be proved in any way that the crime has been committed, and the chief, either from a want of vigilance or from a wilful desire of concealment, has failed to bring it to notice, he then becomes liable to such pecuniary penalty as the Government pleases to inflict. A report is also required to be made within the same period of fifteen days, of every case of premature or still birth, and the statement must be supported by the evidence or opinion of four respectable men. Under the third article of the deed, the Durbar engages to keep the amount of all fines inflicted under the second article in a separate fund, out of which it will be ready to assist the poorer Jahrejahs in defraying marriage expenses, on a representation of the circumstances being made by their chief; and under the fourth, or last article, the Durbar stipulates that it shall

shall send one or two of its own Mehtas round the country to direct and assist the chiefs in framing the census.

7. The inciting cause of the dreadful practice of infanticide among the Jahrejahs, is undoubtedly the disgrace which in their own idea attaches to the presence of unmarried females in a Rajpoot household. This feeling is common to all classes of Rajpoots in every part of India, and is not peculiar to the Jahrejahs; but it unfortunately happens that the Jahrejahs are so peculiarly situated, that the risk of their girls growing up unmarried is greater with them than with others; and hence it follows but too naturally, that the present generation clings with obstinacy to the fearful expedient which the wickedness of their ancestors has devised and handed down to them. The peculiarity of the position of the Jahrejahs consists in their geographical separation from other Rajpoot tribes; whence it results, that they themselves are compelled to go forth and bring from a distance the wives they require for their sons; but they can offer no inducement to the members of distant families to make long journeys for the purpose of seeking their daughters in return. For this, the peculiar difficulty which is encountered in our efforts to bring about a reformation, I fear no human remedy can be devised.

8. A secondary difficulty arises from the poverty of the Jahrejahs and their frequent inability to defray the expenses of a marriage. For this some palliation might be afforded by the formation of a fund out of which to render them assistance; but as yet I have failed in my attempts to organize a general collection of sufficient magnitude to be of any avail. The third article of the agreement was introduced at my suggestion, rather with the view of establishing the principle and holding out something like hope of future aid to the poor, than with the expectation of deriving benefit from a fund so constituted, as it is evident that its amount must diminish just in proportion as the demand upon it, in consequence of the diminution of the crime, is increasing. The marriage expenses in the tribe have hitherto been greater than ordinary, but this is in some measure owing to the infrequency of such marriages having caused them to be solemnized with more than usual pomp and show. The Rao strongly advises that this evil be left to itself. His Highness is quite confident that it will work its own cure; and already in a recent instance at the town of Leija, the Bhats and Charuns in attendance were forced to content themselves with reduced fees.

9. Unable, then, as we are to remove or even to palliate in any considerable degree the temptation to infanticide, it only remains for us to take steps to discover the crime wherever perpetrated, and to punish the perpetrators; and in doing this, care must be taken, lest by prosecuting our scrutiny too rigidly, and inflicting punishment too extensively, other crimes and disorders are introduced, and take the place of the one which we are striving to extinguish.

10. The Jahrejahs of Cutch have twice bound themselves, severally and collectively, to abandon the practice of infanticide; they are now called upon to render to us proof whether or not their engagements have been fulfilled in the only form in which it can be given, viz. that of a census. To this there can be no possible objection on the part of any party, provided the census be obtained through an agency which does not violate the sanctity of private life; and accordingly by the first article of the agreement, the chiefs have pledged themselves to frame and render it faithfully and correctly. The Mehtas, whom by the fourth article the Durbar is empowered to send out, ought to be able, without interfering openly with the proceedings of the chiefs, to narrowly watch them, to check any false returns and to ensure regularity.

11. Much, however, will depend on the character of the Mehtas employed, and the degree of confidence which may be safely reposed in them. The treaty with the Cutch states provides, that in measures for the suppression of infanticide, the two governments shall act concurrently, and it is of some importance that this principle be not lost sight of. I would therefore very respectfully suggest, that a Mehta should be entertained on the part of the British Government, and associated with those of the Durbar, occasionally accompanying them in their visitations, and at other times acting and travelling independently, under the control and direction of the Political Agent. This arrangement will tend, I think, to diminish the chances of collusion between the chiefs or others, and the Mehtas, and will ensure the supply

supply of more accurate and constant information to the agency than can be looked for through the Durbar. To ensure the service of a respectable and trustworthy man, the pay should not be less than 40 rupees per month, with the usual allowance of batta while actually moving about the country.

12. So soon as I can obtain the first census, in a complete form, I shall do myself the honour of reporting the result minutely, for the information of the Honourable Board. The Durbar is in possession of the form used in Katteewar, but I expect the returns to reach me in a crude and probably a confused state; to arrange, collate, and reduce them all to one general system, will be a work of much labour, and it well be necessary to make it the special duty of one particular man. There could not be a better person for the purpose than the Guzerathee writer, now employed in the agency office, Mukhoondjee Raghowjee; and his supervision can hardly fail to prove a valuable check upon the other parties; but as his present salary of 22 rupees per month is a very inadequate remuneration for the services which he now performs, I beg most respectfully to solicit, that the Honourable the Governor in Council will be pleased to grant him a small additional stipend, perhaps 18 rupees per month, for the performance of the duty I propose to confide to him of registering the census of the Jahrejahs.

13. I have annexed to this report a translation of a letter from his Highness the Rao, to my address (No. 4, of the Appendix), regarding the case of the Jahrejah Phooljee, now in confinement in the Hill Fort of Bhoojiah. This case was fully reported by me on the 18th of June last, and I have intimated to his Highness that I cannot agree to the enlargement, on any terms, of the prisoner, until I am in possession of the instructions of the Honourable Board upon the subject.

14. Two cases of suttee having recently occurred at Bhooj, I considered it my duty to endeavour to prevail on the Rao to denounce the inhuman rite, by proclamation. I pointed out to his Highness the facility with which the practice has been stopped in the British territories, and I also brought to his notice, as more nearly concerning his position as a Hindoo Prince, the fact of Suttees having been entirely abolished in the Sattara territories, by the simple mandate of the Raja. The Rao acknowledged the justness of all that I advanced, but required time to consult the principal Brahmins of the country, and several of the Jahrejahs, before giving a definite answer. Some time elapsed, during which I took occasion to repeat my former arguments, and urged the prince to act upon his own opinions, and not upon those of others; but I regret to say, that my endeavours have been fruitless; the Brahmins and the Jahrejahs refused to sanction with their voice the abolition of the sacrifice, and the Rao will not be prevailed upon to act in contradiction to their advice. For the present I can do no more, but if the Honourable Board does not disapprove of this effort, unsuccessful though it has proved, I shall endeavour to renew it on the first favourable opportunity that may present itself.

I have, &c.

(signed) *P. M. Melvill,*
Political Agent in Cutch.

APPENDIX alluded to in the preceding Despatch.

(1.)

TRANSLATED SUBSTANCE of a Letter from His Highness Rao *Daisuljee* to Captain *Melvill*, dated at Bhooj, Phagun Wud Barus, Soomwar, Sumwut 1896 (23d March 1840).

After Compliments:

YOU will understand everything regarding infanticide and suttee, from the writings which the Jahrejahs have addresed to you, regarding the suppression of infanticide; the greater Jahrejahs have executed writings in the name of both Governments, and they, the greater, will take similar writings from all their subordinates. I will depute a Mehta, and he will collect the census. I before demanded lists from the Jahrejahs; some have brought them, others have promised to deliver them

them soon, and others declare they cannot understand anything about it; therefore I am deputing the Mehta, and when all the lists are received, I will arrange them, and send them to you. Regarding suttee, the advice of the Bhaeeyad is that the burning of a widow with her husband is in conformity with the religion ("dhurum,") of the Hindoo Shasters, and that there can be no harm in permitting it, therefore I am helpless ("lachar") in the matter.

(2.)

The Writing of Jahrejah Chief of is this:

In the year of Sumwut 1875 (A. D. 1819), there was a treaty made between the Durbar of Cutch and the English Government; in the 17th article of that treaty it was stipulated that we, the Jahrejahs, would no longer destroy our female children; and in Sumwut 1891 (A. D. 1835), we renewed our engagements to the Durbar on this subject. Now the two Governments have no confidence in the fulfilment of our engagement, therefore we have been summoned, and required to consider the following arrangement:

1st Article. An accurate account of all the sons and daughters born in the Bhaeeyad shall be rendered yearly to the Durbar, according to a set form.

2d Article. Whenever a newly-born child is destroyed among the Bhaeeyad, the chief shall give information to the Durbar within the space of 15 days, in order that the murderer may be visited with punishment, by fine or otherwise. If the chief conceals any instance of the crime, or neglects to take such measures as are sure to prevent its concealment from himself, and information of its having been committed reaches the Durbar from another quarter, then the chief himself shall submit to be heavily fined. It therefore behoves the chief to take good precautions; and whenever it is ascertained that the wife of a Jahrejah has been pregnant, and the child is stated to have been born prematurely, or to have died naturally, in such a case four respectable men shall take cognizance of the facts, and their verdict shall be reported to the Durbar within 15 days.

3d Article. The Durbar will keep the amount of all fines inflicted under the second article in a separate fund, out of which assistance will be given to any poor man who is marrying his daughter, on a representation of the circumstances being made by the chief.

4th Article. One or two Mehtas from the Durbar will go round the country, and when they arrive in any of the villages, the chief will cause accurate lists of all the sons and daughters to be made out, for the information of the two Governments.

To the above four articles I do hereby agree, in behalf of myself and my posterity to every generation, and the names of my villages are as follows:

(Here follows a list of the villages composing the subscribed chief's district).

Dated at Bhooj.

(3.)

Letter from the undermentioned Jahrejahs assembled in Bhooj, to Captain *Melvill*, dated Phagun Wud Barus, Soomwar, Sumwut 1896 (23 March 1840).

After Compliments:

Colonel Sir Henry Pottinger, when he was about to depart to Europe, came to the Durbar, and addressed much discourse to the Rao, and the Jahrejahs with him, regarding infanticide. After this, the Rao and yourself drew up a paper, but you were subsequently compelled by sickness to proceed to Mandavie. When we assembled in Bhooj the Rao laid the paper before us, and we have all signed the writing, as the Rao will explain to you. The Rao has told us all that you have said regarding the prohibition of suttee, and has asked our advice. The Brahmeens

Brahmeens have examined and considered well the Shasters, and are all agreed that to prohibit the sacrifice would be a violation of the Hindoo religion, and cannot be done. This is our representation.

Signed by, Jarejah *Rahebjee*, of Kotara,
- *Chandabhaee*, of Naugurcha.
- *Soomrajee*, of Tera.
- *Khengarjee*, of Roha.
- *Soomrajee*, of Mootara.
- *Gorjee*, of Sooturee.
- *Killiansingh*, of Arrysir.
- *Humeerjee*, of Koturee.
- *Momyajee*, of Gujoor.
- *Humerjee*, of Saudan.
- *Lakajee*, of Assombeea.
- *Assaryajee*, of Mureeya.
- *Jeehajee*, of Khera.
- *Gaeejee*, of Furadee.
- *Nathajee*, of Bidra.

(4.)

Letter from His Highness Rao *Daisuljee* to Captain *Melvill*, dated at Bhooj, Phagun Wud Barus, Soomwar Sumwut 1896 (23 March 1840).

After Compliments:

The Bhaeeyad have presented to me the petition of Jahrejah Phooljee, whose case has not yet been decided upon by the two Governments. I explained to the Bhaeeyad that the case of this Jahrejah is before the Bombay Government, and will be decided when an answer is received. Again the Bhaeeyad requested me to write to you, and to request in their name, that pending the receipt of a reply from Bombay, the Jahrejah may be made over to them, upon the security of the following chiefs, who undertake to produce him, whenever required, viz. Momyajee, of Gujoor; Govindjee, of Beraja; Nathajee, of Bidra; Kyanjee, of Rutarria; Soojajee, of Putree. The chiefs tender security, if the Jarejah is allowed to go to his home, and await the reply from Bombay.

(True translations.)

(signed) *P. M. Melvill*,
Political Agent in Cutch.

From Colonel *Pottinger*, Resident in Cutch, to *J. P. Willoughby*, Esq. Secretary to Government.

Sir, Bombay, 13 March 1840.

I have the honour to report to you, for the information of the Honourable the Governor in Council, that the Rao of Cutch proposed to come down to Mandavie to bid me farewell, before I quitted that province, but as I wished to spare his Highness the trouble of the journey, and also had occasion to go to Bhooj to make over the Treasury and Residency to Captain Melvill, I proceeded to that capital on the 22d of last month.

2. I visited his Highness on the 24th at a public Durbar, held for the express purpose of giving me my final audience, and at which there was a very large assemblage of Jarejahs, and other persons of weight in the country.

3. After I had conversed some time on various topics, I told his Highness that there was one subject on which I looked back with the deepest regret, on quitting Kutch, which was, the small progress that had been made during my long residence at the Bhooj Durbar towards the abolition of infanticide: I took a review of all the measures that had been proposed and adopted during the last 15 years, and concluded a lengthened discourse by distinctly stating to all who heard me

me that the day could not be far distant when the British Government would insist on the rigid fulfilment of that humane stipulation of the treaty which abolished child murder; I said that the Jarejahs could not doubt our ample power and means to enforce that engagement; that we had been anxious to leave it to them to devise the best manner of proceeding, but that they must not mistake the forbearance and patience which had been evinced for indifference, or suppose that we intended to abandon the great object in view.

His Highness the Rao entered most warmly into my feelings. He interpreted my observations in detail in the colloquial dialect, in order that they might be clearly comprehended, and declared that he fully participated in every syllable I had expressed, and assured me that no exertion should be wanting on his part to bring about a final and complete abolition of the degrading and wicked practice, for which his brethren were unhappily so notorious. He thanked me most gratefully for the advice I had so opportunely given the Jarejahs, ere it was too late to repair their evil course, by voluntary amendment, and emphatically called on all those of the tribe who were present, not only to reflect themselves on the warning they had received from me at the moment of my final departure, but to communicate what had passed to their families and relations, with the object of removing the foul stain, which (added his Highness) Colonel Pottinger has justly told "you is so inhuman and sinful, that Kutch, notwithstanding its now happy freedom from most crimes common to mankind in general, is looked upon throughout all the world as a country distinguished for one atrocity, which throws every good quality it may otherwise possess into the shade."

5. The Jarejahs who were at the Durbar admitted, through their spokesmen, Jemuljee, of Terah, and Myramunjee, of Mhow, the undeniable truths that his Highness and I had told them, reiterated their oft repeated promises of setting about some effectual plan for a reformation, and begged me to be assured that my parting injunctions should neither be forgotten nor neglected.

6. I have heard from Captain Melvill privately since my arrival at the Presidency, that the Rao is strenuously availing himself of the apprehensions which my discourse was calculated to excite in the minds of the Jarejahs to carry his point. His Highness had nearly decided on having a Mehtah and sufficient establishment appointed by the Durbar in each district, to establish a strict scrutiny, which is to be commenced with a census, that will be renewed at least once a year, but I beg very respectfully to suggest, that a letter from Government to Captain Melvill could not fail to strengthen his Highness's hands in this good cause, by assuring him that he would be supported in whatever measures he might find it requisite to adopt.

7. It is unnecessary for me in this letter to trespass on the Honourable the Governor in Council's attention, by repeating what has been already so clearly and forcibly laid before Government, in Captain Melvill's letter of the 5th and 23d of May 1839, the former of which, in particular, I look upon to be the best report that has ever been submitted on this most interesting subject, because it grapples at once with the almost superhuman difficulties by which the revolting crime is surrounded; and whilst showing the remedy to be applied, portrays that the very punishment which at first sight it might be thought would be sufficient to insure its extinction, will, in all likelihood, if acted up to, become of itself a vast evil.

8. I take this occasion to mention that Phooljee, the Jarejah who was convicted some months ago of an act of infanticide, is still in confinement in the hill fort of Boojeah, awaiting the commands of Government upon his case, which was handed up by Captain Melvill, before I resumed charge of the Residency on my return from Scinde.

I have, &c.

(signed) *Henry Pottinger*,
Resident in Kutch.

MINUTE by the Honourable the Governor, dated 10 June 1840. Subscribed to by the Board.

IT is now my intention to review the despatches, dated as per margin, received from Cutch, on the subject of female infanticide, and to offer such observations as appear to me to be calculated to secure the complete extinction of this detestable practice in that province.

Capt. Melvill, 5 May 1839.
— 23 May 1839.
— 18 June 1839.
— 11 April 1840.
Col. Pottinger, 13 March 1840.

2. In his first despatch, Captain Melvill reports his proceedings consequent on instructions issued on the 21st February 1839, by Mr. Farish's government, directing him to concert measures with his Highness the Rao of Cutch for the entire suppression of infanticide in his dominions.

3. It was proposed to the Rao to adopt a measure which had been with great success carried into effect by Mr. Willoughby in the adjacent province of Katteewar, namely, to take periodically a census of the Jarejah population as the surest test for ascertaining whether infanticide still prevailed among the tribe.

4. To this proposition his Highness in the first instance demurred, as being repugnant to the feelings and privacy of Rajpoot life, but at the same time the Rao suggested that a meeting should be convened of the Jarejah chiefs, for the purpose of devising measures for the suppression of the barbarous practice; to this proposal Captain Melvill immediately and cordially acceded.

5. A meeting was accordingly convened, at which Captain Melvill attended, and the result, which was very discouraging and disappointing, is thus described in the 4th paragraph of his letter of the 5th May 1839: "The chiefs assembled in considerable numbers, and at the Rao's particular request I attended their meeting in the palace at Bhooj. I addressed them in strong language, assuring them of the universal horror with which the crime that unfortunately distinguishes the Jarejahs is viewed, and urging them by every motive I could suggest to unite in an earnest effort to remove the stigma which rests upon their name. A long conversation enabled me to ascertain, and to estimate with sufficient precision, the sentiments and feelings of the assembly. The continued perpetration of the iniquity was not denied; it was lamented indeed, but extenuated, and almost defended, and I withdrew after an interview of several hours, with the conviction forced upon my mind, that of all the Jarejahs assembled, not one man, his Highness the Rao excepted, entertained a sincere wish to put an end to the foul practice of infanticide, or, if left to himself, would stir a finger for the purpose.

6. The discussions on the subject continued for many days; a plan for establishing a fund, for aiding the poorer Jarejahs in marrying their daughters, was proposed; but though this scheme is stated to have been warmly supported by the Rao, it failed to meet that general concurrence essential to its success. The final result of these conferences was communicated to Captain Melvill in the following terms: "That the assembled Jarejahs are ready, and agree to furnish a census of their population, if required, but they would be better pleased if the British Government would continue to repose in their Prince the Rao, and in themselves, the same confidence as heretofore, and they on their part promise to exercise a stricter watch in their several districts, and duly to report every case of infanticide which may come to their knowledge."

7. On receiving this communication, Captain Melvill very properly advised the Rao to take advantage of the consent to institute the census.

8. It is clear from these reports, that infanticide still prevails in Cutch to a most lamentable extent. Captain Melvill, indeed, observes, "that very little way has yet been made towards the suppression of the crime." The Jarejah population of Cutch is estimated by this intelligent officer at 12,000 adults, but it would be difficult, he adds, to discover 500 females among them. The practice of infanticide is also stated to prevail among other tribes in Cutch. I must confess, that although I am fully alive to the great difficulties which exist against the full accomplishment of our views (and some of these are very forcibly urged by Captain Melvill), still, when I consider the unbounded influence and power we have for many years exercised in Cutch, the little progress which has been made in extirpating this sad blot on humanity in this province is very lamentable.

Captain Melvill is of opinion that the suppression of infanticide is easier of accomplishment in Katteewar than in Cutch. This may be admitted so far, that opportunities for forming suitable connexions for their daughters are more frequent in the former than in the latter province; to counterbalance this, however, we have in Cutch a native prince who is willing, both by his own example and by the exercise of his authority, to co-operate with us; for I have no reason to doubt but that his Highness the Rao of Cutch is perfectly sincere in his detestation of the crime, and in his professions of being anxious to suppress it.

10. Captain Melvill is however of opinion, that neither the force of good example, nor persuasion, will operate on the feelings of the Cutch Jarejahs. I regret this exceedingly, but it is no valid reason why we should relax in our efforts; should measures of exhortation and persuasion continue unavailing, we must endeavour to detect the actual perpetrators of the offence, and make some severe examples, as has already been done with such good effect in Katteewar. The voice of humanity is with us; our motives cannot in this case be distorted or misconstrued; and his Highness the Rao of Cutch should be assured of the strongest support of the British Government in carrying into effect such measures as he may deem necessary to secure that the Jarejah chiefs henceforward observe their agreements to discontinue infanticide.

11. In his letter of the 23d May 1839, Captain Melvill reports that his Highness the Rao had commenced adopting measures for taking a census of the Jarejah population of Cutch, but that a party of considerable rank and influence had urgently requested that this measure should be postponed, until they had endeavoured to arrange with the tribe, 1st, to diminish by common consent the customary and heretofore compulsory expenses of Jarejah marriages; 2d, to establish a fund for assisting the poorer Jarejahs in defraying the necessary expenses of marrying their daughters; for this purpose they solicited a delay of three or four months, and the Rao immediately complied.

12. I entirely concur in the propriety and expediency of this proceeding. In all our efforts for the extinction of infanticide, we should endeavour to carry the tribe along with us, and thus obtain their cordial co-operation in the attainment of our humane objects.

13. The fruit of Captain Melvill's discussions on the subject of infanticide is evident from his letter of the 18th June, reporting the detection of a case which had lately occurred; in this instance the murder was perpetrated by order of the grandfather of the infant, the father being a mere youth.

14. The person who ordered the infant to be put to death was very properly placed under restraint. The offender acknowledged his guilt, and is stated to be nearly related the Rao. He defends himself by merely stating that the practice still commonly prevails in the province of Cutch.

15. It therefore remains to be considered how this case should be treated. There can be no doubt, that according to existing engagements, this family have forfeited their geras or hereditary possessions. I am not, however, disposed to recommend that in this instance extreme measures should be resorted to, though I would inflict such a penalty as will sufficiently mark both our detestation of the crime and our determination effectually to suppress it. I would therefore suggest that his Highness the Rao be advised to release the delinquent on payment of a suitable fine, the amount of which should be fixed with reference to his means. His Highness may also be strongly urged to appropriate this and all other similar fines to the infanticide fund we wish to create, and may issue a proclamation in explanation of the leniency observed in this case, and denouncing offenders hereafter.

16. Colonel Sir H. Pottinger's letter of the 13th March last, requires no observation, except that he acted with great judgment in availing himself of the time of his departure from Cutch to press on his Highness the Rao, and the Jarejahs, the necessity of their attending to the repeated warnings which have been given them against the ultimate consequences of a perseverance in the practice of infanticide. His address was exceedingly well timed, and could not fail to produce a salutary impression

impression on the minds of his hearers. I have already anticipated the late Resident's suggestion, that the Rao should be informed that he will be supported by the British Government in whatever measures he may find it requisite to adopt for the suppression of infanticide.

17. The information contained in Captain Melvill's letter of the 11th April last is highly satisfactory, and proves that that officer's praiseworthy exertions in endeavouring to suppress the crime of infanticide in Cutch are likely to be crowned with ultimate success. The conduct of his Highness the Rao is also beyond all praise, and I annex a letter which I deem it advisable to address to his Highness, expressive of the approbation of Government, and stimulating him to further exertion.

18. I think the Political Agent exercised a sound discretion in abandoning the plan alluded to in the fourth paragraph of his letter, at all events for the present, and until experience has proved that other measures less offensive to the feelings of the Jarejahs have failed. I am, however, sanguine in my expectations that the agreement which they have recently entered into, recapitulated in the 6th paragraph of Captain Melvill, will, if its observance is vigilantly watched, ultimately gain our object.

19. Captain Melvill should, with as little delay as possible, submit to Government the census required by the 1st Article of this agreement, and take care that, for the future, it is rendered annually, for it is by this means only that we can satisfactorily ascertain the progress which is made in the extinction of the crime.

20. I would recommend that his Highness the Rao be advised to announce, for general information, that any Jarejah guilty of furnishing a false census will be severely fined, or visited with such other punishment as may be deemed expedient. I would prefer the system of a voluntary census to one by compulsion; but to render it of any use we must endeavour to secure that fraud and deceit are not resorted to.

21. With reference to the suggestion contained in the 11th paragraph of the Political Agent's letter, I doubt its expediency at the present moment, though I see no objection to some person already on the Resident's establishment being occasionally deputed with the Mehtas of the Cutch Government. The increase of salary recommended for the Mehta Muccondjee may be referred for the favourable consideration of the Government of India. Para. 12.

22. I regret to observe, that his Highness the Rao cannot be prevailed on to abolish the inhuman rite of Suttee within his territories; on the subject we can only exhort and persuade, and I trust his Highness will ultimately be induced to follow the example which has recently been made by the Guicowar, the Rajah of Sattara, and other chiefs subject to this Government. There is no objection to Captain Melvill renewing the discussion of this subject whenever a favourable opportunity presents itself.

23. The highest commendation of Government is due to Captain Melvill for the zeal, judgment, and humanity he has evinced in his discussions with his Highness the Rao, and the Jarejahs, on the subject of the abolition of infanticide in Cutch. These proceedings should be reported to the Government of India and the Honourable Court of Directors with all convenient despatch.

24. In conclusion, I beg to suggest that the Political Agent in Katteewar be informed of the continued interest and anxiety felt by Government on the subject of the suppression of infanticide, and that he be reminded that no annual report has been received by Government on the subject of later date than the 1st January 1836, although we attach great importance to these reports being furnished annually as soon after the close of last year as may be practicable.

(signed) *J. R. Carnac.*

DRAFT of a LETTER from the Honourable Sir *James Rivett Carnac*, Baronet, Governor of Bombay, to His Highness Rao *Desuljee*, of Cutch, dated the 4th August 1840.

After Compliments:

I CANNOT refrain from conveying to your Highness the high satisfaction which I have derived from recent letters received from Captain Melvill, informing me of the laudable exertions your Highness is making to secure the entire suppression of the barbarous and revolting crime of infanticide within your dominions. I shall have great gratification in reporting the measures which are in progress to accomplish the above object to the authorities in England and to the Governor-general of India.

Your Highness is fully aware that all the Jarejah chiefs of Cutch and Wagur are bound by solemn engagements, entered into of their own free will and accord, many years ago, to abstain from the inhuman practice of infanticide. The British Government is resolved that these engagements shall not for the future, as heretofore, be disregarded; and I can only further assure your Highness that you will at all times receive the most cordial assistance and support in carrying into effect such measures as you may deem best adapted for the entire suppression of the dreadful crime of infanticide, which is repugnant alike to the laws of God and man.

I am informed that another barbarous practice occasionally prevails in Cutch; I refer to the rite of Suttee, or the burning of wives with their deceased husbands. My friend, you are aware that although this practice prevails, it is nowhere enjoined as a positive act of duty and obligation by the Hindoo religion; it has in consequence been abolished throughout the British dominions in the East, and I am gratified in being able to add, that this example has been followed by his Highness the Rajah of Sattara, his Highness the Guicowar, and by nearly all the chiefs in connexion with this Government.

It is very far from my desire unnecessarily to obtrude this subject on your Highness's notice, or to force the adoption of any measures on you, contrary to your inclination; but, as your friend and well-wisher, I cannot avoid requesting your Highness to consider the question, or informing you that your reputation will be increased by your resolving henceforward to prohibit the practice of Suttee in Cutch.

For the rest, believe me,

(signed) *J. R. Carnac.*

(No. 1,733 of 1840.)

(No. 3,505.)

From *L. R. Reid*, Esq. Chief Secretary to Government, to Captain *P. M. Melvill*, Political Agent in Cutch.

Sir, Bombay Castle, 4 August 1840.

5 May 1839, No. 118.
23 May 1839, No. 130.
18 June 1839, No. 151.
11 April 1840, No. 84.

1. I AM directed by the Honourable the Governor in Council to acknowledge the receipt of your despatches, noted in the margin, on female infanticide in Cutch; and in reply, to communicate to you the following observations and instructions on the subject:

2. It is clear from these despatches that infanticide still prevails among the Jarejah population of Cutch, to a most lamentable extent, and that this revolting crime is likewise prevalent among other tribes in that province.

3. Although the Governor in Council is fully alive to the great difficulties which exist against the full accomplishment of the views of the British Government for the final and complete extinction of infanticide, still when the unbounded influence and power it has for many years exercised in Cutch are considered, the little progress which has been made in extirpating this sad blot on humanity in that province is very lamentable.

4. The Governor in Council is willing to admit, as expressed by you, that the suppression of infanticide is easier of accomplishment in Katteewar than in Cutch; but

but only so far, that opportunities in forming suitable connexions for females are more frequent in the former than in the latter province.

5. To counterbalace this advantage, Cutch has a prince who is willing, by his own example and by the exercise of his authority, to co-operate with the British Government; for there is no reason to doubt but that his Highness Rao Daisuljee is perfectly sincere in his detestation of the crime of infanticide, and in his professions of being anxious to suppress it.

6. The Honourable the Governor in Council exceedingly regrets that you are of opinion, that neither the force of good example, nor persuasion, will operate on the feelings of the Cutch Jarejahs; but he considers it no valid reason why the British Government should relax in its efforts to suppress infanticide.

7. Should measures of exhortation and persuasion continue unavailing, every endeavour should be made to detect the actual perpetrators of the offence, and severe example made of them, as has already been done with such good effect in Katteewar. You are requested to assure his Highness the Rao of the strongest support of the British Government, in carrying into effect such measures as he may deem necessary to secure that the Jarejah chiefs henceforward observe their agreements to discontinue infanticide.

8. In your despatch, dated the 23d May 1839, it is reported that his Highness the Rao had commenced adopting measures for taking a census of the Jarejah population of Cutch, but that a party, of considerable rank and influence, had urgently requested that this measure should be postponed until they had endeavoured to arrange with the tribe, 1st, to diminish, by common consent, the customary and heretofore compulsory expenses of Jarejah marriages; 2dly, to establish a fund for assisting the poorer Jarejahs in defraying the necessary expenses of marrying their daughters. For this purpose they solicited a delay of three or four months, and the Rao immediately complied.

9. The Governor in Council entirely concurs in the propriety and expediency of this proceeding, and is of opinion, that in all the efforts for the extinction of infanticide, every endeavour should be made to secure the cordial co-operation of the tribe in the attainment of the humane objects in view.

10. In your despatch, dated the 18th June 1839, you report the detection of a case of infanticide, which had then lately occurred, perpetrated by order of the grandfather of the infant, who had been very properly placed under restraint.

11. The offender acknowledged his guilt, but defended himself by merely stating, that the practice still commonly prevailed in the province of Cutch.

12. The Governor in Council is of opinion, that there can be no doubt that, according to existing engagements, the family in which the crime was committed have forfeited their geras, or hereditary possessions: he is not, however, disposed to recommend that in this instance extreme measures should be resorted to, though it is necessary such a penalty should be inflicted as will sufficiently mark both the detestation in which the crime is held, and the determination effectually to suppress it.

13. You are therefore requested to advise his Highness the Rao to cause the delinquent to be released on payment of a suitable fine, the amount of which should be fixed with reference to his means; his Highness being at the same time strongly urged to appropriate this and all other similar fines to an infanticide fund, and to issue a proclamation in explanation of the leniency observed in this case, and denouncing offenders hereafter.

14. I am desired to remark, that Colonel Sir Henry Pottinger's letter, dated the 13th March, alluded to in the first paragraph of your despatch of the 11th April last, requires no observation, except that he acted with great judgment in availing himself of the time of his departure from Cutch to press on his Highness the Rao and the Jarejahs the necessity of their attending to the repeated warnings which have been given them against the ultimate consequences of a perseverance in the practice of infanticide. His address is considered by Government to have been exceedingly well timed, and it could not fail to produce a salutary impression on the minds of his hearers.

15. Adverting to your despatch, dated 11th April last, I am desired to observe, that the Honourable the Governor in Council considers the information therein contained to be highly satisfactory, inasmuch as it proves that your praiseworthy exertions, in endeavouring to suppress the crime of infanticide in Cutch, are likely to be crowned with ultimate success.

16. You are considered by Government to have acted with sound discretion, in abandoning the plan (alluded to in the 4th paragraph of your despatch above noticed) of establishing a Durbar Mehta, with assistants, in every district, for the present, and until experience has proved that other measures, less offensive to the feelings of the Jarejah, have failed. The Governor in Council is, however, sanguine in his expectations that the agreement which they have recently entered into, recapitulated in your 6th paragraph, will, if its observance is vigilantly watched, ultimately gain the object in view.

17. You are requested to submit to Government, with as little delay as possible, the census required by the 1st article of the agreement in question, taking care that for the future it is rendered annually, by which means alone the progress made in the extinction of the crime of infanticide can satisfactorily be ascertained.

18. His Highness the Rao should further be advised to cause it to be announced for general information, that any Jarejah guilty of furnishing a false census will be severely fined, or visited with such other punishment as may be deemed expedient. The system of a voluntary census is preferable to one by compulsion, but to render it useful, precautionary measures must be adopted to guard against fraud and deceit being resorted to.

19. With reference to the suggestion contained in the 11th paragraph of your despatch, I am desired to inform you that the Honourable the Governor in Council doubts the expediency, at the present moment, of entertaining a Mehta on the part of the British Government, to be associated with those of the Cutch Durbar, in assisting the Jarejahs to frame a correct census; he does not, however, see any objection to some person, already on your establishment, being occasionally deputed, with the Mehtas of the Cutch Government for the above purpose.

20. The increase of salary from rupees 22 to 40, recommended in your 12th paragraph, for Muccondjee Raghowjee, a Guzerattee writer in your office, whom you propose to employ in arranging and registering the census of the Jarejahs, in addition to his present duties, will be referred for the favourable consideration of the Government of India.

21. The Governor in Council regrets to perceive, from your 14th paragraph, that you have been unable to prevail on the Rao of Cutch to abolish the inhuman rite of Suttee within his Highness's territories: the only course left for you, under such circumstances, to pursue is, to resort to exhortation and persuasion, by which means it is hoped that his Highness will ultimately be induced to follow the example which has recently been set by the Guicowar and the Raja of Sattara, as well as other chiefs subject to this Government. Every favourable opportunity should be embraced by you for renewing the discussion of this subject with his Highness the Rao of Cutch.

22. I am further desired to convey to you the highest commendation of Government, for the zeal, judgment, and humanity you have evinced in your discussions with his Highness the Rao and the Jarejahs of Cutch, on the subject of the abolition of infanticide in that province.

23. You are requested to cause the accompanying khurreeta from the Honourable the Governor to the address of the Rao, to be delivered to his Highness; an English version is enclosed for your information.

I have, &c.

(signed) *L. R. Reid,*
Chief Secretary to Government.

POLITICAL DEPARTMENT.

(No. 1,734, of 1840.)

(No. 3,506.)

From *L. R. Reid*, Esq. Chief Secretary to Government, to the Secretary to the Government of India.

Sir, Bombay Castle, 4 August 1840.

1. I AM directed by the Honourable the Governor in Council to transmit to you, for the purpose of being submitted to the Right honourable the Governor-general of India in Council, copies of the documents noted in the margin, on the subject of female infanticide in Cutch.

Despatch from Capt. Melvill, dated 5 May 1839, No. 118.
Ditto - - - Ditto - - 23 May 1839, No. 130.
Ditto - - - Ditto - - 18 June 1839, No. 151.
Ditto - - - Ditto - - 11 April 1840, No. 84.
Ditto - - Colonel Pottinger, dated 13 March 1840.
Despatch to Captain Melvill, dated 4 August 1840.
Despatch to his Highness the Rao of Cutch, dated 4 Aug. 1840.

2. In his despatch, dated the 5th May 1839, No. 118, Captain Melvill, Political Agent at Bhooj, reports his proceedings consequent on instructions issued by this government, on the 21st February preceding, directing him to concert measures with his Highness the Rao of Cutch for the entire suppression of infanticide in his dominions.

3. It was proposed to the Rao to adopt a measure which had been with great success carried into effect, by Mr. Willoughby, (while Political Agent at Rajcote), in the adjacent province of Katteewar, namely, to take periodically a census of the Jarejah population, as the surest test for ascertaining whether infanticide still prevailed among the tribe.

4. To this proposition his Highness in the first instance demurred, as being repugnant to the feelings and privacy of Rajpoot life, but at the same time he suggested that a meeting should be convened of the Jarejah chiefs, for the purpose of devising measures for the suppression of the barbarous practice. To this proposal Captain Melvill immediately and cordially acceded.

5. A meeting was accordingly convened, at which Captain Melvill attended, and the result, which was very discouraging and disappointing, is thus described in the 4th paragraph of his letter of the 5th May 1839: "The chiefs assembled in considerable numbers, and at the Rao's particular request I attended their meeting in the palace at Bhooj. I addressed them in strong language, assuring them of the universal horror with which the crime that unfortunately distinguishes the Jarejahs is viewed, and urging them by every motive I could suggest to unite in an earnest effort to remove the stigma which rests upon their name. A long conversation enabled me to ascertain and to estimate with sufficient precision the sentiments and feelings of the assembly. The continued perpetration of the iniquity was not denied; it was lamented indeed, but extenuated, and almost defended; and I withdrew after an interview of several hours with the conviction forced upon my mind, that of all the Jarejahs assembled, not one man, his Highness the Rao excepted, entertained a sincere wish to put an end to the foul practice of infanticide, or, if left to himself, would stir a finger for the purpose."

6. The discussions on the subject continued for many days. A plan for establishing a fund for aiding the poorer Jarejahs in marrying their daughters was proposed, but though this scheme is stated to have been warmly supported by the Rao, it failed to meet that general concurrence essential to its success. The final result of these conferences was communicated to Captain Melvill in the following terms. That the assembled Jarejahs are ready, and agree to furnish a census of their population if required; but they would be better pleased if the British Government would continue to repose in their prince, the Rao, and in themselves, the same confidence as heretofore, and they, "on their part, promise to exercise a stricter watch in their several districts, and duly to report every case of infanticide which may come to their knowledge."

7. On receiving this communication, Captain Melvill very properly advised the Rao to take advantage of the consent yielded, though reluctantly, by the chiefs, and to institute the census.

8. From Captain Melvill's reports, the Right honourable the Governor-general of India in Council will perceive that infanticide still prevails in Cutch to a most lamentable extent, and I am desired to request that you will be pleased to draw the attention of his Lordship in Council to the accompanying copy of a letter this day addressed to the Political Agent in Cutch, conveying the instructions of this Government on the several points noticed in his communications.

9. The Governor in Council begs to recommend to the favourable consideration of

of the Government of India, the suggestion contained in the 12th paragraph of Captain Melvill's despatch, dated the 11th April last, No. 84, for increasing the salary of his Guzerattee writer, Muccondjee Raghowjee, from rupees 22 to 40, as it is proposed that he should be employed in arranging and registering the census of the Jarejahs of Cutch in addition to his present duties.

10. The honourable the Governor in Council considers the laudable endeavours made by his Highness the Rao of Cutch for suppressing the crime of infanticide within his dominions to entitle him to the greatest praise, and I am directed to transmit, for the information of the Right honourable the Governor-general of India in Council, an English version of a letter from the Honourable Sir James Rivett Carnac to the Rao, expressing the high sense entertained by Government of his praiseworthy conduct, and stimulating him to further exertions in the cause of humanity.

I have, &c.
(signed) *L. R. Reid,*
Chief Secretary.

(No. 1,735.)

(No. 3,507.)

Resolution of Government in the Political Department; dated the 4th August 1840.

Resolved, That the Secretary in the Persian Department be requested to prepare at his earliest convenience, for the signature of the honourable the Governor, a letter to the address of his Highness the Rao of Cutch, to the following effect:

"I cannot refrain from conveying to your Highness," &c. *Vide* the draft of letter annexed to the honourable the Governor's Minute, dated the 10th July 1840.

(signed) *L. R. Reid,*
Chief Secretary to Government.

Political Department.

(No. 1,736, of 1840.)

(No. 3,508.)

From *L. R. Reid,* Esq. Chief Secretary to Government, to the Political Agent in Katteewar.

Sir, Bombay Castle, 4 August 1840.

1. I am directed to remind you, that no annual report later than the one for 1836 has been received by Government, on female infanticide in Katteewar.

2. The continued interest and anxiety felt by the honourable the Governor in Council for the suppression of infanticide, renders it highly desirable that these reports should be furnished as soon after the close of each year as may be practicable.

I have, &c.
(signed) *L. R. Reid,*
Chief Secretary to Government.

(True Copies.)

L. R. Reid,
Chief Secretary to Government.

Extract Bombay Political Consultations, 11 November 1840.

(No. 4,921.)

From *H. Torrens,* Esq. Officiating Secretary to the Government of India, to the Chief Secretary to Government, Bombay.

Sir, Fort William, 21 September 1840.

I am directed to acknowledge the receipt of your despatch under date the 4th August, on the subject of female infanticide in Cutch, and in reply, with reference to

to the recommendation in favour of the Guzerattee writer, alluded to in the 9th paragraph, to inquire whether the increase proposed is intended to have permanent effect, in which case the Governor-general in Council would be hardly prepared to sanction it, the increase, which Captain Melvill terms "a small additional stipend," making the writer's pay all but double what he now receives.

2. A donation, I am directed to suggest, on the completion of the census, proportioned to the manner in which the service has been performed, or a moderate temporary increase while the duty is in course of performance, would be perhaps the best mode of repaying extra service.

I have, &c.
(signed) *H. Torrens,*
Officiating Secretary to the Government of India.

(No. 4,922.)

From *L. R. Reid,* Esq. Chief Secretary to Government, Bombay, to Captain *P. M. Melvill,* Political Agent in Cutch.

Sir, Bombay Castle, 6 November 1840.

With reference to the 12th paragraph of your letter, dated the 11th April last, No. 84, and to the 20th paragraph of my communication to your address, dated the 4th August following, on the subject of the increase of salary recommended by you to be given Muccoond Rajhowjee, a Guzerattee writer in your office, while employed in arranging and registering the census of the Jarejah population in Cutch, in addition to his present duties, I am directed by the honourable the Governor in Council to transmit to you, for any remarks which you may have to offer thereon, copy of a letter from the officiating secretary to the Government of India, dated the 21st September last, requesting further information on the subject.

I have, &c.
(signed) *L. R. Reid,*
Chief Secretary to Government.

Extract Bombay Political Consultation, 9 December 1840.

(No. 349, of 1840.)

From *D. Blane,* Esq. Political Agent, Katteewar, to *L. R. Reid,* Esq. Chief Secretary to Government of Bombay.

Head Quarters, Katteewar Political Agency,
Sir Poorbundur, 17 November 1840.

In acknowledgement of the receipt of your letter, No. 1,736, of 4 August last, calling for a report on the subject of infanticide, I have the honour to represent that, in taking up this inquiry shortly after my assuming charge of this appointment, I found that the statements of the births, deaths, and marriages, required to be periodically furnished, had fallen into arrears, and although I issued most particular instructions for their completion, I regret that the whole have not yet been prepared. Every exertion will be made to obtain the requisite details as early as possible, but as some interval must elapse, I am under the necessity of soliciting indulgence on this account.

I have, &c.
(signed) *D. Blane,*
Political Agent.

Extract Bombay Political Consultations, 23 December 1840.

(No. 263, of 1840.)

From Lieutenant-colonel *P. M. Melvill,* Political Agent in Kutch, to *J. P. Willoughby,* Esq. Secretary to Government, Bombay.

Sir, Bhooj Agency, 23 November 1840.

I have the honour to acknowledge the receipt of the chief secretary's letter of the 6th instant, No. 2,389, with its enclosure, requesting further information on the subject of an increase of salary recommended by me to be given to Muccondjee

condjee Raghowjee, the Guzerathee writer in my office, while employed in registering and arranging the census of the Jahrejah population of Cutch.

2. In recommending an additional stipend for an additional duty to be performed, I certainly did not intend the one to be more permanent than the other; but as the census, to be of any use, must necessarily be renewed annually, as the process of collecting it, while entirely in the hands of the Durbar, extends over at least eight months of the year, as the registry of reports of inquests, &c. received from the chiefs (which will be a document of importance to check the census) is constant, and as it is unhappily impossible to assign a period at which it can be hoped that the census will become unnecessary and be dispensed with, the duty now assigned to the writer in question can hardly be considered other than permanent.

3. Should it, however, accord with the view of Government, perhaps the grant of a certain gratuity upon the completion of each year's census may have greater effect in stimulating exertion than a fixed monthly allowance.

4. I have stated, in the 12th paragraph of my Report of the 11th of April last, that I consider the present pay of the Goozerathee writer very inadequate to the services he is already called upon to perform. He is in reality the confidential mehta of this agency, and the only person at my disposal capable of carrying on a communication between the Durbar and myself. He has been employed in this capacity for many years, and I am well aware that my predecessor was long seeking an opportunity to place him on a more respectable footing; I beg, therefore, very respectfully to recommend him to the consideration of the Honourable Board, both as a valuable public servant and as entrusted with duties of great consequence to the success of the measures now in progress for the extinction of infanticide in this province.

I have, &c.
(signed) *P. M. Melvill,*
Political Agent in Kutch.

(No. 2,740, of 1840.)

From *J. P. Willoughby,* Esq. Secretary to the Government of Bombay, to *T. H. Maddock,* Esq. Secretary to the Government of India.

Sir, Bombay Castle, 21 December 1840.

I AM directed to transmit to you, for submission to the Right honourable the Governor-general of India in Council, copy of a letter from Captain Melvill, Political Agent in Cutch, dated the 23d ultimo (No. 263), submitting the further information called for in Mr. Secretary Torrens's letter, dated the 21st September last (No. 894), relative to the nature of the increase recommended by Captain Melvill to be made to the salary of the Guzerattee writer in the Political Agent's office, on being employed, in addition to his other duties, in registering and arranging the census proposed to be taken from time to time of the Jarejah population of Cutch.

2. With reference to the 3d paragraph of Captain Melvill's letter, I am directed to state, that a gratuity of 100 rupees at the completion of each census, if the duty should be well performed, would, in the opinion of the Honourable the Governor in Council, be the best mode of remunerating the mehta for this additional duty.

I have, &c.
(signed) *J. P. Willoughby,*
Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 23 December 1840.

(No. 262, of 1840.)

(No. 5,761.)

From the Political Agent in Cutch, Bhooj, to *J. P. Willoughby,* Esq. Secretary to Government, Bombay.

Sir, Bhooj Agency, 21 November 1840.

I HAVE the honour to acknowledge the receipt of the chief secretary's letter of the 7th instant, No. 2,424, and, with reference to the 2d and 3d paragraphs, beg to

to report that the Rao did, after the release of Phooljee from confinement, issue a proclamation to the Jahrejahs denunciatory of the crime of infanticide, and that his Highness has appropriated the fine imposed to an infanticide fund.

2. The proclamation declared in explicit terms, that the crime of infanticide shall hereafter subject the offender to the confiscation of his guras, or, if not possessed of guras, to a heavy fine. The document was issued by the Rao when he was at Anjar, and I was not for some time aware that it contained no allusion to the case of Phooljee. His Highness is quite sensible of the omission, and attributes it to a press of business at the moment; he has expressed to me his regret that it should have occurred, and has issued a supplementary notification in the terms recommended by the Honourable the Governor in Council.

3. In the 3d article of the writing executed between the Durbar and the Jahrejahs, a translation of which is annexed to my Report of the 11th April last, the Rao has already pledged himself to devote all fines inflicted in cases connected with infanticide to a fund out of which the poorer class may be assisted in the marriage of their daughters; and his Highness has again assured me of his resolution strictly to adhere to this stipulation.

4. The census of the Bhaeeyad is now complete, and in a few days I hope to be able to submit the result to Government, when I shall take occasion to notice and bring into one view all that has been done relative to infanticide, and the progress of measures for its suppression, since the date of my last Report upon the subject. It was my expectation of doing this very shortly which caused me to defer reporting the above circumstances, and for which I beg to be permitted very respectfully to apologise.

I have, &c.
(signed) *P. M. Melvill*,
Political Agent in Kutch.

Political Department.

(No. 2,766, of 1840.)

(No. 5,762.)

From *J. P. Willoughby*, Esq. Secretary to Government, Bombay, to the Political Agent in Kutch, Bhooj.

Sir, Bombay Castle, 22 December 1840.

I am directed to acknowledge the receipt of your letter, dated the 21st ultimo, No. 262, and to inform you that the Honourable the Governor in Council has derived the highest satisfaction in learning that his Highness the Rao of Kutch issued a proclamation on the release of Phooljee from confinement, denunciatory of the crime of infanticide, and that his Highness has stated it to be his intention to appropriate a fine which he imposed on the above individual, and all others which he may hereafter levy under similar circumstances, to an infanticide fund, for the purpose of assisting the poorer classes of the Jarejah population of Cutch in the marriage of their daughters.

2. The Report promised in the last paragraph of your communication will be awaited.

I have, &c.
(signed) *J. P. Willoughby*,
Secretary to Government.

Extract Bombay Political Consultation, 17 February 1841.

(No. 144.)

(No. 921.)

From *T. H. Maddock*, Esq. Secretary to Government of India, to *J. P. Willoughby*, Esq. Secretary to the Government of Bombay.

Sir, Fort William, 11 January 1841.

I am directed by the Governor-general in Council to acknowledge the receipt of your despatch dated 21st ultimo, submitting further information relative to the increase recommended by the Political Agent in Cutch to the salary of the Guzerattee writer in his office, for preparing, in addition to his other duties, the census of the Jarejah population in Cutch; and in reply to state, that at the recommend-

ation of the Honourable the Governor in Council, his Lordship in Council is disposed to sanction the grant of a gratuity of 100 rupees per annum to the writer in question, according to the arrangement referred to in the second paragraph of your letter under acknowledgement.

I have, &c.
(signed) *T. H. Maddock*,
Secretary to Government of India.

(No. 922.)

MINUTE by his Excellency the Commander-in-Chief, concurred in by the Board; dated 15 February 1841.

ORDERED accordingly, the officer in charge of the Bhooj Agency being furnished with a copy of the Government letter to the Government of India, dated the 21st December last, and of this reply.

(signed) *T. M'Mahon.*
J. Farish.
G. W. Anderson.

POLITICAL DEPARTMENT.

(No. 448, of 1841.)

(No. 923.)

From *J. P. Willoughby*, Esq. Secretary to Government, Bombay, to Major *A. T. Reid*, in charge of the Office of the Political Agent in Cutch.

Sir, Bombay Castle, 15 February 1841.

1. WITH reference to Lieutenant-colonel Melvill's letter, dated the 23d November last, No. 263, on the subject of a proposed increase to the pay of Muccoondjee Raghowjee, Guzerattee writer on the office establishment of the Cutch agency, I am directed to transmit, for your information, copy of my letter to the Secretary to the Government of India, dated the 21st of December last, on the subject, and of the reply to that communication, dated the 11th ultimo, No. 144.

2. In forwarding these documents I am desired to inform you that the Honourable the Governor in Council is pleased to sanction to the individual above mentioned, while employed, in addition to his other duties, in taking the census of the Jharejah population of Cutch, a gratuity of rupees (100) one hundred at the completion of each census, provided the duty is performed to the entire satisfaction of the Political Agent in Cutch.

I have, &c.
(signed) *J. P. Willoughby*,
Secretary to Government.

(No. 449 and 50.)

Copy of the above letter to the officer in charge of the office of the Political Agent in Cutch, to be sent to the accountant-general and civil auditor, for information.

EXTRACT BOMBAY POLITICAL CONSULTATION, 30 June 1841.

(No. 3,578.)

From Lieutenant-colonel *P. M. Melvill*, Political Agent in Cutch, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Sir, Bhooj Agency, 8 December 1840.

IN continuation of my Report, dated the 11th April last, upon the practice of female infanticide in Cutch, and with reference to the chief secretary's letter of the 4th August last, conveying the sentiments and instructions of Government on the whole subject, I have now the honour to submit to the notice of the Honourable the Governor in Council the result of the census of the Jahrejah Bhaeeyad, which has been taken under the immediate orders of his Highness the Rao.

2. The census has been rendered by the chiefs, in fulfilment of the 1st article of the agreement into which they entered with the Durbar, as stated in the 6th paragraph of my report of the above date. But the real agents by whom the enumeration

enumeration has been made, are two Mehtas, deputed by the Rao under the 4th article of the agreement, who have visited every town and village in succession, and drawn up the register of each according to a prescribed form. These Mehtas are Moosulmans of good repute, and of sufficient respectability; I have no reason whatever to doubt their honesty, but they are not men of such intelligence and high character as I should wish to see employed on so important a duty. When the census is to be renewed in the following year, I purpose proposing to his Highness to change the agents, in order to guard against collusion and deception; and as a further check, I intend to depute the Mehta now employed on the part of the British Government in Wagur, to points selected at random, and where his presence cannot be expected, as suggested in the 19th paragraph of the chief secretary's letter of the 4th August last.

3. I append, for the information of the Honourable Board, a translation of the form of register which has been used. It was framed by the Rao, and adopted as, in his Highness's opinion, a simpler form, and one more readily understood than that of Katteewar, while at the same time it exhibits every particular of consequence to the object in view. Every female born of Jahrejah blood, and known to be in life, is included in the list, whether she be residing in the province or not; where the girls are orphans the name of the deceased father is inserted among the houses, but not numbered, so that it is excluded from the enumeration of the heads of families, and of the male population; and the only case in which there can be error (provided the census be honestly rendered) is the very rare one, where a woman may have been married abroad, and her house in Cutch have become subsequently extinct. Appendix (A.)

4. From the registers of individual villages, combined into a general statement, I have formed the Table which I now submit, showing the result of the census when applied to the talook of each chief separately, and to the entire province collectively. The talook of Addoee, in Wagur, alone is wanting. For this, as it is removed from the jurisdiction of Bhooj, I applied to the Political Agent at Rajcote; the Return has not yet been furnished, but I believe it to be of little moment, as there are few if any Jahrejahs of the Bhaeeyad residing at Addooee. Appendix (B.)

5. On an examination of the Table, it appears that a population of 5,247 souls is composed of 4,912 males and 335 females. It must not, however, be understood that this is the real proportion between the male and female part of the entire Jahrejah population; it is merely the proportion between males and females born of Jahrejah parents, and now living. The wives of the Jahrejahs and the mothers of the children are not included, because they are all foreigners belonging to other tribes, and therefore have no part in the present calculation.

6. Of the females enumerated, 77, it will be seen, are married, and these reside, for the most part, without the province; 42 are betrothed, but have not yet left their native homes; and 216 are in a state of celibacy. There is one, and only one, widow among the whole number, and but three orphans.

7. From the different columns of the Table many deductions might be drawn, but they are all so liable to error, that I shall notice only one, wich springs from the relative ages of the two sexes.

8. It will be seen that there are now living 149 male and 45 female children under one year of age; and 592 male and 89 female children between one year and five. Again, between the age of five and 15 there are 1,291 males and 103 females; between the age of 15 and 25, 963 males and 86 females. It may be calculated, therefore, that the number of female children preserved, during each of these periods of time respectively, has borne the following proportion to that of the male children, viz.:

During the last year	1 to 3·3	decimals.
During the five last years	1 to 5·5	—
During the 10 years preceding	1 to 12·5	—
During the 10 years again preceding	1 to 11·2	—

9. By adding the several columns together, it will be found that the survivors of all born during the last 25 years, 15 years, five years, and one year respectively, answer to the following numbers, viz.:

25 years	2,995 males,	323 females;	or, 9·2 to 1.
15 —	2,032 —	237 —	or, 8·5 to 1.
5 —	741 —	134 —	or, 5·5 to 1.
1 year	149 —	45 —	or, 3·3 to 1.

10. This

10. This decrease in the relative numerical superiority of the males may be also shown in another manner. I assume the mortality, from natural causes, of the two sexes to be equal; and on this assumption it follows that the proportion which one sex bears to the other, among the survivors of any specified date, must accurately represent the proportion which existed among those living at that date. There are now extant, of all that were living

25 years ago	1,917 males,	and 12	females.
15 —	2,880 —	and 98	—
5 —	4,171 —	and 201	—
1 year ago	4,763 —	and 290	—

It results that the males and females then living bore to each other the following relation, viz.:

25 years ago	as 159·7 to 1.
15 —	as 29·3 to 1.
5 —	as 20·7 to 1.
1 year ago	as 16·4 to 1.

And at this moment the proportion estimated is 14·6 to 1.

11. The conclusion which may, I think, be drawn from the above calculations is, that the practice of infanticide has decreased since the period of our connexion with the Cutch state, and that it is still diminishing in a very sensible degree.

12. This degree will, I hope, be greatly accelerated by the progress of the measures now in operation for the extinction of the crime. The census will be renewed next year; and an addition will be made to the register, showing the births, deaths, and marriages of the preceding 12 months. Under the second article of their agreement, the chiefs report to the Durbar all cases of premature or still births, or deaths under suspicious circumstances, of the newly-born children. For neglect of his duty on this point, the Rao fined the chief of Motala 200 corees. The only other fine which has been inflicted, since the commencement of the census, is that imposed upon Dhooljee, of Putree, after an imprisonment in the Hill Fort of more than 12 months. The sum, therefore, of 1,200 corees is all that has as yet been appropriated towards a fund for the assistance of the poorer Jahrejahs, in defraying the marriage expenses of their daughters.

13. Upon the release of Dhooljee, under the sanction and with the concurrence of the Honourable the Governor in Council, I invited him to wait upon me at the residency, and spoke to him earnestly of the heinousness of the crime of which he had been guilty, and which had brought shame upon his aged head; but I cannot flatter myself that my address produced the least effect upon the mind of the Jahrejah: he bewailed the hardness of his fate in having been punished when so many around him escaped; he considered himself a sort of martyr, but evinced not the slightest penitence or sense of guilt.

14. In my Report of the 11th April last (the 13th paragraph), I have stated that the chiefs were anxious, at that time, to obtain the enlargement of Phooljee, but that I had declined to give my consent thereto, until I received instructions from my government. Both the Rao and the chiefs were disappointed when I refused to comply with their proposition. The interval which elapsed between this time and the actual release of the culprit has caused them to think that he has been treated with some severity, and indisposed them to view properly the leniency which has in reality been shown. I am inclined to consider this the real, though not avowed, reason of his Highness omitting all mention of the case of Phooljee in the proclamation, which, in compliance with my suggestion, was issued upon that occasion. This proclamation simply stated, that hereafter any Jahrejah found guilty of infanticide should suffer the deprivation of all his guras, or, if not possessed of guras, should be subjected to a heavy fine. But whatever may have been the motive for the omission (if it were not altogether accidental), the Rao has subsequently retrieved the error, by addressing a circular letter, in which he has pointed the particular attention of all parties to Phooljee's case, and desired them not to take encouragement from his emancipation, but to be assured that a worse punishment than his will be dealt upon any future delinquent.

15. In the 13th paragraph of my Report of the 6th May 1839, I have stated that infanticide is less prevalent in the district of Wagur than in that of the Abrassa; and I have assigned, as a reason for this, that in Wagur there are families

lies of Waghellas with whom the Jahrejahs can intermarry, whereas in the Abrassa the Jahrejahs are alone. The truth of the fact is proved by the present census, as we find the enumeration of the tribe in Wagur gives 888 males and 94 females, being a proportion of 9·4 to 1; while that of the Abrassa by itself gives 1,724 males and 95 females, being a proportion of 18·1 to 1.

16. In the 7th paragraph of the same Report I have estimated the number of the Jahrejahs at 12,000. In this estimate I included both the pure and impure Jahrejahs; but experience has shown me that it is far too high, if taken as the number of the adult males, though it may not be very far from the truth, if considered to comprehend all the males of every age. The present census comprises only the Jahrejah Bhaeeyad, the royal brotherhood or clan. The branches which it includes are the Khengar (to which the Rao himself belongs), the Sahib, the Rahib, the Deyda, the Bheemanee, the Amur, and the Hala. It would be very satisfactory could we believe that infanticide was confined to the Bhaeeyad; but unfortunately it is but too certain that the baneful example has spread among other and more numerous tribes. It is calculated that the various families which have from time to time been separated from the stock of the pure Jahrejahs, and which are now acknowledged only as spurious and degraded offsets, amount at least to 7,000 males: to these must be added 3,000 for the Mahommedan tribes, which have been similarly parted; and amid all this population the crime of female infanticide is systematically and ruthlessly practised.

17. What steps can be taken to check and extinguish this horrid vice, amid so large a number of people, is a question of the gravest moment. The Bhaeeyad is but a third part of the number; the larger portion is not comprehended in the British guarantee, and cannot be brought under the operation of our existing treaties with the Cutch state. To the Rao alone therefore we must look for the application of any coercive measures; and his Highness is startled at the idea of criminal proceedings against so powerful a body of his subjects. Nor indeed do I know that such stringent measures are immediately desirable. I would rather seek to persuade the Rao to call upon the leading men of each tribe (where such can be found) to enter into compacts, binding themselves and all their followers and relations to abandon the dreadful habit, and thus to obtain upon them such a hold as may justify the infliction of summary punishment hereafter. This is the best plan which I can at present devise; but my information is not yet sufficiently extended, or my views matured, to enable me to speak with confidence on this momentous branch of the subject, and I therefore beg to be permitted to reserve it for a future report.

18. I have taken frequent occasion to discuss with the Rao the subject of suttee, and to urge him to denounce the cruel rite; but his Highness will not allow himself to be prevailed on to exert his power to this end. In reply to all my arguments, he refers me to the Jahrejahs, and reminds me of what, in the abstract, I cannot deny, that as the head of the state he is bound to consult them on every great question, and to abide by their advice. In conformity with this rule, his Highness has addressed to his Bhaeeyad circular letters demanding their opinions regarding suttee, and has assembled them in my presence, that I might hear them speak for themselves. Without a single exception, the Jahrejahs support and defend the rite of suttee, while their prince remains professedly neutral. I have endeavoured all along to prevail on the Rao to act for himself, well knowing that a body of ignorant men like the Jahrejahs can never be induced to abandon any part of their ancestral superstition, unless urged by some more powerful motive than the simple dictate of virtue or humanity. I believe that they would bow, and willingly bow, to the mandate which forbids suttee; and that if the Rao would exercise the moral courage required on his part to issue the injunction, the rite would be at once and without a murmur abandoned. For the future I shall oppose, unless otherwise instructed by the Honourable Board, the proposition of the question in any form to the Jahrejahs in a body, and trust to time to bring about a change in the Rao's feelings, which may render his Highness as sincerely desirous of employing all the power and influence of his station to abolish suttee, as he most truly and evidently is to put an end to infanticide.

I have, &c.

(signed) *P. M. Melvill*, Lieut.-Colonel,
Political Agent in Kutch.

POLITICAL DEPARTMENT.
(No. 8, of 1841.)

(No. 3,579.)

From Captain *P. M. Melvill*, Political Agent in Cutch, to the Political Secretary to Government of Bombay.

Sir, Bhooj Agency, 11 January 1841.

WITH reference to the 16th and 17th paragraphs of my letter of the 8th December last, No. 286, on the subject of female infanticide in Cutch, I have the satisfaction of reporting for the information of the Honourable the Governor in Council, that his Highness the Rao has issued a proclamation, addressed to the "Summaturee no Putur," (a designation which includes every tribe and family tracing their descent in any way from the Summas, and thereby claiming affinity with the Jahrejahs,) warning them that as the evil practice of infanticide which has hitherto prevailed among the Jahrejahs has been at length put down, it will not be permitted to continue among the other tribes which have followed the bad example, but that every case which may come to the knowledge of the Durbar will be very severely punished. And in order to facilitate the detection of the offence, the proclamation further declares that an informer shall receive as a reward one-fourth part of any fine which may be inflicted on conviction of an offender; but that a false accuser, or an accuser who fails to fully substantiate his charge, will meet with immediate and condign punishment.

2. I annex a list of the tribes to whom this proclamation specially applies, and which includes all in which the practice of infanticide is known to exist. These tribes are scattered throughout the country, and have no acknowledged heads. I cannot hear of any men among them of sufficient influence and character to render them useful instruments for working upon the others, and I have therefore been compelled to abandon the idea of dealing with them through their chiefs or leaders. In the course of conversation with me on the subject, the Rao, of his own accord, proposed to issue the above denunciation of the crime, and his Highness believes it will be attended with a very beneficial effect. The people are now aware that the keenest interest is taken by the British Government in every measure adopted for the extinction of infanticide; that the progress of the promised reform is actively watched, and that strong and prompt support will be given to the executive authority whenever it may be required. This knowledge cannot fail to act as a salutary check upon the conduct of all classes. The perfect sincerity of the Rao is unquestionable; and I believe I may venture to assure the Honourable Board that there is at present reason to hope that in the course of a few years the infamous stigma hitherto attached to the name of the Jahrejah will be fully and for ever removed.

I have, &c.
(signed) *P. M. Melvill*, Captain,
Political Agent in Cutch.

LIST of TRIBES passing under the common designation of "Summaturee," or Descendants of the Summas, (but not Jahrejahs of the Bheeyad,) among which the practice of Female Infanticide is known to prevail.

Tribes which have become Moosulmen.

Ker, Summa, Noteryar, Ubra, Gujun, Sar, Mumdura.
These are supposed to number about 3,000 males.

Tribes which are still Hindoos.

Kunderdey, Pussaeeya, Ubra, Bhojdey, Kara, Rao.
These have branched from the Deyda.

Gujan, Rao, Dul, Mor, Dadar, Doonya, Hapa, Barach, Boota, Oosteeya, Nangeeya, Jesur.
These have branched from the Gujun.

Kaeenya, Hothee, Thara, Mokulsee, Otha, Wurunsee, Chogheyr, Bhamanee, Veerawul, Kundagura.
These Hindoo tribes are supposed to number about 7,000 males.

(signed) *P. M. Melvill*, Captain,
Political Agent in Cutch.

CENSUS of the JAHREJAH FAMILIES in the Village of *Mothalah*, in the Province of *Kutch*, as taken under Orders of his Highness the Rao, in the Year Sumwut 1896–97, or A.D. 1840.

SAHIB JAHREJAHS.

FAMILIES.

Number.	NAMES of the Heads of Families.	Age.	Occupation.	MALES.						FEMALES.																	
				SONS.			GRANDSONS.			DAUGHTERS.									GRAND-DAUGHTERS.								
					Age.			Age.		Married.			Betrothed.			Not Married or Betrothed.			Married.			Betrothed.			Not Married or Betrothed.		
											Age.			Age.			Age.			Age.			Age.			Age.	
				Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.
1	Soomrajee	40	Grassiah	1	10	–	–	–	–	–	–	–	–	–	–	2	10	–	–	–	–	–	–	–	–	–	–
	—	–	—	1	–	–	–	–	–	–	–	–	–	–	–	–	7	–	–	–	–	–	–	–	–	1	9
2	Maljee	50	—	1	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3	Assariajee	25	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
4	Arjunjee	14	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
5	Koobeejee	50	—	1	25	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
6	Kheemajee	49	—	3	22	–	1	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	20	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	15	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
7	Saibjee	30	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
8	Jevunjee	26	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
9	Hurbhumjee	25	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
10	Lulljee	10	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
11	Oonurjee	22	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
12	Jadowjee	17	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
13	Jettahjee	50	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
14	Kayajee	40	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
15	Ruttonjee	26	—	1	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
16	Kursunjee	14	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
17	Pudumsighjee	8	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
18	Khoobsinghjee	5	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
19	Kasurjee	40	—	1	22	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
20	Doodajee	42	—	3	14	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	8	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
21	Mehurjee	40	—	3	20	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	14	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	8	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
22	Oodesinghjee	5	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
23	Gorejee	65	—	2	8	–	–	–	–	–	–	–	–	–	–	1	10	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
24	Veejrajee	50	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

(continued)

Appendix (A.)—Census of the Jahrejah Families in the Village of *Mothalah*, in the Province of *Kutch—continued.*

Number.	NAMES of the Heads of Families.	Age.	Occupation.	FAMILIES.																									
				MALES.						FEMALES.																			
				SONS.			GRANDSONS.			DAUGHTERS.									GRAND-DAUGHTERS.										
					Age.			Age.		Married.			Betrothed.			Not Married or Betrothed.			Married.			Betrothed.			Not Married or Betrothed.		
											Age.			Age.			Age.			Age.			Age.			Age.		
				Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.	Number.	Years.	Months.
25	Purtapsinghjee	47	Grassiah	2	22	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
26	Pragjee	55	—	1	25	–	1	8	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
27	Jehmuljee	40	—	1	14	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
28	Hotheejee	40	—	2	9	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	7	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
29	Bharajee	60	—	5	35	–	2	13	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	24	–	–	4	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	14	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	12	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	8	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
30	Dessuljee	55	—	2	28	–	1	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	22	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
31	Rahsingjee	50	—	3	18	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	7	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	6	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
32	Maunsingjee	45	—	1	21	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
33	Raidhunjee	35	—	3	14	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	9	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
34	Deepsingjee	30	—	2	6	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	1	6	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
35	Bapoojee	17	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
36	Suttajee	70	—	3	40	–	2	11	–	–	–	–	–	–	–	1	–	5	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	35	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	20	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
37	Ruwajee	35	—	–	–	–	–	–	–	–	–	–	–	–	–	1	–	3	–	–	–	–	–	–	–	–	–	–	–
38	Bapjee	63	—	1	28	–	1	15	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
39	Bheebajee	50	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
40	Dewajee	54	—	–	–	–	–	–	–	–	–	–	–	–	–	1	20	–	–	–	–	–	–	–	–	–	–	–	–
41	Ram Singhjee	45	—	2	10	–	–	–	–	–	–	–	–	–	–	1	7	–	–	–	–	–	–	–	–	–	–	–	–
	—	–	—	–	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
42	Jussajee	20	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
43	Kooanujee	20	—	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	Total	–	–	44	–	–	8	–	–	–	–	–	–	–	–	7	–	–	–	–	–	–	–	–	–	1	–	–	

Bhooj Agency,)

Appendix (B.)

ABSTRACT CENSUS of the JAHREJAH FAMILIES in each Talook of the Province of *Kutch*, as taken under the Orders of His Highness the Rao, in the Year Sumwut 1896-97, or A.D. 1840.

DISTRICT and TALOOK.	Number of Houses or Heads of Families.	FAMILIES. MALES. Sons.	Grandsons.	Great Grandsons.	FEMALES. Daughters.	Grand-daughters.	Great Grand-daughters.	Total Males.	Total Females.	AGE. Of the Males, including Heads of Families. Under 1 Year.	Under 1 Year to 5.	From 5 to 15.	From 15 to 25.	Above 25 Years.	Of the Females. Under 1 Year.	From 1 to 5.	From 5 to 15.	From 15 to 25.	Above 25 Years.	FEMALES. Married.	Betrothed.	Not Married or Betrothed.	Total Population of Jahrejah Blood. Males.	Females.	Total.	Proportion of Males to Females.
Abrassah:																										
Mathalah	99	89	23	2	7	3	2	114	12	8	26	58	41	80	4	1	6	1	–	1	–	11	213	12	225	1 to 17·7.
Sootree	30	35	21	–	–	1	–	56	1	2	13	22	17	32	1	–	–	–	–	–	–	1	86	1	87	1 to 86.
Veenjan	106	85	24	–	7	5	–	109	12	8	24	60	43	80	2	8	1	1	–	–	–	12	215	12	227	1 to 17·9.
Godrah	34	32	9	–	4	2	–	41	6	–	12	16	10	37	2	2	1	1	–	2	–	4	75	6	81	1 to 12·5.
Kotree	20	16	1	–	3	–	–	17	3	4	5	11	9	8	1	–	1	1	–	–	–	3	37	3	40	1 to 12·3.
Sandhan	11	11	3	–	4	–	–	14	4	1	4	6	6	8	–	–	4	–	–	1	–	3	25	4	29	1 to 6·2.
Motah Leyja	11	9	3	–	1	–	–	12	1	1	1	7	1	13	–	–	–	1	–	1	–	–	23	1	24	1 to 23.
Kokulia	37	29	2	–	–	–	–	31	–	–	9	17	10	32	–	–	–	–	–	–	–	2	120	2	122	1 to 60.
Terah	69	49	2	–	1	1	–	51	2	3	10	29	28	50	2	–	–	–	–	–	–	2	120	2	122	1 to 60.
Rolia	141	126	16	–	23	4	–	142	27	10	23	71	74	105	3	6	5	12	1	13	–	14	283	27	310	1 to 10·4.
Nullia	119	88	10	–	9	2	–	98	11	2	28	51	60	76	–	4	3	4	–	2	3	6	217	11	228	1 to 19·7.
Motee Wumotee	89	96	6	–	7	3	–	102	10	5	21	52	40	64	3	3	2	1	1	1	–	9	182	10	192	1 to 18·2.
Kothara	52	77	36	–	3	2	–	113	5	4	15	47	38	61	1	2	2	–	–	–	1	4	165	5	170	1 to 33.
Mankoowa	8	6	1	–	–	1	–	7	1	2	1	3	1	8	–	–	1	–	–	–	–	1	15	1	16	1 to 15.
Gurdah:																										
Ickree	15	15	4	–	–	–	–	19	–	2	3	10	4	15	–	–	–	–	–	–	–	–	34	–	34	–
Kookrahoo	34	31	6	–	2	–	–	37	2	–	13	18	14	26	–	1	–	1	–	–	1	1	71	2	73	1 to 35·5.
Mauk:																										
Nurrah	18	7	–	–	3	–	–	7	3	1	2	6	6	10	–	–	3	–	–	–	–	3	25	3	28	1 to 8·3.
Kauntee:																										
Furradee	71	66	16	–	8	2	–	82	10	6	13	40	31	63	–	1	4	5	–	2	–	8	153	10	163	1 to 15·3.
Rutaria	18	36	24	3	2	3	–	63	5	7	12	16	15	31	2	1	1	1	–	–	–	5	81	5	86	1 to 16·2.
Motah Assoombia	38	39	16	3	4	–	–	58	4	4	12	17	15	48	–	–	2	–	2	–	1	3	96	4	100	1 to 24.
Putree	11	15	2	–	1	–	–	17	1	1	4	6	4	13	–	1	–	–	–	–	–	1	28	1	29	1 to 28.
Nuvee Nall	6	7	–	–	5	–	–	7	5	–	5	2	1	5	–	4	1	–	–	–	–	5	13	5	18	1 to 2·6.
Bidrah	27	24	6	–	5	1	–	30	6	–	9	16	9	23	3	1	2	–	–	1	–	5	57	6	63	1 to 9·5.
Kairah	14	22	5	–	2	1	–	27	3	1	8	8	12	12	1	–	2	–	–	–	–	3	41	3	44	1 to 13·6.
Gujore	16	17	4	–	6	5	–	21	11	1	3	9	11	13	–	5	4	2	–	–	–	11	37	11	48	1 to 3·3.
Ghoniyasur	40	26	8	–	3	–	–	34	3	1	6	27	9	31	–	–	2	1	–	2	1	–	74	3	77	1 to 24·6.
Goondiallee	80	59	1	–	3	–	–	60	3	–	10	20	27	83	–	–	2	1	–	1	2	–	140	3	143	1 to 46·6.
Gohgah	136	148	36	–	14	2	–	184	16	13	38	93	59	117	1	4	5	6	–	6	4	6	320	16	336	1 to 20.
Halla Chowishee:																										
Pudrusir	117	122	26	–	7	6	–	148	13	6	26	60	57	116	3	4	4	2	–	–	4	9	265	13	278	1 to 20·3.
Hutiee	63	66	7	3	7	–	–	76	7	–	15	41	26	57	3	–	2	2	–	2	–	5	139	7	146	1 to 19·8.

(*continued*)

Appendix (B.)—Abstract Census of the Jahrejah Families in each Talook of the Province of *Kutch—continued*.

District and Talook.	Number of Houses or Heads of Families.	Families: Males: Sons.	Grandsons.	Great Grandsons.	Females: Daughters.	Grand-daughters.	Great Grand-daughters.	Total Males.	Total Females.	Age: Of the Males, including Heads of Families: Under 1 Year.	Under 1 Year to 5.	From 5 to 15.	From 15 to 25.	Above 25 Years.	Of the Females: Under 1 Year.	From 1 to 5.	From 5 to 15.	From 15 to 25.	Above 25 Years.	Females: Married.	Betrothed.	Not Married or Betrothed.	Total Population of Jahrejah Blood: Males.	Females.	Total.	Proportion of Males to Females.
Dragah;																										
Chundia	15	16	5	–	2	–	–	21	2	1	4	12	6	13	1	–	1	–	–	–	–	2	36	2	38	1 to 18.
Anjar;																										
Keyroee	156	156	30	3	9	–	–	189	9	12	48	89	63	133	3	2	2	–	2	2	–	7	345	9	354	1 to 38·3.
Goolpadur	80	63	4	–	14	5	–	67	19	5	12	37	30	63	3	8	4	4	–	4	3	12	147	19	166	1 to 7·7.
Pahwur:																										
Chandranee	27	24	3	–	11	1	–	27	12	1	10	18	9	16	2	3	2	5	–	6	2	4	54	12	66	1 to 4·7.
Kunnia boy	43	39	1	–	8	1	–	40	9	–	9	22	21	31	–	4	1	3	1	2	3	4	83	9	92	1 to 9·2.
Dhaneytee	26	33	2	–	3	–	–	35	3	2	13	15	6	25	–	–	–	2	1	3	–	–	61	3	64	1 to 20·3.
Wagur:																										
Vursahmaree	24	18	–	–	–	–	–	18	–	2	9	11	5	15	–	–	–	–	–	–	–	–	42	–	42	—
Cheeraee	57	52	3	–	7	1	–	55	8	6	12	37	22	35	1	6	1	–	–	–	1	7	112	8	120	1 to 14.
Butchaw	24	23	5	–	4	–	–	28	4	2	8	9	8	25	2	–	–	2	–	1	1	2	52	4	56	1 to 13.
Vond	6	8	5	–	4	–	–	13	4	–	2	8	3	6	–	2	–	2	–	2	–	2	19	4	23	1 to 4·7.
Seekrah	18	12	–	–	1	–	–	12	1	–	5	13	4	8	–	–	–	1	–	1	–	–	30	1	31	1 to 30.
Chadwalla	5	3	–	–	–	–	–	3	–	2	–	1	–	5	–	–	–	–	–	–	–	–	8	–	8	—
Wandeea	9	10	4	–	8	–	–	14	8	1	2	6	4	10	1	–	2	4	1	5	2	1	23	8	31	1 to 2·8.
Cheerrore	1	2	–	–	1	–	–	2	1	–	–	2	–	1	–	–	–	1	–	1	–	–	3	1	4	1 to 3.
Kanmere	23	27	–	–	4	–	–	27	4	2	10	13	7	18	–	–	2	2	–	2	2	–	50	4	54	1 to 12·5.
Vejpasur	2	4	1	–	–	–	–	5	–	1	–	1	3	2	–	–	–	–	–	–	–	–	7	–	7	—
Wamkah	3	3	–	–	1	–	–	3	1	1	1	1	1	2	–	–	1	–	–	–	–	1	6	1	7	1 to 6.
Lakreea	4	2	–	–	4	–	–	2	4	–	–	3	1	2	–	2	–	–	–	–	–	–	6	4	10	1 to 1·5.
Kunthkote	21	25	2	–	3	1	–	27	4	2	6	14	9	17	–	2	–	2	–	2	–	2	48	4	52	1 to 12.
Mahyah	20	12	–	–	1	–	–	12	1	1	2	11	8	10	–	–	–	–	1	–	1	3	32	1	33	1 to 32.
Arraysir	1	1	–	–	1	–	–	1	1	–	–	1	–	1	–	–	–	1	–	1	–	–	2	1	3	1 to 2.
Sumvah	43	51	4	–	14	–	–	55	14	3	15	30	18	32	–	5	8	1	–	1	5	8	98	14	112	1 to 7.
Tiumvou	2	4	–	–	1	–	–	4	1	–	–	3	1	2	–	–	–	1	–	–	1	–	6	1	7	1 to 6.
Jeysra	58	68	1	–	11	–	–	69	11	8	20	37	18	44	–	2	6	3	–	1	3	7	127	11	138	1 to 11·5.
Koombaree	6	4	–	–	–	–	–	4	–	1	3	2	2	2	–	–	–	–	–	–	–	–	10	–	10	—
Cubraoo	17	24	3	–	1	–	–	27	1	1	11	8	10	14	–	–	–	1	–	1	–	–	44	1	45	1 to 44.
Ambleeala	11	8	–	–	1	–	–	8	1	–	2	4	3	10	–	1	–	–	–	–	–	1	19	1	20	1 to 19.
Dhummurka	64	64	16	–	21	4	–	80	25	2	17	44	23	58	–	4	13	6	2	6	1	18	144	25	169	1 to 5·7.
Total	2,287	2,204	407	14	276	57	2	2,625	335	149	592	1,291	963	1,917	45	89	103	86	12	77	42	216	4,912	335	5,247	1 to 14·6.

Bhooj Agency,
8 December 1840.

(signed) *P. M. Melvill*,
Political Agent in Kutch.

(No. 3,580.)

MEMORANDUM by the Political Secretary, dated 28 April 1841.

THE accompanying Reports on Infanticide, from the Political Agent in Cutch, may be divided into two heads. Dated 8th Dec. 1840, and 11th January 1841.

1st. The extent to which female infanticide formerly prevailed in Cutch, and the diminished degree in which it is now practised, with the remedial measures which have been either adopted or are in the course of adoption by his Highness the Rao of Cutch for the suppression of this inhuman custom.

2d. The rite of suttee, which is still permitted to be performed throughout the territories of his Highness the Rao of Cutch, although it has been formally prohibited, under severe penalties, in all other parts of the Bombay presidency.

2. In the 5th and 17th paragraphs of his Report dated the 8th December last, and in his letter of the 11th January last, the Political Agent gives a fearful picture of the extent to which female infanticide has, during the last 25 years, prevailed in Cutch, and unhappily shows beyond doubt, that the custom is not confined to the Jarejah tribe alone, but that their example has been followed by other Hindoo and even Mahomedan tribes residing in that province. The Political Agent's conclusions are, for the most part, drawn from a census which has now, for the first time, been framed of the Jareeja population of Cutch, and consequently there is no reason whatever to doubt their accuracy.

3. When the next census is taken, Mr. Malet, the present Political Agent, should endeavour to secure that persons of intelligence and integrity are selected. He should also be instructed to depute the mehta, alluded to in the second paragraph of the late Political Agent's letter of the 8th December, for the purpose of testing, without previous warning, the correctness of the returns made by the censors. The great importance which Government attach to the honest performance of this duty, should be impressed on Mr. Malet's attention, for upon this Government must chiefly depend for the effectual extinction of infanticide wherever it prevails.

4. The census obtained by the late Political Agent embraces the whole of Cutch and Wagur, with the exception of Addoee, belonging to the chief of Moorvee, from which no return has as yet been furnished. It exhibits the following results:—

Total number of houses or heads of families - -	2,287
Ditto sons, grandsons, and great grandsons - -	2,625
Ditto daughters, grand-daughters, and great grand-daughters - - - - - - - - -	335
Excess of male over female children - -	2,290

5. Melancholy as these results are, as showing the preponderancy of male children to be in the ratio of more than eight times the number of females, it is gratifying to observe, from the explanation given in the seventh and four following paragraphs of the late Political Agent's Report, that the practice of female infanticide has lately diminished in Cutch in a very sensible degree, and that the measures adopted for its suppression, although only now in their infancy, have been attended with considerable success. His Highness the Rao appears sincere in his endeavours to suppress the custom, and, with his cordial co-operation, and the constant vigilance of the Political Agent, we may safely calculate on the gradual decrease and ultimate extinction of the practice in Cutch.

6. In regard to Addoee, the Political Agent in Katteewar should be requested, with as little delay as possible, to obtain a census of the Jarejas of that district, and to extend to them the measures adopted in Katteewar for the suppression of female infanticide.

7. As fuller and more satisfactory information is submitted in the late Political Agent's letter of the 11th January last, no remarks seem necessary on the points adverted to in the 16th and 17th paragraphs of his report of the 8th December last, which will be hereafter alluded to.

8. In the 18th paragraph, the late Political Agent reports that he has embraced frequent occasions to discuss with his Highness the Rao the subject of suttee, and has

has repeatedly urged his Highness to forbid this rite, but that he has declined to adopt any authoritative measures for its suppression, on the ground that, as the "head of the state, he is bound to consult the Jarejas on every great question, and to abide by their advice;" unfortunately the Jarejas are decidedly opposed to interference.

9. On this subject, the late Political Agent remarks, "I have endeavoured all along to prevail on the Rao to act for himself, well knowing that a body of ignorant men like the Jarejas can never be induced to abandon any part of their ancestral superstition, unless urged by some more powerful motive than the simple dictates of virtue and humanity. I believe that they would willingly bow to the mandate which forbids suttee, and that if the Rao would exercise the moral courage required on his part to issue the injunction, the rite would be at once, and without a murmur, abandoned. For the future I shall oppose, unless otherwise instructed by the Honourable Board, the proposition of the question in any form to the Jarejahs in a body, and trust to time to bring about a change in the Rao's feelings, which may render his Highness as sincerely desirous of employing all the power and influence of his station to abolish suttee, as he most truly and evidently is to put an end to infanticide."

10. Mr. Malet should perhaps be directed to communicate to his Highness the Rao the regret of the British Government that he cannot be prevailed upon to abolish of his own authority the inhuman rite of suttee; and in urging his Highness to relinquish his scruples on the subject, cite to him the examples of his Highness the Guicowar, the Rajah of Sattara, and the Rajah of Kolapore, with many other chiefs of minor importance, who have all, without hesitation, followed the example and advice of the British Government in prohibiting the custom of suttee under the severest penalties.

11. In his letter of the 11th January last, the late Political Agent reports the satisfactory intelligence that his Highness the Rao had subsequently to his letter of the 8th December voluntarily issued a proclamation, warning every tribe and family in Cutch, in any way descended from the Jarejas, whether Mahomedan, Hindoo, or otherwise, that as the practice of infanticide has been abolished amongst the Jarejas, it will not be permitted to be practised by any other tribes in Cutch, and that every case of infanticide proved to the satisfaction of the Cutch Durbar will be very severely punished. In the same proclamation, with the view to facilitate the detection of offenders, it is announced that rewards * will be given to parties who may hereafter come forward and substantiate the commission, by any of these tribes, of an act of infanticide.

* Fourth of the fine be imposed on the guilty party.

12. The promulgation of this proclamation is highly satisfactory, and the more so, because it has been the spontaneous act of his Highness the Rao of Cutch; and it is peculiarly gratifying to observe that Lieutenant Colonel Melvill, at the conclusion of his letter of the 11th January last, states it to be his opinion, founded on the gradual but certain progress which is now being made throughout Cutch towards the extinction of infanticide, that "in the course of a few years the infamous stigma which has hitherto attached to the name of the Jareja, will be fully and for ever removed."

13. In communicating to Mr. Malet the high sense entertained by Government of the zeal, judgment, and discretion which has distinguished Lieutenant Colonel Melvill's efforts for the suppression of infanticide in Cutch, that gentleman may be informed that Government confidently rely on his constant and zealous exertions to secure that the measures which have been adopted are carried into full effect.

(signed) *J. P. Willoughby*,
Secretary to Government.

(No. 3,581.)

MINUTE by the Honourable the Governor, subscribed to by the Board.

I CONCUR in the observations of the Political Secretary, and they may be communicated to the Political Agent.

I regret deeply to come to the conclusion that female infanticide still prevails to a frightful extent in the province of Cutch; the inference to be drawn from a census, where it is found the sons are 2,204, and the daughters only 276, is too plain, and it is terrible.

The

The suppression of this crime to nature can, in my opinion, be only brought about by the Rao himself acting in sincerity and good faith; if his subjects find that the prejudice in respect to female children has in truth left him, and that he will invariably severely punish detected infanticide, I cannot doubt that the practice will cease. The object of our Political Agent at Bhooj should be to keep up in the mind of the Rao a determination to suppress the crime, as springing from himself, in dislike and horror at the cruelty, as well as in the knowledge that it is most obnoxious to all the feelings of our Government, contrary to existing engagements.

The Political Agent should, as suggested by the Political Secretary, oppose to the Rao's disinclination to interfere with the Jarejahs in respect to the rite of Suttee, the example of the Guicowar, the sovereign whose territories border on his own, and whose feelings and religious prejudices as a true Hindoo cannot be questioned; yet this sovereign voluntarily abolished the rite throughout his territories. The Rao should be informed of the great respect throughout the civilized world that this act of the Guicowar ensures, and the certainty, when other things are forgot, that it will cause him to be considered by posterity as an enlightened prince.

A communication should be made to Colonel Melvill, as expressed in the 12th para. of this memorandum, of the high opinion this Government entertains of his exertions whilst Political Agent in Cutch, on these two subjects so deeply interesting to humanity.

(signed) *G. W. Anderson.*
J. A. Dunlop.
J. H. Crawford.

Political Department.

(No. 1794 of 1841.)

(No. 3582.)

From the Secretary to the Government of Bombay, to *A. Malet*, Esq. Political Agent in Cutch.

Sir, Bombay Castle, 29 June 1841.

1. I am directed to acknowledge the receipt of Lieutenant-colonel Melvill's letters, dated the 8th December and 11th January last, No. 286 of 1840, and No. 8 of 1841, on the subject of female infanticide, and the rite of Suttee, as at present practised in the territories of his Highness the Rao of Cutch; and in communicating to you, for your information and guidance, such observations and instructions as appear to the Honourable the Governor in Council to be called for, at the same time to take a brief review of such parts of these reports as appear requisite for the clearer elucidation of the subject.

2. The subjects reported on, in the two letters now replied to, may be divided into two heads:—

1st. The extent to which female infanticide formerly prevailed in Cutch as compared with the diminished degree in which it is now practised in that province, and the remedial measures which have been either adopted or are in the course of adoption by his Highness the Rao of Cutch, for the suppression of this inhuman custom.

2d. The rite of Suttee, which is still permitted to be performed throughout the territories of his Highness the Rao of Cutch, although it has been formerly prohibited under severe penalties in all other parts of the Bombay presidency.

In the 5th and 17th paragraphs of his Report, dated the 8th December last, and in his letter of the 11th January last, Lieutenant-colonel Melvill has submitted a fearful picture of the extent to which female infanticide has during the last 25 years prevailed in Cutch, and unhappily shows beyond doubt, that the custom is not confined to the Jarejah tribe alone, but that their example has been followed by their Hindoo, and even Mahomedan tribes residing in that province. Lieutenant-colonel Melvill's conclusions have, for the most part, been drawn from a census which has for the first time been recently framed of the Jarejah population of Cutch, and their accuracy, therefore, cannot be considered open to doubt.

4. On the occasion of the next census being taken, it will be an object of great importance that you should select, as far as you have the power, persons of intelli-

gence and well-established integrity for this responsible duty; and it will be also expedient that you should, without any previous warning, depute the Mehta alluded to in the second paragraph of the late Political Agent's letter of the 8th December last, to different points in the province for the purpose of testing the correctness, or otherwise, of the returns made by the censors. It is almost unnecessary to remark, that the Honourable the Governor in Council attaches the greatest importance to the honest performance by the censors of the duty entrusted to them, since upon this Government must chiefly depend for the effectual extinction of infanticide wherever it prevails.

5. The census obtained by Lieutenant-colonel Melvill embraces the whole of Cutch and Wagur, with the exception of Addoee, belonging to the chief of Moorvee, from which no return had, at the date of that officer's reports, been obtained, and exhibits the results shown in the following statement:

Total number of houses or heads of families - - - - -	2,287
Ditto sons, grandsons, and great-grandsons - - - - -	2,625
Ditto daughters, grand-daughters, and great grand-daughters - -	335
Excess of male over female children - - - - -	2,290

6. Deeply as these results are to be deplored as showing the preponderancy of male children to be nearly in the ratio of 800 per cent. over the number of females, it has been a source of sincere congratulation to the Honourable the Governor in Council to find, from the explanation given in the 7th and 11th paragraphs of Lieutenant-colonel Melvill's Report of the 8th December last, that the practice of female infanticide has latterly diminished in Cutch in a very sensible degree, and that the measures adopted for its suppression, although only now in their infancy, have already been attended with considerable success.

7. The further decrease and ultimate extinction of this inhuman custom in the province of Cutch cannot be accomplished without his Highness the Rao continuing firm and determined in his co-operation with the British Government in the measures now in progress for the attainment of this humane object, and by his Highness availing himself of every opportunity which may present itself to prove how sincere he is in his detestation of so unnatural a crime, and by his invariably punishing, with proper severity, all persons, however high their rank, who may be proved hereafter to have practised or connived at its performance.

8. Much good cannot fail to be attained by your making it your duty steadily to maintain in the mind of the Rao a determination to suppress this crime, as springing from himself in dislike and horror at its extreme cruelty, as well as in the knowledge that it is most obnoxious to the feelings of all civilized nations, and directly contrary to his Highness's existing engagements with the British Government.

9. An extract, paragraph 4, of Lieutenant-colonel Melvill's letter, dated the 8th December last, has been forwarded to Captain Jacob, first assistant political agent in Katteewar, in charge, with instructions to obtain and submit to Government, with as little delay as possible, a census of the Jareja population of the district of Addoee, at the same time furnishing you with a copy of that document; and that officer has been directed to extend to these Jarejas the same measures as those, which during the last few years have with signal success been adopted for the suppression of female infanticide in the province of Katteewar generally.

10. No remarks are called for in regard to the 16th and 17th paragraphs of Lieutenant-colonel Melvill's Report of the 8th December last, that gentleman having, in his subsequent letter of the 11th January, reported the satisfactory intelligence that his Highness the Rao of Cutch immediately voluntarily issued a proclamation warning every tribe and family in Cutch, in any way descended from the Jarejas, whether Mahomedan, Hindoo, or otherwise, that as the practice of infanticide has been abolished amongst the Jarejas, it will not under any circumstances be permitted to be practised by any other tribes in Cutch; and that in every case of infanticide which may hereafter be proved to the satisfaction of the Cutch Durbar, the guilty parties will be severely punished.

11. In the same proclamation, with the view still further to facilitate the detection of offenders, his Highness very laudably announces that rewards will be given

to

to parties who may hereafter come forward and substantiate the commission, by any of these tribes, of an act of infanticide; this announcement will, no doubt, from a knowledge of the facilitated means of discovery, tend to check the progress of this crime, but it will require some little discrimination in the investigation and decision of cases supported by the evidence alone of parties in needy circumstances, to establish beyond a doubt that the accusers are not actuated, in the charges they advance, by motives of enmity or pecuniary advantage.

12. The promulgation of the above proclamation, being the spontaneous act of the Rao, does great credit to his Highness's humanity and enlightened feelings, and it is peculiarly gratifying to Government to observe, that at the conclusion of his letter of the 11th January last, Lieutenant-colonel Melvill states it to be his opinion, founded on the gradual but certain progress which is now being made throughout Cutch towards the extinction of infanticide, that "in the course of a few years the infamous stigma which hitherto has attached to the name of the Jareja will be fully and for ever removed."

13. In the 18th paragraph of his report, dated the 8th December last, Lieutenant-colonel Melvill reports that he has embraced frequent occasions to discuss with his Highness the Rao the subject of Suttee, and that although he has repeatedly urged his Highness to forbid the performance of this rite in his territories, his Highness has declined to adopt any authoritative measures for its suppression, on the ground that as the "head of the state he is bound to consult the Jarejas on every great question, and to abide by their advice." It unfortunately, however, appears that the Jarejas are decidedly opposed to any interference in the practice of this rite.

14. In addressing Government on this subject, Lieutenant-colonel Melvill observes, "I have endeavoured all along to prevail on his Highness the Rao to act for himself, well knowing that a body of ignorant men like the Jarejas can never be induced to abandon any part of their ancestral superstition, unless urged by some more powerful motive than the simple dictates of virtue and humanity. I believe that they would willingly bow to the mandate which forbids Suttee, and that if the Rao would exercise the moral courage required on his part to issue the injunction, the rite would be at once, and without a murmur, abandoned. For the future I shall oppose, unless otherwise instructed by Government, the proposition of the question in any form to the Jarejas in a body, and trust to time to bring about a change in the Rao's feelings, which may render his Highness as sincerely desirous of employing all the powers and influence of his station to abolish Suttee, as he most truly and evidently is to put an end to infanticide.

15. With reference to this point, I am directed to request that you will be pleased to communicate to his Highness the Rao, in mild and courteous language, the regret of the British Government that his Highness cannot be prevailed upon to abolish of his own authority the inhuman rite of Suttee; and in urging his Highness to relinquish his scruples on the subject, that you will call his particular attention to the striking example which has been lately shown him by his Highness the Guicowar, a sovereign whose territories extend to the very borders of Cutch, and whose feelings and religious prejudices as a true Hindoo cannot be questioned, yet who has voluntarily abolished, under severe penalties, the performance of this rite throughout his dominions.

16. It will be expedient that, while dwelling on this point, you should enlarge as much as possible upon the great respect throughout the civilised world that this act of the Guicowar ensures for his Highness, and the certainty that exists that when other things are forgotten, his Highness will, on this account alone, be regarded by posterity as having been a highly humane and enlightened prince.

17. It of course will not escape you, while discussing this question with his Highness the Rao, to observe that his Highness the Guicowar is not the only prince who has lately abolished the rite of Suttee in his dominions, since a similar example has been lately shown by the Rajas of Sattara and Kolapore, and all the influential chiefs in the Rewa Kaunla, in addition to many other chiefs of minor importance, who have one and all, without hesitation, voluntarily conformed to the wishes and advice of the British Government, by prohibiting, under the severest penalties, the further practice of this rite within the entire range of their respective jurisdictions.

18. In conclusion, I am directed to enclose for your information, copy of my letter of this date to Lieutenant-colonel Melvill, communicating to that gentleman the high sense which is entertained by Government of the zeal, judgment, and discretion

discretion which, during his administration of affairs in Cutch, have characterised his humane efforts for the suppression of infanticide and Suttee in that Province, and at the same time to inform you that the Honourable the Governor in Council confidently relies on your constant and zealous exertions to secure that the measures which have been adopted for the suppression of the former of these customs are carried into full effect.

I have, &c.

(signed) *J. P. Willoughby*,
Secretary to Government.

Political Department.

(No. 1795 of 1841.)

From *J. P. Willoughby*, Esq. Secretary to Government, Bombay, to Lieutenant-colonel *Melvill*, late Political Agent in Cutch.

Sir, Bombay Castle, 29 June 1841.

I am directed to acknowledge the receipt of your two letters, dated the 8th December and 11th January, Nos. 286 of 1840, and No. 8 of 1841, on the subject of female infanticide and the rite of Suttee as at present practised in the territories of his Highness the Rao of Cutch, and to transmit for your information, copy of my reply of this date to Mr. Malet, the present Political Agent in Cutch, communicating, for the information and guidance of that officer, such observations and instructions as occur to the Honourable the Governor in Council on the several points adverted to in those communications.

2. In forwarding the above communication, I am desired to inform you that the Honourable the Governor in Council entertains the highest sense of the zeal, judgment, and discretion which, during your administration of affairs in Cutch, so eminently distinguished your humane efforts for the extinction of female infanticide and suttee in that province.

I have, &c.

(signed) *J. P. Willoughby*,
Secretary to Government.

Political Department.

(No. 1796 of 1842.)

From *J. P. Willoughby*, Esq. Secretary to Government, Bombay, to Captain *Jacob*, First Assistant Political Agent in Katteewar in Charge.

Sir, Bombay Castle, 29 June 1841.

I am directed by the Honourable the Governor in Council to transmit to you an extract, paragraph 4, of a letter from Lieutenant-colonel Melvill, late Political Agent in Cutch, dated the 8th December last, No. 286, and to request that you will be pleased to obtain, with as little delay as possible, and submit to Government, a census of the Jarejah population of the district of Addoee, and at the same time forward a copy of that document for the information of Mr. Malet, the Political Agent in Cutch.

2. I am on this occasion desired to inform you that with the view of suppressing the practice of female infanticide in the district of Addoee, the Honourable the Governor in Council vests you with authority to extend to the Jarejahs of that district the same measures as those which have during the last few years been adopted with signal success for the suppression of this revolting custom in the province of Katteewar generally.

I have, &c.

(signed) *J. P. Willoughby*,
Secretary to Government.

Extract Bombay Political Consultation, 4 August 1841.

(No. 4338.)

From *D. Blane*, Esquire, Acting Secretary to Government, Bombay, to *A. Malet*, Esquire, Political Agent in Cutch.

Sir, Bombay Castle, 3 August 1841.

With reference to the entry in your political diary of the 11th ultimo, under the head "letters received," I am directed by the Honourable the Governor in Council to request that you will be pleased to report to Government the circumstances connected with the case of infanticide therein alluded to.

I have, &c.
(signed) *D. Blane*,
Acting Secretary to Government.

Extract Bombay Political Consultation, 18 August 1841.

(No. 4530.)

From Captain *G. L. Jacob*, First Assistant Political Agent in Charge, to *J. P. Willoughby*, Esquire, Secretary to Government, Bombay.

Katteewar Political Agent's Office,
Sir, Rajcote, 15 July 1841.

1. In reply to your letter, No. 1796, dated 29th ultimo, calling on me for a census of the Jareja population of the district of Addoee, I have the honour to state that my attention has been for some time turned to this subject, and that I shall not fail to transmit you the census as soon as it can be obtained; also sending, as required, a copy of the same to the Political Agent in Kutch.

2. To account for the delay that has occurred in obtaining the required information, and to show the difficulties yet existing on the subject, I beg to enclose translations of the letter addressed by me to the Moorvee chief in September last, when temporarily in charge of this agency, and of the reply of the Addoee Mehta to the fresh injunctions that I felt called to transmit early in June last, on finding that no census of Addoee, had been received in this office in the interim.

3. I purpose sending mohsuls on the Moorvee chief, to compel him to force his unruly Bhayad in Wagur, into like subjection with those on this side the gulphs, and trust that no further opposition may be offered to the wishes of government and to the cause of humanity.

I have, &c.
(signed) *G. L. Jacob*,
First Assistant Political Agent in Charge.

Translation of a Letter from Captain *Jacob* to the Chief of Moorvee, dated Poorbunder, 9 September 1840.

Two tables, being census of the Jareja population of your talooka for the two half years of Sumvut 1897 (1840-41), having been recently transmitted by you, I have examined the same, and perceive that for the district of Addoee not one single daughter is entered in the census, although sons appear to exist. This seems to denote sad negligence on the part of the Addoee Jarejas, and of a most criminal nature, should the census be correct; moreover, on your part, it would be a breach of faith with the British Government. I consequently write to remind you of your obligations, and to enjoin on you the most vigilant observance of them. I have written to Moonshee Eshwurdass (the Addoee Mehta) to take a correct census of the Jareja families of every village in the Addoee district, subject to you; and I hereby require you to afford that officer every assistance in the prosecution of this work, and to report any difference that may be found to exist in the tables previously sent, and the census now called for.

(True translation.)
(signed) *G. L. Jacob*,
First Assistant Political Agent in Charge.

From *Iswurdass Nathana*, Bhaee at Addoee, to Captain *Legrand Jacob*, Assistant Political Agent Katteewar.

The usual Address.

With reference to the said place and dependent villages, and the Jharejas who reside therein, you thus address me:

"On the 9th September 1840 a form was sent to you, agreeably to which you were directed to prepare and transmit the necessary information regarding the Jharejas. No answer has been received to these instructions. This indolence is extremely improper, and unless you are able to afford a satisfactory explanation, it will be an imperative duty to fine you. A cossid is now despatched, and within 15 days from this date, you are ordered to furnish full particulars; and three and a half rupees will be deducted from your pay on account of the expense thus incurred."

This letter, bearing date the 11th of June, arrived on the 21st. In reply to this, I most respectfully beg to state, on receipt of the letter, dated the 9th September, which arrived on the 25th of the same month, with the assistance of the Carkoon, I collected the Jharejas to commence the required documents. The Jarejas objected acting; they wished, in the first instance, to make a reference about their circumstances to the Political Agent, and that, on the receipt of the reply, they would at once commence on what was required. I replied they were at perfect liberty to do so, but that I wished them at once to commence filling up the documents ordered. They, however, urged the reference they had named, stating their willingness to give their assistance when this had been done. On the 1st October your servant referred this for instructions: it is impossible that I should so far forget myself as to neglect replying to your instructions.

The Jharejas stated they would commence after they had made their reference, as above named. I awaited the reply to my communication. I throw myself on your mercy for whatever you may consider proper for such neglect and forgetfulness. With reference to the three and a half rupees for the cossid, if you remit this my character is preserved; I am your servant at your feet. If I send a letter through or by the assistance of the talookdar, and it does not arrive in future, what am I to do?

You have ordered me to send the information called for within 15 days; but the Addoee Karbharree has absconded the last 17 days, and there is now no Karbharree here on the talookdar's behalf. Under these circumstances, I could not get the Jarejas to attend to frame the documents called for. I have done all I can by persuasion; their opposition is the reason the documents have not been forwarded before. I received no answer to my reply. If you, Sir, fine me on this, I have only to obey. I have no hope of being able to arrange this; I have, therefore, made this representation. If a new arrangement is made, with a proper security, and any one you order receive strict instructions, it will be successful. The answer rests with you, what reply you may deem necessary.

This is my petition, dated 23 June 1841, English style.

(True translation.)

(signed) *R. N. Ramsay*,
Acting Second Assistant Political Agent.

(signed) *G. L. Jacob*,
First Assistant Political Agent in Charge.

Political Department.

(No. 2268 of 1841.)

(No. 4531.)

From *D. A. Blane*, Esquire, Acting Secretary to Government, to Captain *G. L. Jacob*, First Assistant in Charge of the Office of Political Agent in Katteewar.

Sir, Bombay Castle, 12 August 1841.

I am directed to acknowledge the receipt of your letter, dated the 15th ultimo, No. 216, regarding the census of the Jharejah population of the district of Addoee, and

and to inform you that the Honourable the Governor in Council will await your further report on this subject.

I have, &c.
(signed) *D. Blane*,
Acting Secretary to Government.

Extract Bombay Political Consultation, 15 September 1841.

(No. 5207.)

From *A. Malet*, Esq. Political Agent in Cutch, to *D. A. Blane*, Esq. Acting Secretary to Government, Bombay.

Sir Bhooj Agency, 28 August 1841.

I have the honour to acknowledge the receipt of your letter of the 3d instant, requiring my report on the case of infanticide at Wejpassur, noticed in my diary of the 15th instant. I have been obliged to require more evidence on the subject from his Highness the Rao, previous to submitting my report to Government; this, and his Highness's attention being so taken up with the business of the Addoee Commission, must be my excuse for the delay.

I have, &c.
(signed) *A. Malet*,
Political Agent in Cutch.

Extract Bombay Political Consultation, 17 November 1841.

(No. 6257.)

From *A. Malet*, Esq. Political Agent in Cutch, to *J. P. Willoughby*, Esq. Acting Chief Secretary to Government, Bombay.

Camp at Mandavie, Bhooj Agency,
Sir, 27 September 1841.

1. With reference to Mr. Secretary Blane's letter of the 3d ultimo, and my reply of the 28th ultimo, I have now the honour to forward translation of the papers relative to the case of infanticide at Wejpassur.

2. A Naik of his Highness's resalah, an outpost at Hulraee, reported to Mehta Judhooram the death of the female child of Hothee Udajee at Wejpassur, under very suspicious circumstances, I immediately sent a message to his Highness the Rao, requesting that the necessary investigation might be made, the result of which I now enclose.

3. There is no doubt of the fact that the child was born alive, and the nurse, who appears to have no reason for enmity to the mother, clearly deposes to the intention of the mother to kill it. The defence for the mother is, that she had a fit, in which she supposes she must have killed the child, or that it died from neglect while she was under the influence of it. The Hothee was not in the house at the time, but concealed the death of the child. From respectable testimony it does not appear that the mother was subject to fits, as stated by her and her husband, but she had on hearing of her husband's imprisonment at Bhooj.

4. On full consideration of the case, his Highness has decided that the woman killed the child, the man not being in the house at the time; but it is evident that he was aware of it and concealed the crime, if he had not given previous directions for it. He is, however, a poor man, and his family consists only of a helpless blind father, 90 years of age, and his own wife. His Highness has, therefore, as a mitigated sentence, ordered him to pay a fine of 100 korees, in default of which he is to be imprisoned, with hard labour, for one year.

5. I hope that this will meet the approval of the Honourable the Governor in Council.

I have, &c.
(signed) *A. Malet*,
Political Agent in Cutch.

TRANSLATION of the STATEMENTS of *Hothee Udoojee Kurunjee*, of Wysur—Shrawun Wud 13, 1898.

MY wife is afflicted with an evil spirit, or has some other severe sickness which causes her sometimes to fall down and become powerless and foam at the mouth; thus she sometimes remains four ghurrees, sometime a whole day; thus in a month she suffers five or seven times. In Sumwut 1895 she was first confined of a son, and from her ill health he died; and now in the last Usar I went with the Rubarees to feed camels, and my blind father remained at home; and a daughter was born of my wife, and she became helpless, and the daughter died; thus it happened; and she is subject to such a disease that her children are not born so perfect as to live. This is my statement; the Durbar is my master, let it do as is fit.

Q. The Durbar sent a proclamation that people were not to kill their children; are you aware of this or not?—*A.* I know that we are not to kill any female children; my wife did not do so; it died, as I have above mentioned; let the Sirkar inquire at my village, if I have spoken wrong I can be punished.

TRANSLATION of a Yad from his Highness the Rao.

So. FROM Yad of the 17th August, and another of the 6th September, have been received, relative to the business of the Hothee of Wejpassur. In reply I send copies of a representation from Ludha Mehta Karbaree of Buchao, with its enclosed evidences. Whatever advice on their subject you give me, I will abide by it.

TRANSLATION of a Petition from the Karbaree *Buchao Ludha Mehta*, to his Highness the Rao.

1st Aswin Shood 4th.

I WENT to Wejpassur and there inquired, and now send a paper of evidence to the Hoojoor, which will inform you of the affair on the day the Hoothee's daughter was born; he was not at home, but had gone to the jungle on his occupations there, the villagers say. I inquired into Udhojee's grass with Jareja, and he states that he has a half santhee of land, and that it is mortgaged to Ateeb Mahdhoopooree for 1,200 korees, who enjoys the produce.

EVIDENCES enclosed in the above.

Bhadurwa Wud 6th, 1898.

Jare a *Jessajee*, Thacoor of Wejpassur, states as follows:

A daughter was born to the Hoothee at noon, which died. Hoothee Dessul informed me that the child's mother had killed it, on which I sent to the Duffadar at Hubraee, and he came and inquired in the village and examined the nurse, who said the mother killed it, as it was a girl.

Bhadurwa Wud 2d.

Hothee Dessul states as follows:

The nurse told me that the mother had killed Udojee's female child. I told this to Jessajee.

Bhadurwa Wud 2d.

Saeeanee Sona, wife of Raoma, of Wejpassur, states as follows:

The Hothee's wife was delivered of a female child. I washed it, and laid it on a small bed, and I told her to take care of it; she said, "I will not preserve its life; how can I feed it, and nourish it, and marry it?" I went to the house the next day, when the child was dead.

Bhadurwa Wud, 2.

Bhaee Rajbhaee, the wife of Hoothee Udha, of Wejpassur, states as follows:

I was delivered of a female child, which the nurse laid on a little bed near me; I recollect this much after this sickness seized me, and having no power of doing anything. How the child died I know not.

Bhadurwa Sood 2d.

Q. Had you this illness ever before, or has it only now come on you?—*A.* In 1895 I was living in Kara, there I was confined of a boy, and got this sickness, and on the second day the child died. I did not recover my senses till after the child was dead, when I first became aware of it.

Have you any one to prove that your child then died?—Any witnesses there may be are in Kowra.

To Jareejah Jessajee.] This woman says this about her sickness; inform me whatever you know of it, or whatever other people in the village know?—I have inquired in the village, and the people say that on Shrawun Sood 8th, she had this sickness; after her husband was taken to Bhooj, she was taken with a fit, but we know nothing of any before that.

(True translation.)
(signed) *A. Malet,*
Political Agent in Kutch.

(No. 6258.)

MINUTE by the Honourable Mr. *Anderson,* subscribed to by the Honourable Mr. *Reid,* dated 13 November 1841.

THERE can, I think, be no doubt that this case is established. The sentence passed is very lenient, but I do not think we can object to it; the Political Agent, however, taking care to see that it is really enforced.

(signed) *G. W. Anderson.*
L. R. Reid.

POLITICAL DEPARTMENT.

(No. 3111 of 1841.)

From *J. P. Willoughby,* Esq. Officiating Chief Secretary to Government, to *A. Malet,* Esq. Political Agent in Kutch.

Sir, Bombay Castle, 13 November 1841.

I AM directed to acknowledge the receipt of your letter, dated the 27th September last, No. 180, reporting the result of the investigation instituted on the part of the Cutch Durbar, for the purpose of ascertaining the real cause of the death of the female child of Hoothee Kurunjee, of Wejpassur.

2. In reply, I am desired to inform you, that in the opinion of the Honourable the Governor in Council, there is no doubt that the offence of infanticide has been established in this case.

3. The sentence passed by his Highness the Rao on the father of the murdered child, is considered by the Governor in Council to be very lenient; you are, however, requested to be careful to see that it is actually enforced.

I have, &c.
(signed) *J. P. Willoughby,*
Officiating Chief Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATIONS, 17 November 1841.

(No. 186 of 1841.)

(No. 6260.)

From *A. Malet,* Esq. Political Agent in Cutch, to *J. P. Willoughby,* Esq. Officiating Chief Secretary to Government, Bombay.

Camp at Mandavie, Bhooj Agency,
Sir, 7 October 1841.

1. WITH reference to the 16th and 17th paragraphs of Captain Melvill's Report on Infanticide, dated 8th December 1840, his letter of the 11th January this year, and the 10th paragraph of your letter, No. 1794, of the 29th June last,

I have the honour to report the following circumstances regarding the Hothee Jarejahs, on which I beg to be favoured with the instructions of his Honour the Governor in Council.

2. On the apprehension of Udhajee Hothee, whose case was communicated to Government on the 27th ultimo, he stated in mitigation of his offence, that the head of his tribe had never consented to put a stop to the crime of infanticide. This brought to the recollection of his Highness the Rao what in the hurry of business he had omitted to state to Captain Melvill, that the persons charged with the proclamation forbidding infanticide had been plainly informed by the Hothees of Bundra and Toomree, the former being the head of the * Sept, that they did not intend to abide by the Rao's orders on this point. His Highness, while mentioning these circumstances to me, specially requested that I would not take any official notice of the matter until he had endeavoured to persuade these misguided people to abandon this sin.

* So.

3. The Hothees of Bundra and Toomree being invited to Bhooj, had a long interview with his Highness the Rao, who used every endeavour to persuade them to relinquish infanticide; but the only result was that they promised on their return to their estate to consult Mata, under whose protection their villages are considered inviolable asylums, and to reply in eight days.

4. The constant occupation of the Rao in the business of the Addooee commission, allowed 20 days to elapse, when I again requested his attention to the subject, on which he wrote to the Hothees and received for reply that they had consulted Mata, who had given them no order either to repair to Bhooj or to put a stop to infanticide.

5. His Highness still cherishing the idea that he could persuade these people, did not inform me of this reply, but leaving Bhooj for Mandavie, took the opportunity of going by Mata Toomree, and taking my Mehta, Mukoondjee, with him, halted there, and called the Bhyad to his presence. I much regretted at the time that I had not been made aware of his Highness's intentions, as I should have gone with him and added my endeavours to his; but the notes I have since received, translations of which are appended, induce me to think that I could have done no good there, and that my presence at a future period may be of more effect.

6. His Highness omitted no persuasion, but in vain; and he informs me that Mukoondjee Mehta, while expressing the abhorrence of the British Government at the crime, threatened them with the consequences; and as a Hindoo, most severely reprobated the discredit which they would inevitably bring on Mata by their attributing to her the sanction of so heinous a crime. The veneration of the Jarejahs for Mata, which is publicly avowed, and the secret feelings of the Rao himself, would induce him to use persuasion only.

7. I have no reason to doubt the sincerity of his Highness in his wish to put a stop to this horrid crime, and he has in this case plainly intimated to me the vanity of his efforts at persuasion, and his inability to use coercive measures; at the same time stating that he hoped the British Government would assist him, and entreating me to rely on his best assistance in whatever way the prejudices of his tribe would allow. I pointed out to him the necessity for his active, instead of passive assistance, and showed him that in such a case the asylum allowed to the supposed sanctity of Mata never could be permitted to invalidate the arrangement already made for abolishing infanticide. I could hardly expect any other result, but I certainly was disappointed at finding that his Highness the Rao could not free himself from the prejudices of his race, even when directly opposed to so great a good, the consummation of which he really hopes to obtain. No active measures can be expected from his Highness against the Hothees, who are protected by the vicinity of the temple of Mata; but he will concur in whatever his Honour in Council may think it fit that our power should execute, and will take care that the Hothees observe the agreement which he hopes us to force on them.

8. The Hothees may be estimated at about 3,000 males, and possess 15 villages, producing about 49,900 korees, more than half of which revenue is probably alienated; there are many also residing as grasseas in different villages. The chief of the tribe is Koowurjee of Bundra, but from what I hear of his relative Dansing, of Mata Toomree, a noted worshipper of Mata, I anticipate more trouble with him than any other.

9. In case I fail to persuade, I beg leave, with the utmost deference, to state, that there appear to me only the following modes of acting:—

1st. To

1st. To send mohsuls at a daily increasing rate, until the chiefs consent to sign the agreement.

2d. To sequestrate the giras of those refusing to sign the agreement within a stipulated time.

3d. To remove from the country all those who persist in committing a sin which the Durbar and the British Government have determined, as far as their means can ensure, shall be put a stop to.

Perhaps a union of the 1st and 3d, or 2d and 3d would be found the most efficacious and expeditious, and though we cannot expect that a great public benefit can be carried through without some partial suffering, I think the more decided we are the less misery will be eventually caused.

10. If the Hothees concede to our demand, I presume (that if applied for) the same guarantee as is extended to the Jarejas by treaty will be allowed to them.

11. In submitting this report to Government I beg to state, that it is not my intention to have a personal interview with Kowurjee of Bundra, the chief of the Hothees, until I am honoured with the instructions of Government, as I consider that the disregard of my exhortations, which I cannot but expect, should be immediately followed by whatever ulterior measures Government may think fit to order.

I have, &c.
(signed) *A. Malet*,
Political Agent in Cutch.

THE worshippers of Mata Koonurjee and Dansingjee, write to his Highness the Rao Deasulgee.—You have sent here Thakoor Ragoojee; he has told us not to destroy our female children, and called us and the Toomreewalla to Bhooj, after which we came here and took the orders of Matajee; but this is not the order of Matajee, so we cannot keep our children alive without the order of Mata. Formerly the Sahib and Luekmeedass Mehta called us, and said, that our grass would not be unjustly taken by the Durbar, to which purport they would give us a writing, and that we should agree not to put to death our female children; but at that time we neither gave a writing nor received one; but now his Highness says that we are to preserve our female children. On this we requested the orders of Matajee, but Matajee gave us no order, therefore we cannot preserve our children. Those who formerly among us preserved their children, and those who married them have perished, and have left no posterity. How, therefore, can we preserve them? We are the faithful servants of the Rao, and from the power of Matajee and the Rao our characters in former time were preserved (when they did not consent to stop child-murder); why should it not be so now, when it is in your power? This place was privileged by your ancestors 14 generations ago, since which time it has always remained an asylum; therefore do you give an answer to the Sahib on this subject, for we cannot consent to this.

1st Assoo Shood 8th, 1798—22 September, A. D. 1841.

LETTER to the Political Agent.

THE worshippers of Mata Koonurjee and his brethren send greeting: Your letter has been received with respect; you have written well with reference to the putting children to death. When the Sirkar first came to this country, the Carbaree said to us, "The Jarejahs have all made an agreement (not to put to death their female children); do you also do the same." We then consulted Matajee, but received no order; and we said to the Carbaree that it was not Matajee's order, neither is it now Matajee's order, but the Sirkar is lord; this town is Matajee's, and this is her asylum, which the Sirkar will respect.

1st Assoo Shood, 12th—27 September, A. D. 1841.

LETTER to the Political Agent.

THE worshippers of Mata Daunsingjee and his brethren send greeting: Your letter has been received, and read with respect, and its contents understood; but it is not Matajee's order to us (to keep the female children alive); but the Sirkar is lord and protector, and can do as it seems best to it; formerly we did not give

a writing in this business; when the other Jarejahs agreed at that time, it was not Matajee's order that we should act thus; nor is it now, but the Government is lord; let it act as it deems best.

1st Assoo Shood, 11th Sumwut, 1898—26 September, A. D. 1841.

(True translation.)

(signed) *A. Malet,*
Political Agent in Kutch.

Note accompaniment to my letter of the 7th October 1841.

(No. 6261.)

MINUTE by the Honourable the Governor, concurred in by the Honourable Mr. Reid; without date.

I DO not think that it is necessary, as suggested by Mr. Malet, to compel the Hothees to enter into written engagements to renounce infanticide.

The heads of the Jarejah tribe having already agreed to put an end to this sin, and the Rao having declared the crime punishable if committed by any of his subjects, the Hothees come under the same obligation as others, and if detected in the perpetration of the crime, should be made liable to the same penalties. In short, his Highness the Rao's proclamation should be applied to them as against any other class.

At the same time the Rao may be informed, that whilst Government expect that he will follow the above course with decision and firmness, he may rely on the aid of the British Government if required to put down any resistance to his lawful authority, or to support his efforts for the complete extinction of this abominable crime from his dominions.

The Rao has lately noticed a case of infanticide among the Hothees, and though he awarded a very inadequate punishment, as a beginning it will do good.

Mr. Malet, in his communications with the Hothees, should give them explicitly to understand that they come under the general rules against infanticide, and that if they persist in its commission, they will subject themselves to severe penalties.

(signed) *G. W. Anderson.*
L. R. Reid.

POLITICAL DEPARTMENT.

(No. 6262.) (No. 3112 of 1841.)

From *J. P. Willoughby,* Esq. Secretary to Government, to *A. Malet,* Esq. Political Agent in Cutch.

Sir, Bombay Castle, 13 November 1841.

I AM directed to acknowledge the receipt of your letter, dated the 7th ultimo, No. 186, and to inform you that the Honourable the Governor in Council does not consider it necessary to compel the Hothee branch of the Jarejah tribe to enter into written engagements to renounce female infanticide.

2. The heads of the Jareja tribe having already agreed to put an end to the revolting practice of infanticide, and his Highness the Rao of Cutch having declared the crime punishable when committed by any of his subjects, the Hothees are equally liable to the penalties attached to the commission of this offence with his Highness's other subjects, and his Highness's proclamation should be applied to them in common with any other class.

3. I am at the same time desired to request that you will be pleased to inform his Highness the Rao, that whilst the Governor in Council confidently expects that his Highness will follow the above course with decision and firmness, he may rely on the aid of the British Government in putting down any resistance to his lawful authority, and in supporting his efforts for the complete extinction of the crime of female infanticide throughout his dominions.

4. The Honourable the Governor in Council further directs that you will in your communications with the Hothees, give them explicitly to understand that they

they are subject to the general rules now in force against infanticide, and that if they persist in the commission of this crime they will subject themselves to severe penalties.

I have, &c.
(signed) *J. P. Willoughby,*
Secretary to Government.

Extract from the Diary of the Political Agent in Cutch, from 22d to 28th November 1841.

27th November, from *J. Sutherland,* Esq. Agent Governor-general, dated 9th instant, transmitting a copy of the rules ordained by Maharaja Beejee Sing, of Jodhpoor, for the suppression of infanticide.

Extract Bombay Political Consultations, 22 December 1841.

(No. 6904.)

Memorandum by the Officiating Chief Secretary, approved by the Board.

In reference to the entry on the 27th November, I beg to suggest that copy of the rules against infanticide referred to, may be called for in order that it may be seen how far they are applicable to Cutch and Katteewar.

(signed) *J. P. Willoughby,*
9 December 1841. Officiating Chief Secretary.

Political Department.

(No. 3433 of 1841.)

(No. 6905.)

From *J. P. Willoughby,* Esq. Officiating Chief Secretary to Government, Bombay, to *A. Malet,* Esq. Political Agent in Cutch.

Sir, Bombay Castle, 16 December 1841.

I am directed by the Honourable the Governor in Council to acknowledge the receipt of your political Diary from the 22d to the 28th ultimo.

2. With reference to the entry on the 27th ultimo, I am directed to request that you will be pleased to forward to Government a copy of the rules against infanticide therein alluded to, in order that it may be ascertained how far they are applicable to the provinces of Cutch and Katteewar.

I have, &c.
(signed) *J. P. Willoughby,*
Off^g Chief Secretary to Gov^t.

Extract Bombay Political Consultation, 2 March 1842.

(No. 1100.)

From *A. Malet,* Esq. Political Agent in Cutch, to *J. P. Willoughby,* Esq. Officiating Chief Secretary to Government.

Sir, Bhooj Agency, 28 January 1842.

With reference to my letter of the 7th October, and your reply of the 13th November last, No. 3112, I have the honour to report, for the information of the Honourable the Governor in Council, the proceedings of his Highness the Rao towards the Hothees of Bundra and Toomree, the aid afforded to him by me, and the successful results.

2. After acquainting his Highness with the sentiments of Government, I had a long conference with him on the methods to be pursued towards the Hothees, both as affecting them and with reference to the Jarejah Bhyad, and those other tribes who are by the Rao's proclamation amenable to punishment for infanticide. His

Highness consulted his minister and several of his Bhyad, and the result of the conference was, that to recede from the demand originally made on the Hothee chiefs for their agreement to abstain from infanticide and for a census, would weaken the arrangements now in force, and greatly dissatisfy the Jarejah Bhyad.

3. I need but mention two principal reasons for these conclusions, with which I beg most respectfully to state my concurrence: firstly, the especial sanctity of Mata Bandra and Mata Toomree, the abodes of the principal chiefs, would effectually prevent the discovery of infanticide unless the census were duly taken, and even if discovery could be made, would render his Highness ever dependent on our aid for its punishment: secondly, the Jarejahs would be dissatisfied at finding that a tribe, which, although many of its members are of pure blood, is inferior to their own, could refuse, with at least present impunity, to concur in what they had agreed to, they would repent their own conduct and ever endeavour to evade their engagement.

4. For these reasons his Highness the Rao determined again to endeavour to procure the assent of the Hothee chiefs to the abolition of infanticide and to a census, to strengthen his persuasions. I informed the Hothees that I was ready to enforce their obedience to the Rao's orders to discontinue infanticide, and that the two Governments would severely punish the crime, forcibly pointing out to them the evil consequences of their contumacy. I considered it better for various reasons, with which it is unnecessary to trouble Government, not to proceed to Bundra or Toomree in person.

5. Notwithstanding the Rao's endeavours and the persuasion of the respectable persons he sent to the Hothees, they were inflexible, and his Highness was compelled to request my aid; I therefore addressed letters to the chiefs of the two villages, in which, after stating the reasons for my interference, I informed them that it was his Highness's firm determination not to allow persons guilty of infanticide, and disobedient to his orders, to reside in his dominions, and that they were allowed 15 days for preparation to leave the province. I sent these letters by 20 Mohsul Suwars, 10 to each village, thinking it better to avoid by such parties the possibility of the chiefs involving themselves further by resistance, and to show the other tribes the consequences of disobedience to their own government. I am happy to say that the objects were effected. The Bundra chief repairing to Bhooj the next day and the Toomree chief the day after, there appeared at Toomree, at first, a disposition to resist, but it soon evaporated.

6. I enclose a translation of the acknowledgment by the Hothees of their improper conduct, which I considered it right, as a memento, to affix to their agreement to abstain from infanticide in future; with this exception, it is the same as that given by the Jarejahs, and transmitted to Government by Lieutenant-colonel Melvill, in his letter of the 11th April 1840.

I have, &c.

(signed) *A. Malet,*
Political Agent in Cutch.

I, Hothee Koowurjee, of Burra Bundra, write that there was a treaty made between the English and Kutch Governments in the year Sumvut 1875, A.D. 1819, in the 17th article of which all the Jarejah Bhyad agreed not to destroy their female children; in that agreement the whole of the tribes concurred. Therefore the Durbar many times has reiterated its orders, but we, from our foolishness, did not agree to this; but now Moonshee Gool Mahomed came to our village to make the census, and we would not, according the custom of the country, allow him to take it. This was on our part a great fault, therefore the Sirkar sent on us 10 Mohsul Suwars, and we went and prayed for pardon of our offence from the two Sirkars, and agreed, according to the agreement of all the Jarejahs, to keep our children alive according to the four paragraphs written underneath.

Here follow the four paragraphs contained in Enclosure 2, to Colonel Melvill's letter of the 11th April 1840.

(signed) *Hothee Koowurjee Dajeebhye,*
For himself and all his Bhyad of Matajee Bundra.

(signed) *Hothee Mebjee Gujjunjee,*
For himself and all his Bhyad of Lesser Bundra.

Date Magshur Wud 13th, 1898.

9 January 1842.

A SIMILAR paper is executed and signed by Hothee Dansingjee Khengarjee, of Lesser Toomree, for himself and his Bhyad.

(True translation.)

(signed) *A. Malet,*
Political Agent in Kutch.

MINUTE by the Honourable the Governor, subscribed to by the Board.

THE results of Mr. Malet's proceedings are very satisfactory, and they may be entirely approved.

The Political Agent should be requested to intimate to his Highness the Rao, the satisfaction with which Government has viewed his proceedings on this occasion, and our full reliance on his constant exertions to extirpate the crime of infanticide from his dominions.

Copy to be sent to the Government of India, and these proceedings to be reported to the Honourable Court of Directors by an early opportunity.

(signed) *G. W. Anderson,*
F. M'Mahon,
J. H. Crawford,
L. R. Reid.

POLITICAL DEPARTMENT.

(No. 555 of 1842.)

(No. 1102.)

From *J. P. Willoughby,* Esq. Secretary to Government, Bombay, to *A. Malet,* Esq. Political Agent in Cutch.

Sir, Bombay Castle, 24 February 1842.

IN acknowledging the receipt of your letter, dated the 28th ultimo, No. 40, reporting the successful result of the measures adopted by his Highness the Rao of Cutch towards the Hothees of Bundra and Toomree, in order to induce them to enter into an agreement to discontinue the crime of infanticide among their tribes, I am directed to inform you that your proceedings on this occasion are entirely approved by the Honourable the Governor in Council.

2. I am at the same time desired to request that you will inform his Highness the Rao, that the Governor in Council has viewed his Highness's proceedings on this occasion with great satisfaction, and that Government fully relies on his continued exertions to extirpate the crime of infanticide from his dominions.

I have, &c.

(signed) *J. P. Willoughby,*
Secretary to Government.

POLITICAL DEPARTMENT.

(No. 556 of 1842.)

From *J. P. Willoughby,* Esq. Secretary to Government of Bombay, to *T. H. Maddock,* Esq. Secretary to Government of India, Fort William.

Sir, Bombay Castle, 24 February 1842.

WITH reference to my letter, dated the 4th August, No. 1734 of 1840, reporting the measures which have been adopted by the Rao of Cutch, for the suppression of infanticide in his Highness's dominions, I am directed by the Honourable the Governor in Council to transmit to you, for submission to the Right honourable the Governor-general of India in Council, extracts from the

the further proceedings of this Government, noted in the margin,* on the same subject.

2. In conformity with the recommendation contained in the 13th paragraph of the letter from this Government to the Political Agent in Cutch, dated 4th August 1840, copy of which accompanied my letter above alluded to, his Highness the Rao issued a proclamation denunciatory of the crime of infanticide; but to this the Hothee branch of the Jhareja tribe refused to pay any attention. His Highness, therefore, deemed it necessary eventually to adopt towards them the measures reported in the letter from the Political Agent, dated the 28th ultimo, No. 40, to which communication, and to my reply thereto, I am directed to request that you will be pleased to draw the attention of his Lordship in Council.

I have, &c.
(signed) *J. P. Willoughby*,
Secretary to Government.

Extract Bombay Political Consultation, 9 March 1842.

(No. 1175.)

From *A. Malet*, Esq. Political Agent in Cutch, to *J. P. Willoughby*, Esq. Officiating Chief Secretary to Government, Bombay.

Sir, Bhooj Agency, 4 January 1842.

I have the honour to acknowledge the receipt of your letter of the 16th December, and inclose a copy of the enclosure against infanticide, with a translation of Beejeesing's order.

On the receipt of this I communicated it to the Durbar, but his Highness being at present most fully employed in other business, I have not yet received his sentiments on it.

I have, &c.
(signed) *A. Malet*,
Political Agent in Cutch.

It has been ordered in the Pergunnahs, and it has been ordered by the Hoozoor, that on a marriage of a Puttayut or Rajpoot enjoying a revenue of 1,000, he shall give in charity as follows, to the musician:

25 rupees to Charuns.
15 ditto to Bhats, of which five rupees go to the possessors of villages, and the other seven rupees are to go to the Puwareente and Baldeents.
5 ditto to Dooms.

45 rupees.

Thus a person worth 1,000, will give, and those who have more will give more according to this scale, and those who have less will give less, and you will take from the Charuns and Bhats of your pergunnah a writing to this effect; besides this, nothing whatever is to be given to those who require it, and if any one should on this speak improperly, you will punish him, and inform the Puttayut of this, who will give accordingly, and no Puttayut or Rajpoot will have a reason for destroying his daughter. Be careful in this; if any one does kill his daughter, put him out of the country. Be particularly watchful in this business; if this is done, and you remain supine, it will be at your peril.

This

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* From the Political Agent in Cutch, dated 28th September 1840, No. 193.
To - - ditto - - - dated 7th November 1840, No. 2424.
From - - ditto - - - dated 21st November 1840, No. 262.
To - - ditto - - - dated 22d December 1840, No. 2766.
To - - ditto - - - dated 29th June 1841, No. 1794.
From - - ditto - - - dated 27th September 1841, No. 180, with Enclosures.
To - - ditto - - - dated 13th November 1841, No. 3111.
From - - ditto - - - dated 7th October 1841, No. 186, with Enclosure.
To - - ditto - - - dated 13th November 1841, No. 3112.
From - - ditto - - - dated 28th January 1842, No. 40, with Enclosure.
To - - ditto - - - dated 24th February 1842, No. 555.

This was ordered in 1821 Sumwut, and the orders were sent at that time to the various Halaims on Chyturwud 9th, and the following writing was taken from the Charuns.

"We, the Bharot, Kureea, Sadooada, Guguwareea, Aseea, Kuveea, Mandul, Melun, Lalsurut, Soombur, Prudh, Sadaeeneh, Veetoo, Mehroo, Kunesee, Luga, Bogsa, Dehulmace, Sodajgut, Ola, Maroo, Goneea, Muheea, Reearee, Rebanee, Doouruha, all of us, of every description of Charuns, of Marwar and Godwar, write that whenever a marriage occurs in the family of a Sirdar Puttayut, on the commencement of the music our claims are admitted, and it has been ordered by the Durbar that we are to require thus from a person possessing a revenue of 1,000.

25 rupees to Charuns.
9 ditto to Bhats, of which five to Bhats possessing property, and four to the Puwareents.
5 ditto to the Dooms.

39 rupees.

"Thus we will receive from an owner of 1,000 of such, and according to this, and from richer people accordingly. If any Charun require more than this improperly, having received his due, we will put him out of the caste, and never receive him back.

"The division has been always much by the Ukawuts; they will continue this as heretofore, and if any other should make the division no Charun will take it from him; if he does so, he is answerable to the caste and to the Durbar.

"The above is demandable from the father of the daughter."

Thus the writings were taken from the villages with the signatures, 1831 Phagoon Wud 2.

(True translation.)
(signed) *A. Malet,*
Political Agent in Cutch.

(No. 1176.)

MINUTE by the Honourable the Governor, concurred in by the Board, dated 2 March 1842.

COPY may be sent to the Political Agent in Katteewar for his report whether he considers it practicable, and if so, expedient, to establish a similar arrangement in that province, with or without modification. In Jodhpore it may, however, be observed that the influence of Bharoots and Charons is probably much greater than in Katteewar, and the fee fixed on marriages in the former province may in consequence be larger.

(signed) *G. W. Anderson.*
T. M'Mahon.
J. H. Crawford.
L. R. Reid.

(No. 608 of 1842.)

(No. 1177.)

From *J. P. Willoughby*, Esq. Secretary to the Government of Bombay, to Captain *G. Legrand Jacob*, Acting Political Agent in Katteewar.

Sir, Bombay Castle, 4 March 1842.

I AM directed by the Honourable the Governor in Council to transmit to you copy of a letter from the Political Agent in Cutch, No. 8, dated the 4th January last, and of its enclosure,* containing rules framed by the Raja of Joudpore for the suppression of infanticide. * Not received.

2. In forwarding these documents, I am desired to request that you will be pleased to state, for the information of Government, whether you consider it practicable, and if so, expedient, to establish a similar arrangement in the province of Katteewar, with or without modification.

3. The Governor in Council, however, desires me to observe that the influence of Bharoots and Charoons is probably much greater in Joudpoor than in Katteewar, and the fee fixed on marriages in the former province may in consequence be larger than would be found necessary in Katteewar.

I have, &c.

(signed) *J. P. Willoughby,*
Secretary to Government.

Extract Bombay Political Consultation, 27 April 1842.

(No. 2123.)

From *G. L. Jacob,* Esq. Acting Political Agent, Katteewar, to *J. P. Willoughby,* Esq. Secretary to Government, Bombay.

Head Quarters, Katteewar Political Agency,
Camp Mangrol, 22 March 1842.

Sir,

I have the honour to acknowledge your letter, No. 608, dated 4th instant, with enclosures, calling on me for an opinion as to the practicability of introducing into this peninsula some system for placing limits to the fees exacted at marriage festivals by Charans, Bhats, and other members of the eleemosynary community, similar to that adopted by Beejee Sing of Joodpoor.

2. In reply, I beg to state that I do not consider such an arrangement either practicable or expedient; the first, because of the number of independent chiefs, whose relative rank it would be difficult to fix; and if an assembly of delegates could be got together for the purpose, their mutual jealousies and pride would bar the attainment of the ends in view; to speak of the Jarejas alone, whom Government, I conclude, have chiefly in view, the Marvee chief being descended from an elder branch of the Kutch dynasty, considers himself at least equal in rank to the Jam of Nuggur, who has five times his means, and far above the Gondul family, which state is twice as wealthy as his. Were it question only of a single principality, as in Kutch, where the subordinate Bhayads have fixed rank in relation to the head of their tribe, the object might, perhaps, be attained by simple publication of a recommendatory letter from the chief to his mendicant tribes not to ask for more than such stipulated amount as he might fix, with due reference to the feelings of the community generally; and doubtless the establishment of any such system by the Rao would have great effect in leading the chief of the Jarejah tribe in this province to follow the example.

3. In the second place, I doubt the expediency of introducing any such rule under British sanction; the custom of importuning for presents is injurious both to giver and receiver, by encouraging pride and mendicity. The influence of Bhats and Charans in this peninsula has been considerably diminished since the period of our connexion with it; witness the entire change of the mode of obtaining security, whether for payment of tribute or for other transactions. As the nature of our system of government becomes more and more understood, and the people more enlightened, so will begging cease to thrive as a profession. We might slightly diminish present mischief by fixing a standard, but the doing so would only give perpetuity to an evil that the hand of time is gently eradicating.

I have, &c.

(signed) *G. L. Jacob,*
Acting Political Agent.

(No. 2124.)

Minute by the Honourable the Governor, subscribed to by the Board, without date.

For the reasons stated by Captain Jacob, I do not think it would be desirable to introduce this system into Katteewar, and he may be so informed.

(signed) *G. W. Anderson.*
T. M'Mahon.
S. Marriott.

POLITICAL DEPARTMENT.

(No. 2125.) No. 1081 of 1842.

From the Secretary to the Government of Bombay to Captain *G. L. G. Jacob*, Acting Political Agent in Katteewar.

Sir, Bombay Castle, 23 April 1842.

I AM directed to acknowledge the receipt of your letter, No. 122, dated the 22d ultimo, stating that, in your opinion, it is neither practicable nor expedient to introduce in Katteewar, as in Joudhpore, any fixed rate of fees for Chorons, &c. on occasions of Jareja marriages.

2. In reply, I am desired to inform you, that under the circumstances, and for the reasons stated by you, the Honourable the Governor in Council concurs with you in opinion that it would not be desirable to introduce the above system in the province of Katteewar.

I have, &c.
(signed) *J. P. Willoughby*,
Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 18 May 1842.

POLITICAL DEPARTMENT.

(No. 2549.) No. 516 of 1842.

From the Secretary to the Government of India to *J. P. Willoughby*, Esq. Secretary to the Government of Bombay.

Sir, Fort William, 21 March 1842.

I HAVE the honour to acknowledge the receipt of your despatch, No. 556, dated 24th ultimo, submitting extracts from the proceedings of the Bombay Goverment on the subject of the suppression of infanticide in Cutch; and, in reply, I am directed to communicate to you, for the information of the Honourable the Governor in Council, the full approbation of the Governor-general in Council of the proceedings of the Bombay Government in this matter. It affords his Lordship in Council the highest satisfaction to find that, although serious difficulties were opposed to the accomplishment of this righteous purpose, the assent of all influential parties to the suppression of the practice of female infanticide has at length been obtained, and that it will no longer be regarded as innocent or laudable among any of the people of Cutch.

I have, &c.
(signed) *T. H. Maddock*,
Secretary to the Government of India.

(No. 2550.)

MINUTE by the Honourable the Governor, concurred in by his Excellency the Commander-in-Chief.

1. COPY to be sent to the Political Agent in Cutch, with instructions to communicate the substance of this letter to his Highness the Rao.

2. This letter should be brought to the notice of the Honourable the Court of Directors in reporting these proceedings.

(signed) *G. W. Anderson.*
T. M'Mahon.

POLITICAL DEPARTMENT.

No. 1304 of 1842.

From the Secretary to the Government of Bombay to *A. Malet*, Esq. Political Agent in Cutch.

Sir, Bombay Castle, 16 May 1842.

WITH reference to my letter, dated the 24th February last (No. 555), I am directed by the Honourable the Governor in Council to request that you will be pleased to communicate to his Highness the Rao of Cutch the sentiments of the Right honourable the Governor in Council, contained in the accompanying letter from Mr. Secretary Maddock, dated the 21st March last, in regard to the laudable measures which have been adopted by his Highness for the suppression of infanticide in his dominions.

I have, &c.
(signed) *J. P. Willoughby.*

EXTRACT BOMBAY POLITICAL CONSULTATION, 17 August 1842.

(No. 4148.)

From Captain *G. Legrand Jacob*, Acting Political Agent in *Katteewar*, to *J. P. Willoughby*, Esq. Officiating Chief Secretary to Government, Bombay.

Katteewar Political Agent's Office, Rajcote,
23 October 1841.

Sir,

I HAVE now the honour to submit, for the information of Government, returns of the Jahrejah and Jetwa population of Katteewar, and part of Wagur, with a few remarks on the subject of infanticide generally.

2. Since Mr. Erskine's despatch, dated 30th June 1837, no annual report on this particular crime has been drawn up, and the general census, from which the accompanying tables (Appendices A. to C.) have been extracted and condensed, is brought up to the 30th June last; those for Addoee and Jetwar* have, indeed, been only received this week; and I have had the option of transmitting imperfect information, or of departing from the prescribed course, by including in this report a review of events up to the present time, unless indeed I had deferred to a still further period the long over-due notice of the subject, that its importance and the orders of Government alike demand.

3. I feel that some explanation is here called for as to the omission of periodical reports for upwards of four years; for though the state of this agency, as brought to the notice of Government in several recent despatches, may sufficiently account for it, yet circumstances peculiar to this branch of the agent's duties have also served to prevent their compilation.

4. Shortly after the despatch of Mr. Erskine's Report in 1837, the fact of the infanticide censor, Moonshee Ghoolam Mahomed, having accepted a bribe to quash an accusation of child slaughter transpired; the circumstances of the case were, under Mr. Erskine's orders, investigated by me in May 1838, and though extenuating points were brought to light, and it was somewhat doubtful whether the censor had reason to believe other crime had been committed than that of a false accusation by Suttajee of Mallia, against one of his Bhaeeyad, to withdraw which the money had been pressed upon him by the accuser, yet it was deemed advisable to dismiss him, as the gift had doubtless caused him to swerve from his duty. The removal of this person, otherwise so well suited for the situation, was a check that this particular department of the agency has scarcely recovered from, in consequence of his successor Jysookram, entertained 1st April 1839, having proved quite unequal to the office, and having been finally removed from it by Mr. Blane so recently as 1st April last, when Naka Wujeram, an intelligent Brahmun of the Nagur caste, was appointed in his stead. In the interval between the suspension of the Moonshee and the appointment of his successor, Mr. Gonsalves, a clerk in the office, was employed in taking the Nuwanugger census, which will be found included in the accompanying tables.

5. For the above reasons, the census now submitted must be received with some extra caution, the new censor not having had time to visit all the purgunnahs; but I have checked the returns of both, by those obtained from the chiefs for the first half of the present year, as well as by the aid of attachment Mehtas, where they were sufficiently trustworthy to be made use of. The only talooka in which there appears discrepancy is Gondul, the census of which was taken by the present censor, and unfortunately the detailed lists, whence the last census was framed, are not forthcoming in this office, so that I have no means of testing the present one by comparison of names; I regret also that the deficiency of the office should have prevented my giving a complete view of the comparative state of the population at the periods embraced by the several reports.

6. The results of the present census, as exhibited in the analysis appended, are extremely gratifying, with exception of the Shahpor talooka, and Addoee purgunnah of Morvee. In the former, not a single female has escaped the ruthless effect of Jahrejah pride; in the latter, the census of which is now exhibited for the first time, and has been obtained with considerable difficulty, the portion of males to females is nearly 17 to 1. Some excuse may be offered for this

* The Burda, or Porebunder province.

this district, which had hitherto escaped the vigilance of the British Government, and separated as it is from Katteewar, remained in comparative ignorance of the strenuous attempt to suppress infanticide that had here been made; but I can offer none for Shahpoor, the chief of which, by his breach of faith and criminal negligence, has justly laid himself open to the displeasure of a paternal Government.

7. Jahrejah Kullajee of Shahpoor is about 30 years of age, and by no means deficient in intellect; he must have been fully sensible that Government would hold the Jahrejahs to their engagements, since he had already been called to account on this matter, in the case of his brother Jahrejah Bhawajee, reported to Government 12th June 1836, and replied to 9th August following, No. 1477; to wit, that though the crime of infanticide had not been judicially proved, yet that the strongest cause for suspicion existed, and the chief himself was ordered to be fined 50 rupees for neglecting to insert the birth and death of his niece in the census, as also to renew his engagement on the subject, whilst his brother was directed to furnish fresh security. This case is referred to in the 6th paragraph of Mr. Erskine's Report, dated 30th June 1837. No new security appears to have been taken from the chief, which may partly account for continuance of the criminal neglect proved by the present census to exist. The revenues that he derives annually from his talooka, which now consists of four villages, of which one belongs to his Bhayad, are estimated at 2,000 rupees, subject to a yearly tribute of 501 rupees to the British Government, and 157 ½ rupees to the Nuwaub of Joonaghur (Zortulabee), leaving him a clear rental of about 1,400 rupees. I beg, therefore, to recommend, that a fine of rupees 1,000 be imposed upon him, with a warning that, unless future returns give a result more favourable to humanity, he should be deprived of all control over his talooka, and that he be required to furnish unexceptionable security against continuance of the crime; and in default of such payment and security, after the elapse of two months, that he be placed in confinement until these terms are complied with.

8. Regarding Addooee, a more lenient course may be pursued, but the Morvee chief might be warned of the danger he was incurring by thus permitting his Bhayad, the other side of the water, to break at once the laws of nature and humanity, and the engagements he has entered into, on behalf of all subject to his authority.

9. It is a much more pleasing task to revert to the state of all the other Jarejah talookas of Katteewar; and it must be highly gratifying to those benevolent men who have laboured for the suppression of infanticide in this province to see the progressive return to the order of nature, in the relative proportion of sexes, that must be attributed to their labour alone. The total male population is shown to be 5,760, female 1,370; the proportion, therefore, of all ages is a fraction more than four to one, but the number of both sexes under 20 years of age, is, males 2,923, females 1,209, showing a proportion of two and a quarter to one, which favourable diminution chiefly arises from the preservation of female life during the last few years, which give the general result as follows:

Proportion of males to females, under							10 years	-	-	-	1 ¾ to 1
Ditto	-	-	-	ditto	-	-	-	9 years	-	-	-	1 ¾ to 1
Ditto	-	-	-	ditto	-	-	-	8 years	-	-	-	1 ¾ to 1
Ditto	-	-	-	ditto	-	-	-	7 years	-	-	-	1 ½ to 1
Ditto	-	-	-	ditto	-	-	-	6 years	-	-	-	1 ¼ to 1
Ditto	-	-	-	ditto	-	-	-	5 years	-	-	-	1 to 1
Ditto	-	-	-	ditto	-	-	-	4 years	-	-	-	1 to 1
Ditto	-	-	-	ditto	-	-	-	3 years	-	-	-	1 to 1
Ditto	-	-	-	ditto	-	-	-	2 years	-	-	-	1 to 1
Ditto	-	-	-	ditto	-	-	-	1 year	-	-	-	1 to 1 ¼

The correctness of these returns is further tested by the proportion of deaths occurring in 1840, which is shown as three to one.

10. The total number of cases that have come under inquiry since the transmission of Mr. Erskine's Report, 30th June 1837, is seven, of which one only was proved, namely, that of Wukutsing of Nuwagam, a village under Mallia, connected with which the former censor, Ghoolam Mahomed, lost his place for accepting a bribe, as before stated. Further particulars of these cases will be found in the Appendix H. The murder of Wukutsing's infant, it will be perceived,

occurred before the publication of the Government proclamation, when you were Political Agent of this province in 1835, and cannot therefore be taken as any breach thereof, however much it may be of the laws of humanity; and yet Wukutsing had reared three daughters, and his accuser, Suttajee, the Mallia chief, out of four had not preserved one.

11. The result of these inquiries, four of which left the crime doubtful, whilst two were merely malicious advantages taken of natural circumstances, shows what is pretty evident in itself, the great difficulty that exists in getting at the truth in matters that can only be thoroughly investigated at the expense of the most cherished feelings of the people, and as far as my experience goes, are only brought to light through motives of revenge and hatred, that are as likely to originate false as true accusations; mercenary motives may sometimes have led to discovery, but abhorrence of the crime never can.

12. The census (App. E. F. and C.) of the Jetwa population, now for the first time given, has been furnished after some demur by the Rana's government, and has not yet been further tested. It approaches merely to the proportions shown for the Jahrejah population; but if anything gives a less favourable result, I beg to refer to the Appendix for further particulars. It was first brought to notice by Colonel Walker, that this tribe was equally addicted to the crime as the Jarejahs themselves; and it is curious to remark the coincidence between the proportions of sexes preserved in both tribes, though the vigilance of Government being bent on the Jarejahs alone, has acted indirectly, and therefore with less force, on the Jetwas. For the future, it is to be hoped the two castes will move *pari passu* together in the cause of nature and humanity; and I purpose taking the earliest opportunity of testing the census now given, through the instrumentality of the censor.

13. The crime of infanticide is, I fear, by no means confined to either the Jahrejah or Jetwa population; I have heard assertions of its being extensively practised in Jutwar, and amongst the Mahomedan tribe of Shetas, but with the all but impossibility that exists of carrying through the common duties of the agency, I have been unable to spare sufficient time for inquiry into the subject. The full extent to which infanticide is practised in the peninsula will be known only when Government is able to spare the services of an officer for this especial inquiry. I have the honour to annex (Appendix L.) translates of agreements entered into by the Manka and Korunga tribes of Wagur, who are accused of this crime, which I owe to the Government Karkoon, Ashwurdass, stationed at Adhoee, and through whom the Jarejah census of that district has been obtained. These tribes are stated to be neither Mahomedans nor Hindoos, but a mixture of the two, approaching in caste to the Waghers of Okhamundul; writings have also been taken from the Adhoee Jahrejas, who had not before brought themselves under similar engagements, translations of which are given in Appendix K.

14. The imperfection of our instruments must ever throw some degree of doubt on returns of population, that can be obtained only through their labour; but a further cause of hesitation in receiving the census as entirely to be depended on, exists in the difficulty that has been found in getting the Jahrejahs, of respectable rank, to show their females to a male censor. This repugnance was yielded to, in consequence of the Jam's earnest remonstrances, and as sanctioned by Government letter 9th October 1838 (No. 1925). Mr. Gonsalves was accompanied by his wife throughout his tour in the Nuggur states; the like treatment has been claimed by others, and a considerable portion of the females entered in the returns from which my tables are framed have no other guarantee for their existence than the word of their male relations; their prejudices in this matter are so deep rooted, and supported by public feeling and sympathies, that I conceive we should err in attempting to force them. Besides, it will never do to treat the Jahrejahs of one talooka better than those of another; I therefore beg respectfully to recommend the extension of the principle already sanctioned for the Nugger Rajpoots to the rest of the community; the wife or other nearest female relative of the censor might be granted a sum equivalent to half of what he draws, during the time actually employed in taking the census; every endeavour by persuasion should be made to overcome the prejudices of the inspected; but where decided repugnance may be evinced, it should be the duty of the censor to acquaint himself with all particulars through his wife, he being held equally responsible for the correctness of the statement as if taken by himself. I consider this addition necessary for the proper carrying out of the plan for suppression of infanticide,

infanticide, so ably matured by yourself when Political Agent. Bribes may sometimes lead astray, but the husband cannot well help knowing the real fact of the case, and he will have a double motive for not suppressing them. At present, facility is, to a certain extent, offered for fictitious report, to skreen from guilt.

15. I would now beg to point out wherein I differ from previous writers on the subject of infanticide. The state of public opinion in this country has been supposed more strongly set against the crime than I believe to be the case. Complimentary letters or remarks, in reply to strongly expressed opinions by persons in power, are no criterion of real feelings, which must be judged of by acts. I can trace eye-service to Government, but no real service to humanity, in the professions of such of the community as pretend to take any interest in the matter. Of all the population, the most tender of life are the Srawnks or Ivens, the monied classes, who possess great influence throughout the Peninsula; they have in several places forced the Rajpoot, and other chiefs, to enter into agreements not to permit the slaughter of sheep, &c.; but though child murder within the same district was notorious, as far as my knowledge extends, they have not so much as attempted to stipulate for the preservation of human beings. Again, all the Rajpoots who rear their daughters feel a direct interest in the continuance of the crime by others; they might at once prevent it, by stipulating before marriage that their daughters' children should be preserved, yet though pressed to take this step, I am not aware (my remarks are limited to this province) of an instance in which it has been done. If, therefore, as has been stated, the community in general consider the crime as one of the deepest dye, they would appear to make very little use of their opinions. The fact, I fear to be, that the population is in a state of semibarbarism, with whom philanthropy, apart from superstitious motive, is an unknown principle; they are, of course, the creatures of circumstances; and I say this, simply to denote that there is no public feeling to assist the penal machinery established by us for the suppression of the particular crime under review.

16. The philanthropists of Great Britain who have written on this subject, even including the venerable Colonel Walker himself, who addressed the Honourable Court with some severe strictures on the apathy of Indian functionaries as regards the crime, seem to me to have been carried away by their zeal in a noble cause to overlook the circumstances in which we are placed in this country, and to forget what was due to their exiled countrymen. A handful of Englishmen, scattered over a territory as large as Europe, can move but very slowly beyond the tide of public opinion. We experience the same difficulty in steering the course desiderated by a more enlightened and distant nation, as the aeronaut has to encounter in directing his vessel, the want of an opposing force to the current we move in. In this particular province, nearly the size of Ceylon, and with a population of 17 lakhs, the Political Agent can only devote great attention to the suppression of infanticide by sacrificing some other equally important duty; and it is surprising that a person of Colonel Walker's experience and sagacity should not, in his recriminatory letters on this subject to the Honourable the Court of Directors, written after his return to England, have made sufficient allowance for the fact, that a man cannot go beyond the limits God has been pleased to assign to mortal strength and intellect. The lapse of time that had occurred between these letters and Colonel Walker's departure from India, as also the altered nature of our position in this Peninsula, with an earnest zeal for one particular object, somewhat shutting others out of view, may be viewed in justification of the philanthropist's remarks.

17. The general result of the measures hitherto pursued, supposing the returns to be correct, are doubtless most satisfactory as far as regards the end for which they were established, namely, the saving of life; but they are not free from evil in other respects, to diminish which is decidedly politic if the object could be attained by milder means. The distress caused to families by the feeling, that whenever accidental death may have occurred, they are laid open to be victims of any one who owes them a grudge, and the entire tearing down of the Rajpoot curtain which inquiry inflicts, give rise to heart-burnings and animosities, even when the result is a conviction of the innocence of the accused, and is particularly to be lamented; for it is sometimes impossible to arrive at a satisfactory decision without such process. The whole system in force is, moreover, one of perpetual and harsh inquisition

inquisition into the domestic affairs of a proud tribe, carrying alarm into every family: if a wife be pregnant, if a child be born, if a daughter be sick, a messenger must be despatched to give notice to some superior power, who, if feud exists—and where does it not amongst a people like this? may make each occasion a handle for oppression or annoyance. If an infant perchance die, the family is kept in a state of apprehension for an indefinite time, as they can never be certain when an enemy may, or may not, prefer an accusation against them; and it is needless for me to mention, that in a state of society like this, subornation of evidence is a matter of daily occurrence.

18. Neither can the system be relied on, except during pressure of a vigilant supervision, that is becoming more and more difficult from the increase of the business of the agency. If the heart remain unchanged, there must be danger of relapse when that pressure becomes relaxed; for we have no warrant for supposing the voice of nature to be alone sufficient to prevent falling back into a custom that was not sufficient to prevent its adoption; but I cannot bring myself to regard the present anti-infanticide measures as other than temporary, to be removed on the entrance of the Jahrejahs into the order of nature. I deduce from these reflections the corollary that, first, there is some risk of the coercive machinery breaking down, from want of power to guide it; but supposing the vigilance of the Government agents to continue, until the end be attained of the coercive process, there is, secondly, danger of relapse on its withdrawal; to keep it working after the end had been gained, would be as unjust as perpetual suspension of the Habeas Corpus Act, after the riots, for which it might have been suspended, had passed away; and, thirdly, that the saving of a number of human beings, leaving them to be brought up in ignorance and vice, the animal part saved, the moral powers totally neglected, is a questionable boon to the parties themselves, whatever it may be as to its humanizing effects on society in general.

19. It is evident from the above observations, that I feel strongly impressed with the necessity of a line of policy that shall strike at the heart, and consequently at the root of the disease, and afford a permanent remedy; and I beg therefore to urge the propriety of attempting it without further delay. It is true that no immediate result can be expected from education; but the slow growth of its blessings is an argument for no time being lost in the attempt to impart them. We may save life by the census, but how can we protect it from misery and neglect afterwards? Whilst approving, therefore, of the present coercive system, I conceive that it should be looked on merely as a temporary expedient, and that it ought to be accompanied by healing and generous measures, namely, an attempt to create a higher tone of moral feeling throughout the community generally.

20. The Infanticide Fund this day shows a balance of rupees 1,16,786 in hand; and I conceive that a large portion of this sum cannot be more judiciously expended than in the cause of education. It appears to me that to devote for the use of one small section of the community the taxes levied on the whole, is erroneous in principle, more especially when we consider that it is the attainment of a public opinion, hostile to infanticide, that must form the surest guarantee against its recurrence at some future period, and which, if it now existed, would obviate the necessity of rigour. I would further observe, that the money now spent, though good in showing the favour of the British Government towards the party preserving life, has the evil effect of feeding the pride that was the cause of its destruction. It was once observed to me by a shrewd Jhala, that the marriage expenses of his daughters were just as heavy on him as on the Jahrejah, and that had his forefathers been murderers, he might also enjoy the aid of Government; an observation which, though rarely made amongst an ignorant community, proves that the grant of marriage gifts to one particular class must be considered merely suited to a savage state, calling for change whenever the people should advance a few steps towards civilization; and it ought doubtless to be the duty of an enlightened Government to hasten this change. Whilst on this subject, I beg to annex a table of the gifts thus bestowed since the date of Mr. Erskine's Report, (App. L.)

21. This letter has brought to light the existence of several tribes, by whom infanticide is supposed to be practised; and how know we, among the myriads of the Peninsula, how many secret crimes of the deepest die are perpetrated? It is evident that a state of society, where a race of wholesale murderers are looked upon

upon with as much respect as others, must be vicious at the core. Such being the case, it occurs to me as fitting and proper that general should be superadded to partial measures; that the amelioration of the whole state of society be attempted; and that our spare funds, raised from the community generally, should no longer be exclusively devoted to the use of a particular class. With this view, I would give every encouragement to the cause of education, and to every means that may enlighten the intellect and improve the heart; accordingly I beg to recommend as follows:

1st. That a sum of rupees 4,000 be set apart from the Infanticide Fund for the erection of a school-house. On this subject I will here observe, that I have received four replies only to the circular letters addressed by me to all the principal men in the country, as brought to the notice of Government in my letter No. 183, of the 21st June last, and approved of in Mr. Chief Secretary Reid's reply No. 2,096, of the 27th of the following month. One only of these gave any definite answer; this was a letter from Runmulsingjee, the Koour of Drangudra, written by himself in Hindoostanee, informing me that he highly approved of the proposed measure, and would subscribe 20 rupees a year towards its execution. Had the sum been somewhat larger, I should have solicited the favour of Government towards a chief who had shown himself so superior to his countrymen.

2d. That a sum of at least rupees 300 a month should be set apart for the salaries of schoolmasters and current expenses of the establishment; details are for future consideration, when the general principle be admitted.

3d. That 1,000 rupees a year be devoted to the encouragement of annual essays in the vernacular language, on the subject of infanticide, part as prizes, and the rest for expenses of printing numerous copies of the best essay for distribution throughout the community. This measure would enlist the feelings of the rising generation against the crime, the scholars of the Rajcote college might catch the spirit of emulation; and it is not unreasonable to hope, that before many years, a popular feeling would be created adverse to infanticide, that might enable Government to dispense with at least the harsh portions of the present coercive system, as the scaffolding is removed on completion of the building. In speaking as I do of the severity of the present system, I beg again to disclaim the slightest intention to disparage it; on the contrary, I conceive that humanity owes a deep debt of gratitude to the exertions of those gentlemen who have planned and matured the system. It has acted, and still acts, as a tempest that purifies the atmosphere; but which, nevertheless, no one wishes to see of long continuance. The atrocious nature of the crime, and the impossibility of eradicating it by any ordinary process has sufficiently, and by the result most satisfactorily, proved the necessity of the rigorous measures that have been established. My views are simply that other measures should be superadded, that might the more speedily enable us to dispense with what is now a necessary evil; and that the restrictions on the use of the Infanticide Fund should be abolished.

22. The only objection that the above appropriation of the Mohsullee and Fine Funds, as far as I am aware, is susceptible of, is the engagement entered into with his Highness the Guiocowar on the subject; but I cannot conceive, after that prince had once consented to surrender the funds, that it would signify to him whether they were bestowed in communicating knowledge, or in permitting the Jahrejahs and their friends to enjoy greater pomp at their festivals; on the contrary, his Highness might naturally be supposed willing to agree to anything that would so cheaply add to his fame, and no great difficulty could, I should think, occur in overcoming any scruples that might be found to exist; at any rate, the British Government is master of its own funds, and these could be applied to mental and moral purposes, whilst those under the gift of his Highness could be spent, as at present, in providing for the body.

I have, &c.

(signed) *G. L. Jacob*, Captain,
Acting Political Agent.

APPENDIX TO REPORT ON INFANTICIDE, FOR A. D. 1840.

APPENDIX (A.)

ABSTRACT CENSUS of the *Jareja* Population of *Katteewar*, for the Year 1840.

Number.	TALOOKAS.	OF ALL AGES.				UNDER TWENTY.				Total of Males Deceased in 1840.	Total of Females Deceased in 1840.	Number of Jarejas having One Daughter Alive.	Number of Jarejas having Two Daughters Alive.	Number of Jarejas having Three Daughters Alive.	Number of Jarejas having Four Daughters Alive.	Number of Jarejas having Five Daughters Alive.
		Total of Males.	Total of Females.	Excess of Males.	Excess of Females.	Total of Males.	Total of Females.	Excess of Males.	Excess of Females.							
1	Nuwanuggur - -	3,307	816	2,491	–	1,610	703	907	–	Not received.		434	133	29	6	1
2	Morvee - - -	481	114	367	–	256	105	151	–	9	2	70	14	5	–	–
3	Dhural Surupdur -	387	112	275	–	221	99	122	–	53	8	63	17	5	–	–
4	Rajkot - - -	47	16	31	–	23	12	11	–	4	2	11	1	1	–	–
5	Gondul Dhorajee -	394	87	307	–	200	78	122	–	22	7	54	12	3	–	–
6	Kotra Sanganee -	64	11	53	–	33	11	22	–	3	4	9	1	–	–	–
7	Veerpur Khureree -	87	14	73	–	51	14	37	–	–	3	10	2	–	–	–
8	Drapha - - -	166	28	138	–	85	28	57	–	11	4	24	2	–	–	–
9	Mallia - - -	47	15	32	–	29	14	15	–	1	1	11	2	–	–	–
10	Jallia Dewanee -	45	12	33	–	19	12	7	–	7	2	8	2	–	–	–
11	Kheerusra - -	70	17	53	–	40	17	23	–	Not received		13	2	–	–	–
12	Lodheeka - -	35	4	31	–	19	4	15	–	–	–	2	1	–	–	–
13	Gowreedur - -	17	4	13	–	9	3	6	–	1	1	4	–	–	–	–
14	Shahpor - - -	22	–	22	–	13	–	13	–	–	–	–	–	–	–	–
15	Rajpoora - -	50	7	43	–	29	7	22	–	2	3	5	1	–	–	–
16	Mengnee - -	22	9	13	–	12	8	4	–	1	–	7	1	–	–	–
17	Bhadwa - - -	8	3	5	–	4	3	1	–	1	2	3	–	–	–	–
18	Satodur Wavree -	82	23	59	–	52	20	32	–	11	–	13	5	–	–	–
19	Mooleeraderee -	131	20	111	–	61	18	43	–	3	–	6	2	–	–	–
20	Gutka - - -	22	4	18	–	11	4	7	–	2	1	2	1	–	–	–
21	Kotheeria - -	5	3	2	–	3	3	–	–	–	–	1	1	–	–	–
22	Pul - - -	12	3	9	–	9	2	7	–	–	–	3	–	–	–	–
23	Seesang Chandlee -	64	16	48	–	21	14	7	–	6	–	8	4	–	–	–
24	Kotra Nayajee -	44	11	33	–	27	10	17	–	6	4	11	–	–	–	–
25	Veerwa - - -	2	–	2	–	2	–	2	–	–	–	–	–	–	–	–
26	Muwa - - -	5	1	4	–	–	1	–	1	–	1	1	–	–	–	–
27	Kankseealee - -	9	2	7	–	6	1	5	–	–	–	–	1	–	–	–
28	Wudalee - -	8	2	6	–	5	2	3	–	–	–	2	–	–	–	–
29	Wankaner (Thala Tul)	12	9	3	–	6	9	–	3	2	1	3	3	–	–	–
30	Adhoee Purguna, under Morvee -	115	7	108	–	67	7	60	–	2	1	3	2	–	–	–
	TOTAL - -	5,760	1,370	4,390	–	2,923	0 9	1,718	4	147	47	791	210	43	6	1

Rajcote, 23 October 1841.

(signed) *G. L. Jacob,*
Acting Political Agent.

COMPARATIVE TABLE of the JAREJA POPULATION of *Katteewar*, at the Epochs stated underneath, forming the Basis of Mr. Willoughby's Report, dated 24th September 1834; Mr. Erskine's, dated 30th June 1837; and Captain Jacob's, dated 23d October 1841, No. 334; including the Nuwanuggur Census taken in 1838, not previously prepared.

No.	TALOOKAS.	MALES.					FEMALES.											TOTAL.		
		Under Age of 20.			Of all Ages.		Married and Widows.			Betrothed.			Unbetrothed.							
		In 1833/34.	In 1836/37.	In 1840/41.	In 1836/37.	In 1840/41.	In 1833/34.	In 1836/37.	In 1840/41.	In 1833/34.	In 1836/37.	In 1840/41.	In 1833/34.	In 1836/37.	In 1840/41.	In 1833/34.	In 1836/37.	In 1840/41.	In 1833/34.	In 1836/37.	In 1840/41.
1	Nuwanuggur -	613	A. D. 1838: 1,499	1,610	A. D. 1838: 3,005	3,307	86	A. D. 1838: 214	265	77	A. D. 1838: 115	120	178	A. D. 1838: 438	431	341	A. D. 1838: 767	816			
2	Morvee - -	61	279	256	543	481	3	11	20	3	18	11	1	27	83	7	56	114			
3	Dhurol Surupdur	208	208	821	383	387	11	15	35	–	30	19	73	45	58	84	90	112			
4	Rajkot - -	15	22	23	39	47	2	4	5	–	–	1	1	3	10	3	7	16			
5	Gondul Dhorajee	86	325	200	731	394	18	18	25	6	20	8	20	62	54	44	100	87			
6	Kotra Sanganee	3	14	33	39	64	–	–	–	–	–	–	1	5	11	1	5	11			
7	Veerpur Kureree	52	59	51	101	87	2	3	2	4	4	3	4	10	9	10	17	14			
8	Drapha - -	67	95	85	184	166	1	2	2	–	1	4	9	17	22	10	20	28			
9	Mallia - -	16	32	29	56	47	–	3	4	2	4	2	2	9	9	4	16	15			
10	Jullia Dewanee -	28	26	19	50	45	5	3	3	1	–	1	5	6	8	11	9	12			
11	Kheerusra -	12	33	40	66	70	3	2	7	2	3	1	11	12	9	16	17	17			
12	Lodheeka - -	9	16	19	36	35	–	–	1	–	–	–	2	2	3	2	2	4			
13	Gowreedur -	5	9	9	13	17	–	–	2	–	1	–	–	–	2	–	1	4			
14	Shahpor - -	3	12	13	18	22	–	–	–	–	–	–	–	–	–	–	–	–			
15	Rujpara - -	30	38	29	59	50	–	–	–	–	–	–	2	3	7	2	3	7			
16	Mengnee - -	6	13	12	30	22	–	–	1	1	1	1	5	6	8	6	7	9			
17	Bhadwa - -	18	6	4	11	8	–	–	–	1	–	4	1	2	2	2	2	3			
18	Satodur Wavree	38	79	52	36	82	6	8	7	5	3	4	13	15	12	24	26	23			
19	Mooleeraderee -	63	38	61	77	131	–	–	2	1	1	–	13	12	14	14	13	20			
20	Gutka - -	4	5	11	16	22	–	–	–	–	–	–	1	2	4	1	2	4			
21	Kotharia - -	3	4	3	6	5	–	–	–	–	–	1	1	1	3	1	1	3			
22	Pul - - -	5	8	9	13	12	–	–	–	–	–	–	1	2	2	1	2	3			
23	Seesang Chandlee	37	51	21	100	64	3	5	2	–	1	1	10	10	14	13	16	16			
24	Kotra Nayajee -	24	31	27	54	44	–	–	1	1	1	–	1	4	9	2	5	11			
25	Veerva - -	2	2	2	4	2	–	–	–	–	–	–	–	–	–	–	–	–			
26	Moowa - -	2	3	–	8	5	–	–	–	–	–	1	1	1	–	1	1	1			
27	Kankseealee -	4	5	6	9	9	–	–	1	1	1	–	1	1	1	2	2	2			
28	Wudalee - -	8	9	5	17	8	–	–	–	–	1	1	1	–	1	1	1	2			
29	Wankaner -	- not shown -		6	not shown	12	- not shown -		2	not shown -		3	- not shown -		4	- not shown -		9			
30	Adhoee Purguna, under Morvee -	- ditto -		67	ditto -	115	- ditto -		1	- ditto -		–	- ditto -		6	- ditto -		7			
	TOTAL -	1,422	2,921	2,923	5,804	5,760	140	288	388	105	205	186	358	695	796	603	1,188	1,370			

Rajcote, 23 October 1841.

(signed) *G. L. Jacob*, Acting Political Agent.

APPENDIX (C.)

TABLE of PROPORTIONS of the JAREJA SEXES in *Katteewar*.

Number.	TALOOKAS.	Proportions of Males to Females in the Census of 1836/37 and 1838, for Nuwanuggur only.	PROPORTION OF THE SEXES AT DIFFERENT AGES, Taken from the Census of 1840/41.											Proportions of Males to Females Deceased in 1840.
			Of all Ages.	Under 20.	Under 10.	Under 9.	Under 8.	Under 7.	Under 6.	Under 5.	Under 4.	Under 3.	Under 2.	Under 1.	
1	Nuwanuggur	4 3/4 to 1	4 to 1	2 1/4 to 1	2 to 1	1 4/5 to 1	1 3/4 to 1	1 3/4 to 1	1 3/5 to 1	1 1/2 to 1	1 1/5 to 1	1 1/9 to 1	1 to 1	1 to 1 1/3	- - not received.
2	Morvee	9 1/3 to 1	4 to 1	2 1/4 to 1	1 3/5 to 1	1 3/7 to 1	1 2/7 to 1	1 1/9 to 1	1 1/10 to 1	1 to 1 1/13	1 to 1 1/4	1 to 1 1/5	1 to 1 1/7	1 to 1 1/2	4 1/2 to 1
3	Dhurol Surupdur	4 to 1	3 1/2 to 1	2 to 1	2 1/7 to 1	2 to 1	2 to 1	1 6/7 to 1	1 1/2 to 1	1 1/3 to 1	1 1/3 to 1	1 1/4 to 1	1 to 1	2 to 1	6 1/2 to 1
4	Rajkot	5 1/2 to 1	2 3/4 to 1	1 3/4 to 1	1 3/4 to 1	1 1/10 to 1	1 2/3 to 1	1 5/7 to 1	1 1/5 to 1	1 to 1 1/7	1 to 2 3/3	1 to 3	1 to 5	0 to 3	2 to 1
5	Gondul Dhorajee	7 1/4 to 1	4 1/2 to 1	2 1/2 to 1	1 5/6 to 1	1 3/4 to 1	1 3/4 to 1	1 1/3 to 1	1 1/10 to 1	1 1/9 to 1	1 to 1 1/4	1 to 1 1/3	1 to 1 1/2	1 to 1 1/2	3 1/7 to 1
6	Kotra Sanganee	7 1/2 to 1	5 3/4 to 1	3 to 1	1 8/9 to 1	1 1/2 to 1	1 1/2 to 1	1 5/7 to 1	1 3/8 to 1	1 3/4 to 1	3 to 1	4 to 1	3 to 1	1 to 1	1 to 1 1/4
7	Veerpur Khureree	5 3/4 to 1	6 to 1	3 1/2 to 1	2 1/2 to 1	2 1/2 to 1	2 1/10 to 1	2 2/3 to 1	2 to 1	1 4/5 to 1	2 1/3 to 1	2 to 1	1 1/2 to 1	1 to 1	0 to 3
8	Drapa	9 to 1	5 3/4 to 1	3 to 1	2 to 1	2 2/5 to 1	1 5/6 to 1	1 3/4 to 1	1 1/3 to 1	1 1/5 to 1	1 1/3 to 1	1 1/7 to 1	1 to 1 1/2	1 to 6	2 3/4 to 1
9	Mallia	3 1/2 to 1	3 to 1	2 to 1	1 to 1	1 to 1 1/3	1 to 1 1/8	1 to 1 3/5	1 to 2	1 to 2	1 to 4	1 to 1	1 to 1	0 to 1	1 to 1
10	Jallia Dewanee	5 1/2 to 1	3 3/4 to 1	1 1/2 to 1	1 1/8 to 1	1 to 1 1/6	1 to 1	1 to 1 1/5	1 to 1 1/5	1 to 2	1 to 3	1 to 3	1 to 5	1 to 5	3 1/2 to 1
11	Kherusra	3 3/4 to 1	4 to 1	2 1/4 to 1	2 1/2 to 1	2 2/9 to 1	2 2/9 to 1	1 8/9 to 1	1 1/9 to 1	1 to 1 1/7	1 to 1 1/6	1 to 1	1 to 1 1/3	2 to 1	- - not received.
12	Lodheeka	18 to 1	8 3/4 to 1	4 3/4 to 1	4 3/4 to 1	3 1/3 to 1	3 to 1	2 2/3 to 1	2 1/3 to 1	2 to 1	2 to 1	1 1/2 to 1	2 to 1	1 to 1	—
13	Gowreedur	13 to 1	4 1/4 to 1	3 to 1	2 to 1	2 to 1	1 1/2 to 1	1 1/2 to 1	1 1/2 to 1	1 to 1	1 to 1	1 to 2	1 to 2	0 to 2	1 to 1
14	Shahpor	18 to 0	22 to 0	13 to 0	9 to 0	8 to 0	8 to 0	8 to 0	4 to 0	4 to 0	4 to 0	4 to 0	4 to 0	—	
15	Rajpura	19 1/3 to 1	7 to 1	4 1/7 to 1	2 1/7 to 1	3 to 1	3 1/5 to 1	2 2/5 to 1	2 to 1	1 3/4 to 1	1 to 1	1 to 1	1 to 1	2 to 0	1 to 1 1/2
16	Mengnee	4 1/4 to 1	2 1/4 to 1	4 1/2 to 1	1 1/2 to 1	1 3/5 to 1	1 3/5 to 1	1 1/4 to 1	1 1/2 to 1	1 1/4 to 1	1 2/3 to 1	1 1/2 to 1	2 to 1	2 to 1	1 to 0
17	Bhadeva	5 1/2 to 1	2 1/2 to 1	4 1/4 to 1	1 to 1	1 to 1	1 to 2	1 to 2	0 to 2	0 to 2	0 to 2	- -	- -	- -	1 to 2
18	Satodur Wavree	5 to 1	3 to 1	2 1/2 to 1	1 1/14 to 1	1 1/3 to 1	1 1/3 to 1	1 1/5 to 1	1 to 1 1/3	1 to 2 1/4	1 to 4	1 to 2 1/2	1 to 2	0 to 2	11 to 0
19	Mooleeraderee	5 3/4 to 1	6 1/2 to 1	3 1/4 to 1	1 1/5 to 1	3 2/3 to 1	3 1/9 to 1	2 1/2 to 1	2 to 1	1 5/8 to 1	1 1/2 to 1	1 3/4 to 1	2 to 1	2 to 1	3 to 0
20	Gutka	8 to 1	5 1/2 to 1	2 3/4 to 1	3 to 1	3 to 1	4 to 1	4 to 1	4 to 1	3 1/2 to 1	2 1/2 to 1	2 to 1	2 to 0	1 to 0	2 to 1
21	Kotharia	6 to 1	1 1/2 to 1	1 to 1	1 to 1 1/2	1 to 3	1 to 3	1 to 3	1 to 3	1 to 2	0 to 2	0 to 2	0 to 1	—	
22	Pul	6 1/2 to 1	4 to 1	4 1/2 to 1	2 to 1	1 1/2 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 2	1 to 1	0 to 1	0 to 1	—
23	Seesang Chandlee	6 1/4 to 1	4 to 1	1 1/2 to 1	1 to 1 5/7	1 to 1 2/3	1 to 1 1/2	1 to 2 2/3	1 to 2 2/3	1 to 2 0/3	1 to 5	1 to 4	1 to 3	0 to 3	6 to 0
24	Kotra Nayajee	10 3/4 to 1	4 to 1	2 1/2 to 1	1 1/3 to 1	1 1/10 to 1	1 1/9 to 1	1 to 1 1/3	1 to 1 4/5	1 to 3	1 to 9	1 to 6	1 to 1	1 to 1	1 1/2 to 1
25	Veerwa	4 to 0	2 to 0	2 to 0	—	—									
26	Moowa	8 to 1	5 to 1	0 to 1	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	0 to 1
27	Kankseealee	4 1/2 to 1	4 1/2 to 1	6 to 1	1 to 1	1 to 1 1/2	1 to 3	1 to 3	1 to 3	1 to 2	0 to 2	0 to 2	0 to 1	—	
28	Kudalee	17 to 1	4 to 1	2 1/2 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	—
29	Wankaner	not shown	1 1/4 to 1	1 to 1 1/2	1 to 2 1/3	1 to 3 1/2	1 to 3 1/2	1 to 2 1/2	1 to 2 1/2	1 to 2	0 to 3	0 to 2	0 to 1	- -	2 to 1
30	Adhoee Purguna, under Morvee.	ditto	16 5/7 to 1	9 4/7 to 1	8 to 1	7 2/5 to 1	6 3/6 to 1	5 2/5 to 1	5 to 1	5 3/4 to 1	5 to 1	3 2/3 to 1	9 to 0	6 to 0	2 0 1
	TOTAL	4 3/4 to 1	4 1/20 to 1	2 1/4 to 1	1 3/4 to 1	1 3/4 to 1	1 1/3 to 1	1 1/2 to 1	1 1/4 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1 1/4	3 to 1

Rajcot,
23 October 1841.

(signed) *G. L. Jacob.*

APPENDIX (D.)

STATEMENT showing the different AGES of the JAREJA POPULATION of *Katteewar*, for the Year 1840.

NUWANUGGUR.

AGE	80.	72.	71.	70.	69.	68.	66.	65.	64.	63.	62.	61.	60.	58.	57.	55.	54.	52.	50.	49.	48.	47.	46.
Males - - TOTAL	1	11	1	4	1	8	2	3	2	1	55	1	20	4	17	6	2	112	25	7	4	62	6
Females:																							
Married - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Betrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Deaths in 1840, not included above:																							
Males - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	45.	44.	43.	42.	41.	40.	39.	38.	37.	36.	35.	34.	33.	32.	31.	30.	29.	28.	27.	26.	25.	24.	23.
Males - - TOTAL	18	16	10	190	1	49	4	27	139	15	32	50	17	181	10	51	13	47	122	21	47	59	83
Females:																							
Married - -	–	–	–	–	–	4	–	–	1	–	–	2	–	13	1	6	–	2	13	3	3	7	1
Widows - -	–	–	–	–	–	–	1	1	1	1	–	–	–	4	–	2	–	–	1	–	1	–	–
Betrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - -	–	–	–	–	–	4	1	1	2	1	–	2	–	17	1	8	–	2	14	3	4	7	1
Deaths in 1840, not included above:																							
Males - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	22.	21.	20.	19.	18.	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - TOTAL	67	63	39	27	43	77	59	56	118	47	147	53	134	94	113	113	106	100	86	80	69	49	3,307
Females:																							
Married - -	38	4	16	11	19	25	18	22	11	7	10	1	2	2	–	–	–	–	–	–	–	–	242
Widows - -	–	–	4	–	2	3	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	23
Betrothed -	–	–	–	–	2	–	3	8	13	5	17	8	26	9	12	9	5	2	1	–	–	–	120
Unbetrothed -	1	1	–	1	–	–	3	4	5	5	12	8	21	27	22	24	29	39	59	53	50	67	431
TOTAL - -	39	5	20	12	23	28	24	34	29	17	40	17	49	38	34	33	34	41	60	53	50	67	816
Deaths in 1840, not included above:																							
Males - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	

MORVEE.

AGE	82.	74.	73.	72.	67.	66.	65.	63.	62.	60.	58.	57.	56.	55.	53.	52.	51.	50.	48.	47.	46.	44.
Males - - Total	1	1	1	1	2	1	2	3	2	2	3	1	2	2	3	11	6	3	3	3	1	1
Females:																						
Married - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:																						
Males - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	43.	42.	41.	40.	39.	38.	37.	36.	34.	33.	32.	31.	30.	29.	28.	27.	26.	25.	24.	23.	22.	21.
Males - - Total	6	15	1	2	3	10	13	4	7	19	12	1	7	2	13	8	2	7	4	4	18	12
Females:																						
Married - -	–	–	–	–	–	–	–	–	–	–	–	–	2	–	4	–	–	–	–	2	–	–
Widows - -	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–
Betrothed - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total - - -	–	–	–	–	–	–	–	–	–	–	–	–	3	–	4	–	–	–	–	2	–	–
Deaths in 1840, not included above:																						
Males - - -	–	–	–	–	–	–	–	–	–	2	1	–	–	–	–	–	–	1	–	–	–	–
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	20.	19.	18.	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	Total.
Males - - Total	6	9	11	10	9	10	7	17	22	16	15	15	18	12	17	13	11	11	16	11	481
Females:																					
Married - -	–	1	1	3	3	2	1	–	–	–	–	–	–	–	–	–	–	–	–	–	19
Widows - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Betrothed - -	–	–	–	–	–	–	–	2	1	1	–	1	2	2	1	–	–	–	1	–	11
Unbetrothed - -	–	–	–	–	–	–	–	–	1	–	3	1	3	7	4	6	16	11	12	19	83
Total - - -	–	1	1	3	3	2	1	2	2	1	3	2	5	9	5	6	16	11	12	19	114
Deaths in 1840, not included above:																					
Males - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	3	9
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	1	2

DHUROLL SURUPDUR.

AGE	80.	70.	65.	63.	61.	60.	58.	55.	53.	52.	50.	48.	47.	46.	45.	43.	42.	40.	39.	38.	36.
Males - - - Total - -	–	1	3	1	1	7	1	7	1	1	6	3	1	1	7	2	7	23	1	1	6
Females:																					
Married - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–
Widows - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	–	–
Betrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	4	–	–	–
Deaths in 1840, not included above:																					
Males - - - -	1	3	1	–	–	4	–	3	–	–	4	1	–	–	1	–	–	5	–	–	–
Females - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

DHUROLL SURUPDUR—*continued.*

AGE	35.	34.	33.	32.	31.	30.	28.	26.	25.	24.	23.	22.	21.	20.	19.	18.	17.	16.	15.	14.
Males — Total	14	4	1	3	1	29	3	6	8	1	3	6	6	19	3	7	10	14	10	10
Females:																				
Married	–	–	–	–	–	–	–	1	–	3	–	3	2	2	1	7	2	2	4	1
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	2	–	2	1	1
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	3
Total	–	–	–	–	–	–	–	1	–	3	–	3	2	3	1	9	3	4	5	5
Deaths in 1840, not included above:																				
Males	1	1	–	3	–	1	1	–	1	1	–	–	1	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	Total.
Males — Total	11	11	8	16	13	17	14	13	5	12	16	6	6	387
Females:														
Married	2	–	1	–	–	–	–	–	–	–	–	–	–	33
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Betrothed	3	2	2	–	2	1	–	–	1	–	1	–	–	19
Unbetrothed	–	2	2	4	4	2	4	3	4	8	9	9	3	58
Total	5	4	5	4	6	3	4	3	5	8	10	9	3	112
Deaths in 1840, not included above:														
Males	–	–	–	–	–	1	1	3	2	1	6	1	5	53
Females	–	–	–	1	–	–	–	1	–	2	2	2	–	8

RAJKOTE.

AGE	60.	50.	48.	40.	36.	35.	31.	30	25.	24.	23.	22.	21.	20.	16.
Males — Total	1	5	–	5	1	2	1	2	1	1	1	–	4	–	2
Females:															
Married	–	–	–	–	–	–	–	–	–	1	1	2	–	1	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	–	–	–	–	–	–	–	–	1	1	2	–	1	–
Deaths in 1840, not included above:															
Males	–	–	1	1	–	–	–	1	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	15.	13.	12.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	Total.
Males — Total	3	1	3	3	–	–	3	2	3	1	1	1	–	47
Females:														
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	5
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	1	–	–	–	–	–	–	–	1
Unbetrothed	–	–	–	1	1	1	–	1	–	–	1	2	3	10
Total	–	–	–	1	1	2	–	1	–	–	1	2	3	16
Deaths in 1840, not included above:														
Males	–	–	–	–	–	–	–	–	–	–	–	–	1	4
Females	–	–	–	–	–	–	–	–	–	–	–	1	1	2

GONDUL.

AGE	80.	70.	68.	65.	60.	58.	55.	54.	52.	51.	50.	48.	45.	44.
Males - - Total - -	1	1	1	1	10	1	5	1	5	2	18	3	16	1
Females:														
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:														
Males	–	–	–	–	2	–	–	–	–	–	2	–	–	1
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	42.	41.	40.	39.	36.	35.	32.	31.	30.	28.	27.	25.	24.	23.	22.	21.
Males - - Total - -	1	1	23	–	3	20	10	1	31	3	1	16	2	1	14	1
Females:																
Married	–	–	–	–	–	1	–	–	1	1	–	1	–	–	4	–
Widows	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	–	–	1	–	1	–	–	1	1	–	1	–	–	4	–
Deaths in 1840, not included above:																
Males	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	20.	19.	18.	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	Total.
Males - - Total - -	13	2	13	11	7	17	3	4	16	6	18	3	28	13	6	13	4	12	7	4	394
Females:																					
Married	3	–	–	1	5	5	1	1	–	–	–	–	–	–	–	–	–	–	–	–	24
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Betrothed	–	–	–	–	–	–	–	1	4	–	1	–	–	–	2	–	–	–	–	–	8
Unbetrothed	–	–	–	–	–	1	–	–	1	–	3	–	6	5	2	1	5	13	11	6	54
Total	3	–	–	1	5	6	1	2	5	–	4	–	6	5	4	1	5	13	11	6	87
Deaths in 1840, not included above:																					
Males	–	–	1	–	2	–	–	–	–	–	–	–	–	–	1	2	1	4	–	5	22
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	1	2	3	7

KOTRA SANGANEE.

AGE	70.	60.	58.	53.	50.	49.	48.	47.	45.	42.	40.	39.	38.	37.	36.	35.	32.	30.	28.	26.
Males - - - Total - - -	–	1	1	1	3	–	2	1	2	1	1	1	1	1	1	2	2	3	2	1
Females:																				
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:																				
Males	1	–	–	–	–	1	–	–	–	–	–	–	–	–	1	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

KOTRA SANGANEE—*continued.*

AGE	25.	20.	19.	17.	16.	15.	14.	13.	12.	11.	10.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - - TOTAL - -	4	5	1	1	1	1	1	2	2	1	3	3	1	4	1	2	1	2	1	64
Females:																				
Married - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	1	–	3	3	–	2	1	1	–	–	11
TOTAL - - -	–	–	–	–	–	–	–	–	–	1	–	3	3	–	2	1	1	–	–	11
Deaths in 1840, not included above:																				
Males - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3
Females - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	1	1	1	4

VEERPUR KHUREREE.

AGE	50.	45.	44.	40.	38.	37.	36.	35.	34.	33.	32.	31.	30.	28.	22.
Males - - - - TOTAL - -	4	3	1	8	1	1	1	5.	1	1	2	1	4	2	1
Females:															
Married - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:															
Males - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	20.	19.	18.	17.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - - TOTAL - -	4	3	1	2	2	2	2	7	3	3	1	5	4	3	2	3	1	1	2	87
Females:																				
Married - - - -	1	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	2
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - -	–	–	–	–	1	–	–	–	–	–	–	2	–	–	–	–	–	–	–	3
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	2	–	1	2	1	–	–	2	9
TOTAL - - -	1	–	–	–	1	–	1	–	–	–	–	4	–	1	2	1	–	–	2	14
Deaths in 1840, not included above:																				
Males - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	2	3

DRAPHA.

AGE	82.	67.	65.	62.	60.	58.	56.	55.	52.	50.	48.	45.	44.	42.
Males - - - TOTAL - -	1	1	2	–	1	1	2	2	1	3	1	6	3	3
Females:														
Married - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:														
Males - - - -	–	–	–	1	–	–	–	–	–	–	1	1	–	1
Females - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–

DRAPHA—*continued.*

AGE	40.	38.	36.	35.	33.	32.	30.	29.	28.	27.	26.	25.	24.	23.	22.	21.
Males — TOTAL	11	4	2	4	3	6	4	1	4	1	1	3	1	1	5	3
Females:																
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:																
Males	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	20.	19.	18.	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males — TOTAL	8	1	3	5	6	2	3	3	5	7	–	6	5	10	3	3	7	4	3	1	166
Females:																					
Married	1	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	1	–	1	–	–	1	1	–	–	–	–	–	–	4
Unbetrothed	–	–	–	–	–	1	–	1	–	1	2	–	1	–	1	4	4	1	–	6	22
TOTAL	1	–	1	–	–	1	–	2	–	2	2	–	2	1	1	4	4	1	–	6	28
Deaths in 1840, not included above:																					
Males	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	2	2	1	11
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	3	4

MALLIA KHAKRECHEE.

AGE	65.	54.	50.	47.	46.	45.	40.	38.	34.	32.	30.	26.	25.	20.
Males — TOTAL	2	1	2	1	2	2	1	1	1	1	2	1	1	4
Females:														
Married	–	–	–	–	–	–	–	–	–	–	–	–	1	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL	–	–	–	–	–	–	–	–	–	–	–	–	1	–
Deaths in 1840, not included above:														
Males	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	18.	17.	16.	15.	13.	11.	10.	9.	8.	7.	6.	5.	4.	2.	1.	TOTAL.
Males — TOTAL	–	2	3	2	4	5	2	1	1	2	–	2	–	1	–	47
Females:																
Married	1	1	1	–	–	–	–	–	–	–	–	–	–	–	–	4
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	1	–	1	–	–	–	–	2
Unbetrothed	–	–	–	–	–	–	–	1	–	2	1	1	3	–	1	9
TOTAL	1	1	1	–	–	–	–	1	1	2	2	1	3	–	1	15
Deaths in 1840, not included above:																
Males	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	1
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	1

JALLIA DEWANEE.

AGE	65.	60.	55.	50.	45.	44.	42.	40.	38.	37.	35.	30.	25.	22.	20.
Males - - - TOTAL - -	1	1	1	1	3	1	1	3	1	1	4	2	2	4	2
Females:															
Married - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Widows - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Deaths in 1840, not included above:															
Males - - - -	–	–	–	1	–	–	–	1	–	–	–	–	–	–	–
Females - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	19.	16.	15.	12.	11.	10.	9.	8.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - TOTAL - -	2	2	1	2	1	3	–	1	2	1	–	1	–	1	45
Females:															
Married - - -	–	1	–	–	–	–	–	–	–	–	–	–	–	–	3
Widows - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - -	–	–	–	1	–	–	–	–	–	–	–	–	–	–	1
Unbetrothed - - -	–	–	–	–	–	1	1	–	–	–	–	1	–	5	8
TOTAL - - -	–	1	–	1	–	1	1	–	–	–	–	1	–	5	12
Deaths in 1840, not included above:															
Males - - - -	–	–	–	–	–	–	–	1	1	1	1	–	1	–	7
Females - - -	–	–	–	1	–	–	–	–	–	–	–	1	–	–	2

KHEERUSRA.

AGE	70.	65.	60.	50.	48.	46.	42.	40.	36.	35.	34.	32.	30.	29.	22.
Males - - - TOTAL - -	1	1	5	1	1	2	1	1	1	3	1	2	7	1	1
Females:															
Married - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:															
Males - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	21.	20.	18.	17.	16.	15.	14.	13.	12.	11.	10.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - TOTAL - -	1	4	1	1	4	1	2	1	2	3	2	3	7	3	1	1	2	1	2	70
Females:																				
Married - - -	–	–	2	–	1	1	2	–	–	–	–	–	–	–	–	–	–	–	–	6
Widows - - -	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Betrothed - - -	–	–	–	–	–	–	1	–	–	–	–	–	–	–	1	1	2	1	3	1	9
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	1	1	2	1	3	1	17
TOTAL - - -	–	–	3	–	1	1	3	–	–	–	–	–	–	1	1	2	1	3	1	
Deaths in 1840, not included above:																				
Males - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

LODHEEKA.

AGE	54.	48.	45.	40.	35.	32.	27.	25.	24.	22.	21.	20.	19.
Males - - - - - - TOTAL - -	1	1	1	3	4	1	1	1	1	1	1	1	–
Females:													
Married - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	1
Widows - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	1
Deaths in 1840, not included above:													
Males - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	18.	17.	16.	13.	10.	9.	8.	7.	6.	4.	3.	2.	1.	TOTAL.
Males - - - - - - TOTAL - -	1	1	1	1	4	1	1	1	1	3	1	1	1	35
Females:														
Married - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Widows - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - - - - -	–	–	–	–	–	–	–	–	–	1	1	–	1	3
TOTAL - - -	–	–	–	–	–	–	–	–	–	1	1	–	1	4
Deaths in 1840, not included above:														
Males - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–

GOWREEDUR.

AGE	60.	40.	37.	34.	28.	23.	22.	21.	18.	17.	16.	11.	9.	6.	4.	2.	1.	TOTAL.
Males - - - - - - TOTAL - -	1	1	1	1	–	1	1	2	2	1	–	2	1	1	1	1	–	17
Females:																		
Married - - - - - -	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	1
Widows - - - - - -	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	1
Betrothed - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	2
TOTAL - - -	–	–	–	–	–	1	–	–	–	–	1	–	–	–	–	–	2	4
Deaths in 1840, not included above:																		
Males - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	1
Females - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–

SHAHPOR.

AGE	52.	45.	35.	34.	31.	30.	23.	21.	16.	15.	14.	11.	10.	7.	2.	TOTAL.
Males - - - - - - TOTAL - -	1	1	1	1	1	1	1	2	1	1	1	1	1	4	4	22
Females:																
Married - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:																
Males - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

RAJPURA.

AGE	50.	48.	45.	44.	42.	40.	38.	36.	34.	32.	30.	28.	22.
Males — Total	2	–	2	2	2	1	1	1	2	2	2	1	1
Females:													
Married	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	–	–	–	–	–	–	–	–	–	–	–	–
Deaths in 1840, not included above:													
Males	–	1	–	–	–	–	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	21.	20.	18.	17.	16.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	Total.
Males — Total	2	1	3	1	2	3	1	–	2	4	2	3	3	1	1	–	2	50
Females:																		
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	1	1	–	–	1	–	1	1	2	–	7
Total	–	–	–	–	–	–	–	1	1	–	–	1	–	1	1	2	–	7
Deaths in 1840, not included above:																		
Males	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	2
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	2	3

MENGNEE.

AGE	70.	55.	50.	46.	40.	30.	26.	23.	22.	18.	16.	15.	14.	12.	10.	8.	7.	6.	5.	4.	3.	1.	Total.
Males — Total	–	1	1	1	3	1	1	1	1	–	1	–	1	1	1	1	1	1	–	2	1	2	22
Females:																							
Married	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	1	–	1	–	–	1	1	–	–	1	1	1	1	8
Total	–	–	–	–	–	–	–	–	1	1	–	1	–	–	1	1	–	–	1	1	1	1	9
Deaths in 1840, not included above:																							
Males	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

BHADWA.

AGE	60.	40.	32.	22.	16.	14.	13.	9.	7.	4.	2.	Total.
Males — Total	1	1	1	1	–	1	1	1	1	–	–	8
Females:												
Married	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	1	–	–	–	–	–	–	1
Unbetrothed	–	–	–	–	–	–	–	–	–	2	–	2
Total	–	–	–	–	1	–	–	–	–	2	–	3
Deaths in 1840, not included above:												
Males	–	1	–	–	–	–	–	–	–	–	2	1
Females	–	–	–	–	–	–	–	–	–	–		2

SATODUR WAOREE.

AGE	65.	60.	57.	55.	50.	48.	45.	40.	38.	35.	30.	28.	27.	25.	23.	22.	20.	19.
Males - - - - - TOTAL -	3	3	–	1	2	1	4	3	1	2	3	1	1	3	2	–	6	1
Females:																		
Married - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	2	–
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	2	–
Deaths in 1840, not included above:																		
Males - - - - -	–	–	1	–	1	–	–	–	–	–	–	–	–	–	–	1	–	–
Females - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	18.	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - - - TOTAL -	1	6	3	1	3	1	4	3	7	1	3	5	3	2	–	–	2	–	82
Females:																			
Married - - - -	1	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	7
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - -	–	–	–	–	–	–	–	1	2	–	–	1	–	–	–	–	–	–	4
Unbetrothed - - -	–	–	–	–	–	–	1	–	1	–	1	–	–	1	3	1	2	2	12
TOTAL - - -	1	–	–	–	–	–	2	1	3	–	1	1	–	1	3	1	2	2	23
Deaths in 1840, not included above:																			
Males - - - - -	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3	1	11
Females - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

MOOLERA DEREE.

AGE	70.	60.	55.	50.	45.	42.	40.	38.	35.	34.	32.	30.	28.	25.	22.	20.	18.
Males - - - - - TOTAL -	1	4	3	6	9	1	10	1	7	1	2	9	2	6	8	4	2
Females:																	
Married - - - -	–	–	–	–	–	–	–	–	–	–	–	1	–	–	1	–	–
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–
Unbetrothed - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	1	–	–	1	1	1
Deaths in 1840, not included above:																	
Males - - - - -	1	1	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–
Females - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - - - TOTAL -	1	2	4	3	1	5	1	5	5	8	4	3	2	2	1	2	6	131
Females:																		
Married - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Widows - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - -	–	1	–	1	–	1	–	–	–	–	–	–	–	–	–	–	–	4
Unbetrothed - - -	–	1	–	2	–	–	–	1	–	1	–	–	1	2	1	1	3	14
TOTAL - - -	–	2	–	3	–	1	–	1	–	1	–	–	1	2	1	1	3	20
Deaths in 1840, not included above:																		
Males - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	3
Females - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

GUTKA.

AGE	60.	55.	42.	35.	33.	31.	29.	28.	21.	20.	11.	9.	6.	5.	4.	3.	2.	1.	TOTAL.
Males — TOTAL	–	1	1	2	1	2	1	1	2	2	–	1	1	2	1	2	1	1	22
Females:																			
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	1	1	–	–	–	2	–	–	4
TOTAL	–	–	–	–	–	–	–	–	–	–	1	1	–	–	–	2	–	–	4
Deaths in 1840, not included above:																			
Males	1	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	2
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	1

KOTHARIA.

AGE.	42.	35.	12.	10.	6.	5.	3.	2.	TOTAL.
Males — TOTAL	1	1	1	1	– –	1	– –	– –	5.
Females:									
Married	—	—	—	—	—	—	—	—	—
Widows	—	—	—	—	—	—	—	—	—
Betrothed	—	—	—	—	—	—	—	—	—
Unbetrothed	– –	– –	– –	– –	1	– –	1	1	3
TOTAL	– –	– –	– –	– –	1	– –	1	1	3
Deaths in 1840, not included above:									
Males	—	—	—	—	—	—	—	—	—
Females	—	—	—	—	—	—	—	—	—

PAL.

AGE.	51.	35.	24.	21.	20.	15.	12.	11.	10.	9.	5.	4.	3.	1.	TOTAL.
Males — TOTAL	1	1	1	–	1	1	2	1	1	1	1	–	1	–	12
Females;															
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	1	–	–	–	–	–	–	–	–	–	–	1
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	1	–	1	2
TOTAL	–	–	–	1	–	–	–	–	–	–	–	1	–	1	3
Deaths in 1840, not included above:															
Males	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

SEESANG CHANDLEE.

AGE	60.	45.	40.	38.	35.	33.	32.	30.	25.	23.	22.	20.	19.
Males — Total	5	5	8	1	5	1	1	8	6	1	3	2	1
Females:													
Married	–	–	–	–	–	–	–	1	1	–	–	–	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	–	–	–	–	–	–	1	1	–	–	–	–
Deaths in 1840, not included above:													
Males	–	–	1	–	–	1	1	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	16.	15.	14.	13.	12.	11.	10.	9.	8.	6.	5.	4.	3.	2.	1.	Total.
Males — Total	2	4	–	3	1	1	1	–	3	–	2	–	–	1	–	64
Females:																
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	1	1	–	–	2	1	1	–	3	1	1	–	3	14
Total	–	–	1	1	–	–	2	1	1	–	3	1	1	–	3	16
Deaths in 1840, not included above:																
Males	–	–	–	–	–	–	–	–	1	1	–	–	1	–	–	6
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

KOTRA NAYAJEE.

AGE	70.	55.	50.	48.	45.	44.	42.	36.	35.	30.	28.	24.	22.
Males — Total	1	–	3	1	1	1	1	1	1	2	1	1	3
Females:													
Married	–	–	–	–	–	–	–	–	–	–	–	1	–
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	–	–	–	–	–	–	–	–	–	–	–	1	–
Deaths in 1840, not included above:													
Males	1	2	–	–	1	–	–	–	–	–	–	–	–
Females	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	20.	18.	17.	16.	15.	14.	13.	12.	10.	8.	7.	6.	5.	4.	3.	2.	1.	Total.
Males — Total	2	4	2	2	1	1	1	1	3	3	2	2	2	–	–	–	1	44
Females:																		
Married	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Widows	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	1
Unbetrothed	–	–	–	–	–	–	–	–	–	–	–	–	–	3	5	–	1	9
Total	–	–	–	–	–	–	–	–	1	–	–	–	–	3	5	–	1	11
Deaths in 1840, not included above:																		
Males	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	–	6
Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2	2	4

VEERVA.

AGE	17.	15.	TOTAL.
Males — TOTAL	1	1	2
Females:			
Married	—	—	—
Widows	—	—	—
Betrothed	—	—	—
Unbetrothed	—	—	—
TOTAL	—	—	—
Deaths in 1840, not included above:			
Males	—	—	—
Females	—	—	—

MUWA.

AGE	50.	45.	35.	30.	14.	2.	TOTAL.
Males — TOTAL	1	2	1	1	—	—	5
Females:							
Married	—	—	—	—	—	—	—
Widows	—	—	—	—	—	—	—
Betrothed	—	—	—	—	1	—	1
Unbetrothed	—	—	—	—	—	—	—
TOTAL	—	—	—	—	1	—	1
Deaths in 1840, not included above:							
Males	—	—	—	—	—	—	—
Females	—	—	—	—	—	1	1

KANSEEALEE.

AGE	60.	33.	25.	24.	20.	16.	13.	10.	9.	8.	5.	TOTAL.
Males — TOTAL	1	1	1	—	1	1	1	1	1	—	1	9
Females:												
Married	—	—	—	1	—	—	—	—	—	—	—	1
Widows	—	—	—	—	—	—	—	—	—	—	—	—
Betrothed	—	—	—	—	—	—	—	—	—	—	—	—
Unbetrothed	—	—	—	—	—	—	—	—	—	1	—	1
TOTAL	—	—	—	1	—	—	—	—	—	1	—	2
Deaths in 1840, not included above:												
Males	—	—	—	—	—	—	—	—	—	—	—	—
Females	—	—	—	—	—	—	—	—	—	—	—	—

WUDALEE.

AGE	65.	25.	22.	20.	17.	15.	13.	12.	1.	TOTAL.
Males — TOTAL	1	1	1	2	1	1	—	1	—	8
Females:										
Married	—	—	—	—	—	—	—	—	—	—
Widows	—	—	—	—	—	—	—	—	—	—
Betrothed	—	—	—	—	—	—	1	—	—	1
Unbetrothed	—	—	—	—	—	—	—	—	1	1
TOTAL	—	—	—	—	—	—	1	—	1	2
Deaths in 1840, not included above:										
Males	—	—	—	—	—	—	—	—	—	—
Females	—	—	—	—	—	—	—	—	—	—

WANKERNER.

AGE	60.	45.	35.	34.	30.	22.	20.	17.	13.	10.	8.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - - - TOTAL - -	–	1	1	1	2	1	–	1	2	1	–	–	2	–	–	–	–	12
Females:																		
Married - - - - - -	–	–	–	–	–	–	2	–	–	–	–	–	–	–	–	–	–	2
Widows - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - - -	–	–	–	–	–	–	–	–	–	–	2	1	–	–	–	–	–	3
Unbetrothed - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	1	1	1	1	–	4
TOTAL - - -	–	–	–	–	–	–	2	–	–	–	2	1	1	1	1	1	–	9
Deaths in 1840, not included above:																		
Males - - - - - -	1	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	2
Females - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	1

ADHOEE PURGUNNAH, UNDER MORVEE.

AGE	65.	60.	55.	51.	50.	48.	45.	43.	42.	40.	39.	38.	36.	35.	34.	30.	27.	25.	23.	20.
Males - - - - - TOTAL - -	2	4	1	–	5	2	3	1	2	5	1	4	2	3	2	6	1	3	1	6
Females:																				
Married - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
TOTAL - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Deaths in 1840, not included above:																				
Males - - - - - -	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Females - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE	19.	18.	17.	16.	15.	14.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - - - - TOTAL - -	1	4	1	3	7	2	2	1	3	4	6	2	2	3	6	5	3	6	115
Females:																			
Married - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - - - - - -	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Betrothed - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	1	–	1	3	–	–	6
TOTAL - - -	–	1	–	–	–	–	–	–	–	–	–	–	1	–	1	3	–	–	7
Deaths in 1840, not included above:																			
Males - - - - - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	2
Females - - - - - -	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1

BRIEF ABSTRACT of the whole JAREJA Population.

AGE - - -	82.	80.	74.	73.	72.	71.	70.	69.	68.	67.	66.	65.	64.	63.	62.	61.	60.	58.	57.	56.	55.	54.	53.	52.	51.	50.
s - - TOTAL	2	2	1	1	12	1	9	1	1	11	3	21	2	5	57	2	67	11	18	3	30	5	5	141	8	91
les:																										
Married - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Widows - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Betrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
ns in 1840, not luded above:																										
Males - -	–	1	–	–	–	–	7	–	–	–	–	1	–	–	1	–	9	–	1	–	5	–	–	–	1	8
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE - - -	49.	48.	47.	46.	45	44.	43.	42.	41.	40.	39.	38.	37.	36.	35.	34.	33.	32.	31.	30.	29.	28.	27.	26.	25.	24.
s - - TOTAL	7	21	68	13	86	26	19	227	3	162	10	54	156	38	114	72	43	226	18	173	18	79	135	32	110	71
les:																										
Married - -	–	–	–	–	–	–	–	–	–	6	–	–	1	–	1	2	–	13	2	10	–	7	13	4	6	13
Widows - -	–	–	–	1	–	–	–	–	–	2	2	1	1	1	–	–	–	4	–	3	–	1	1	–	1	–
Betrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Unbetrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
TOTAL - -	–	–	–	1	–	–	–	–	–	8	2	1	2	1	1	2	–	17	2	13	–	8	14	4	7	13
hs in 1840, not cluded above:																										
Males - -	1	5	–	–	4	1	–	2	–	10	–	–	–	1	1	1	3	5	–	2	–	1	–	–	2	1
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

AGE - - -	23.	22.	21.	20.	19.	18.	17.	16.	15.	14.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
s - - TOTAL	110	137	99	132	51	96	135	125	124	158	103	236	113	232	150	225	201	176	165	143	140	122	96	5,760
les:																								
Married - -	4	52	6	30	14	31	33	32	34	16	11	11	2	2	2	–	–	–	–	–	–	–	–	358
Widows - -	–	–	–	4	–	4	3	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	30
Betrothed -	–	–	1	2	–	4	–	7	10	17	13	26	13	30	14	20	13	10	3	1	1	1	–	186
Unbetrothed -	–	1	1	1	1	3	1	4	7	11	7	17	13	41	38	45	45	46	67	115	110	94	128	796
TOTAL - -	4	53	8	37	15	42	37	43	51	44	31	55	28	73	54	65	58	56	70	116	111	95	128	1,370
hs in 1840, not cluded above:																								
Males - -	1	1	1	–	–	2	–	–	2	–	–	–	–	–	–	4	1	7	6	3	13	9	23	147
Females - -	–	–	–	–	–	–	1	–	–	–	–	1	–	1	–	–	–	2	1	3	7	14	17	47

Rajkote, 23 October 1841.

(signed) *G. L. Jacob,*
Acting Political Agent.

Appendix (E.)

ABSTRACT CENSUS of the JETWA POPULATION of *Katteewar* for the Year 1840.

No.	TALOOKA.	OF ALL AGES.				UNDER 20 YEARS.				Total of Males deceased in 1840.	Total of Females deceased in 1840.	Number of Jetwas having One Daughter alive.	Number of Jetwas having Two Daughters alive.	Number of Jetwas having Three Daughters alive.	Number of Jetwas having Four Daughters alive.	Number of Jetwas having Five Daughters alive.
		Total of Males.	Total of Females.	Excess of Males.	Excess of Females.	Total of Males.	Total of Females.	Excess of Males.	Excess of Females.							
1	Poorbundur - -	77	17	60	- -	35	15	20	- -	2	- -	11	3	—	—	—

Rajkote, 23 October 1841.

(signed) *G. L. Jacob,*
Acting Political Agent.

Appendix (F.)

TABLE of PROPORTIONS of the JETWA SEXES in *Katteewar*.

No.	TALOOKA.	PROPORTION OF MALES TO FEMALES											Proportion of Males to Females of those Deceased in 1840.
		Of all Ages.	Under Age of Twenty.	Under Age of Ten.	Under Age of Nine.	Under Age of Eight.	Under Age of Seven.	Under Age of Six.	Under Age of Five.	Under Age of Four.	Under Age of Three.	Under Age of Two.	Under Age of One.	
1	Poorbundur - -	4 ½ to 1	2 ⅓ to 1	1 ½ to 1	1 ⅙ to 1	1 ⅛ 0 1	1 ⅐ to 1	1 to 1	1 to 1	1 ¼ to 1	2 to 1	2 to 0	1 to 0	2 to 0

Rajkote, 23 October 1841.

(signed) *G. L. Jacob,*
Acting Political Agent.

Appendix (G.)

STATEMENT showing the different AGES of the JETWA POPULATION of *Katteewar*.

AGE	70.	68.	62.	60.	58.	55.	50.	45.	40.	37.	35.	32.	30.	28.	27.	26.	25.	24.	23.	22.	20.	19.	18.	17.	16.	15.	13.	12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.	TOTAL.
Males - - TOTAL -	1	1	–	–	2	2	5	5	1	1	6	1	4	1	2	1	2	1	1	5	6	2	1	3	1	2	3	2	–	2	4	1	1	1	–	2	2	1	1	77
Females:																																								
Married - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Widows - -	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1
Betrothed - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	1
Unbetrothed -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–	1	1	1	2	–	–	–	1	1	3	2	–	–	13
TOTAL - -	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–	1	–	1	–	1	–	–	–	1	1	1	3	–	–	–	1	1	3	2	–	–	17
Deaths in 1840, not included above:																																								
Males - -	–	–	1	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	2
Females - -	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–

Rajkote, 23 October 1841.

(signed) *G. L. Jacob,*
Acting Political Agent.

Appendix (H.).

STATEMENT showing the Number of Alleged CASES OF INFANTICIDE that have come under Inquiry since the Despatch of Mr. *Erskine*'s Report, 30 June 1837.

Number of Cases.	TALOOKAS and VILLAGES.	Fathers' Names, whose Daughters were supposed to have been Murdered by them.	Number of Daughters so deceased.	Year in which the Death occurred.	Year in which the Case came under Investigation.	Name of European Political Functionary by whom the Case had been Examined.	REMARKS.
1.	Nuwagam (Mallea) - -	Wukutsing -	1	January 1835	May 1838 -	- - Captain Jacob, Assistant Political Agent	(*a*)
2.	Sesang Chandlee - -	Dadajee - -	1	May 1838 -	July 1838 -	- - Captain Lang, Assistant Political Agent	(*b*).
3.	Gutka (Nuggur) - -	Hurbhumjee -	1	- - month uncertain, 1836.	July 1838 -	J. Erskine, Esq. - -	(*c*).
4.	Manglea (ditto) - -	Bawajee - -	1	- - month uncertain, 1834.	July 1838 -	- - Ditto - -	(*d*.)
5.	Meetand (Morvee) - -	Wujeysing -	1	May 1838 -	August -	- - Captain Jacob, Assistant Political Agent	(*e*)
6.	Drapha - - - - -	Mansingjee -	1	- - month uncertain, 1838.	Sept. 1840 -	- - Ditto	(*f*)
7.	Ditto - - - - -	Doodojee - -	1	- - month uncertain, 1839.	- Ditto -	- - Ditto	

(*a*) Crime proved; the Grassia was placed in confinement, but recommended to the favourable consideration of authority, and was subsequently released by Mr. Erskine.

(*b*) Though no evidence was produced to substantiate the murder of this child, still, as the father failed to give information of its birth to Government, a fine of five rupees was imposed on him in consequence.

(*c*) Proved to have died from sickness.

(*d*) Charge not substantiated.

(*e*) Proved to have died from disease.

(*f*) In defence the children were stated to have died a natural death, and the charge was not substantiated.

Rajkote, 23 October 1841.

(signed) *G. L. Jacob*,
Acting Political Agent.

Appendix (I).

(No. 1.)

Manka Koomba Meganee, and Saya, and Juga; also Manka Hurbhum, and Waga, and Kuma Palanee; also Wurshee and Sungor Puchan, and Seeja Rayaram Poonjanee and Koranee Poonja Kheemanee, and Manka Jeewa Kheemanee, and Manka Kessurrae Sujanee, and Manka Moola Berajanee, inhabitants of Rampoora under Adhoee, write as follows:

"We and our descendants, henceforward and for ever, will on the birth of children preserve their lives; we will never put them to death. Should any one in our caste do so wicked a thing, we will on becoming aware of it report the same to the Sirkar; we will not conceal the crime, and when our wives are past four months' pregnancy, as also on occasions of birth, and betrothment, and marriages, and when our children are grown up and die, or deaths and births occur in their families, the same shall be reported; this applies to our relations. The returns that we have given in are correct; there are neither fewer nor more of our number; we neither know or have heard of any other people in our village, or in the Adhoee district, kill their children. If any new people take up their abode in our village, we will make the same known. We hereby pledge our faith and oath not to depart from this engagement, and imprecate on our heads the sin of S. 1869, and expose ourselves to the punishment that Government may think fit to inflict. We one and all hereby hold ourselves amenable to the same." Signed with the marks of the above named parties, and by five witnesses, including the Sun and writer, Mehta Mukunjee Mulookchund.

No return received.

N.B.—Implying the crimes that were committed in that year from pressure of want.

(No. 2.)

Manka Seenaee Samut Rajseeanee, Choonchia Bhuma Poonjanee, Sunghar Urjim Sangnanee, and Jhahera Lukheea, inhabitants of Adhoee Purguna, write according to No. 1.

(No. 3.)

Putel Nuga Ukhanee, and Khoobar Khooba Ukhueeanee, Dungar Samra Bharmulanee, and Goree Veera Thandar, inhabitants of the Ghurana village of Adhoee, write according to No. 1.

(No. 4.)

Koranga Assa Rughanee and Koranga Jesa Kayanee, write according to No. 1.

(signed) *G. L. Jacob,*
Acting Political Agent.

Appendix (K.)

(No. 1.)

Ubra Mukajee Rasungjeeanee, Ubra Veerumjee Dossajee Kurumjeeanee, Ubra Fuljee Malajeeanee, Ubra Bheemjee Togajeeanee, Ubra Samutjee Veerajeeanee, Ubra Jugajee Bheemjeeanee, Ubra Mokajee Ruljeeanee, Ubra Meg and Bhojoo Umrajeeanee, Ubra Pubajee, Ubra Umrajee Nathajee, Ubra Prag Doongurjee, Ubra Berajgee Soomrajee, Ubra Raubjee Doongurjee, Ubra Noghunjee Ranajee, and Ubra Veerumjee, and Naranjee Raelmuljeeanee, inhabitants of Adhoee, write according to No. 1, Appendix (I).

(No. 2.)

Veerbhudur Jasajee Urjun Jeeanee, Veerbhudur Bapoojee Sugramjeeanee, Veerbhudur Khoombajee Goduriee, Veerbhudur Soomrajee Lakhajeeanee, Veerbhudur Desuljee, Veerbhudur Doodajee, Veerbhudur Ramsingjee, Veerbhudur Veerumjee, Veerbhudur Jeejee, Veerbhudur Runmuljee, and Veerbhudur Dansingjee Sugramjee, inhabitants of Adhoee, write according to No. 1. Appendix (I).

(No. 3.)

Jareja Verajee, Puttajee, Bawajee Sesmuljeeanee, Jareja Panchajee Khanjeeanee, and Jareja Sutajee Raghajeeanee, inhabitants of the village of Junghee, under Adhoee, write according to No. 1, Appendix (I).

(No. 4.)

Ubra Tumachee Kuldhurjee, Ubra Soorajee Moolwajee, Ubra Dansingjee Rasungjee Bheemjeeanee, Ubra Bhoowajee Kesurjee, Ubra Dujajee Wagh Jeeanee, Ubra Kursunjee Sanglia Jeeanee, Ubra Urjunjee Ukhajeeanee, Ubra Veerajee Deejujeeanee, Ubra Umrajee Kuldhuljeeanee, and Ubra Soomrajee Pubrajeeanee, inhabitants of the Wusdooa village of Adhoee, write according to No. 1, Appendix (I).

(No. 5.)

Ubra Poonjajee Derajjeeanee, Ubra Soosajee and Ubra Khetajee Wujoojeeanee, inhabitants of the Ghurana village of Adhoee, write according to No. 1, Appendix (I).

(signed) *G. L. Jacob,*
Acting Political Agent.

Appendix (L).

List of Donations to the Jarejas from the Infanticide Fund, granted by Government Order, and paid since 30 June 1837.

1837:	1837/38.	*Rupees.*	*Rupees.*
30 Sept. -	Baee Baeeba of Kaswulia Moorvee Talookas, Government order 20 July 1837 - - - -	300 0 0	
—	Jareja Kayajee of Seesang Chandlee, Government order 30 September 1836 - - - -	200 0 0	
31 Dec. -	Jareja Mooloojee of Tora, Government order 30 October 1837 - - - -	150 0 0	
—	Jareja Doodajee of Teekr, Government order 30 October 1837 - - - - - -	150 0 0	
—	Jareja Kunajee of Wagodur, Government order 28 August 1837 - - - - - -	75 0 0	
—	Jareja Dhingojee Sugalia, Government order 28 August 1837 - - - - - - -	100 0 0	
			975 0 0
1838:	1838/39.		
31 Oct. -	Reward to Mehta Indooram Dossa, for affording information of a case of infanticide, committed by certain Jarejas at Bhaonugur, Government order 24 August 1838 - - - - - -	200 0 0	
—	Remission from the tribute of Mengnee Talooka, for S. 1890, Government order 22 November 1834, as a mark of approbation on account of numbers of female Jareja children preserved in that Talooka - - - - - - -	921 0 0	
31 March -	Donation to Jareja Doongurjee of Kheerusa, Government order 28 February 1839 - - -	500 0 0	
			1,621 0 0
	Carried forward - - -		2,596 0 0

		Rupees.	Rupees.
	1839/40.		
1839:	Brought forward - - -		2,596 0 0
31 July -	Ruwanee Mukunjee of Khumbalia, Government order 11 June 1839 - - - - - -	150 0 0	
1840:			
30 April -	Jareja Ranajee of Mowa, Government order 26 November 1838 - - - - - - - - -	300 0 0	
			450 0 0
	1840/41.		
31 July -	Jareja Tejujee of Drangdra, Government order 11 June 1840 - - - - - - - - -	200 0 0	
—	Jareja Lukojee of Wura, Government order 11 June 1840 - - - - - - - - - -	200 0 0	
—	Jareja Hurbhumjee of Pal, Government order 11 June 1840 - - - - - - - - -	500 0 0	
—	Jareja Hotheejee of Gowreedur, Government order 11 June 1840 - - - - - - - - -	200 0 0	
31 Aug. -	Jareja Khorajee of Mooleradaree, Government order 11 June 1840 - - - - - - - - -	300 0 0	
—	Jareja Ruwanee Dewojee, Government order 8 August 1840 - - - - - - - -	150 0 0	
1841:			
30 April -	Jareja Dolutsing of Loonwao, Government order 17 March 1841 - - - - - - -	750 0 0	
—	Jareja Poonjajee of Gondul, Government order 17 March 1841 - - - - - - - -	250 0 0	
			2,550 0 0
	1841, up to 23 October.		
31 May -	Jareja Jeewunjee of Wudalee, Government order 7 April 1841 - - - - - - - - -	150 0 0	
31 July -	Jareja Umrojee of Kalmegra, Government order 31 May 1841 - - - - - - - - -	150 0 0	
—	Jareja Dhingojee of Wurd, Government order 26 June 1841 - - - - - - - -	300 0 0	
23 Oct. -	Ruwanee Mukunjee of Kumbabin, Government order 11 June 1839 - - - - - -	150 0 0	
—	Jareja Lakhajee of Wura, Government order 5 October 1841 - - - - - - - - -	300 0 0	
			1,050 0 0
	Ahmedabad Sicca Rupees - -		6,646 0 0
	Balance in favour of the Infanticide Fund credit in Katteewar Agency accounts up to 23 October 1841, - Sicca Rupees -		116,786 8 0

(signed) *G. L. Jacob,*
Acting Political Agent.

(No. 4149.)

MEMORANDUM by Political Secretary on the Katteewar Infanticide Report for 1840.

1. Para. 1 to 4. The Acting Political Agent's explanation of the circumstance of no report having been submitted on this subject between June 1837 and October 1841, is far from satisfactory. It is only through these reports that Government are able to form an opinion of the degree of success attending its measures for the suppression of infanticide; and the Political Agent may be informed that Government confidently expect that his report will be transmitted for the future regularly on the 1st January in each year.

2. Para. 5. The Acting Political Agent should be requested to submit a fuller explanation of the circumstances under which the detailed lists, from which the last census was framed, have been lost, since documents of this kind ought to have been carefully preserved, and some one ought to have been responsible for their safe custody.

3. Para. 6. The facts here stated in regard to the talooka of Jhehpoor, strongly illustrate the evils arising from the orders of Government requiring these periodical reports not having been attended to. Government is now apprised, that during the four years now reported on, "not a single female has escaped the ruthless effect of Jarija pride." Had this melancholy fact been earlier reported, preventive measures might have long since been adopted.

4. Para. 7. Kullajee, the chief of this talooka, cannot plead ignorance in extenuation of his culpable apathy, or what may be more justly termed his connivance at the perpetration of infanticide in his villages. He is represented to be a man of intelligence, and in 1836 was fined 50 rupees, as a mark of the displeasure of Government for having been privy to the concealment of the birth of a niece, who, there were strong grounds for believing, was put to death shortly after birth.

5. After the severe examples which have been made in Katteewar, the fine of 1,000 rupees suggested by Captain Jacob seems scarcely an adequate punishment. It is safe, however, to err on the side of leniency, even at this late period, in enforcing the engagements against infanticide, and I would respectfully suggest that the fine be sanctioned; that the chief be again warned, as proposed by the Political Agent, and that he be required to renew his engagements on the subject; should these measures fail, Government will scarcely have any alternative but to attach the talooka.

6. Para. 8. As the district of Addooee has now, for the first time, been brought within the census, some allowance may be made for the non-observance of his engagements by the chief who owns it. He should, however, be warned in the name of Government, and in writing, that this will be the last time he will receive such indulgence. The present census shows, that out of a population of 122, only seven are females. The Political Agent may on this occasion be referred to the instructions of Government, dated the 29th June last, directing him to extend to Addooee the measures which have for some years past been in force in Katteewar for the prevention of infanticide.

7. Para. 9. Captain Jacob here observes, "It is a much more pleasing task to revert to the state of all the other Jarejah talookas of Katteewar, and it must be highly gratifying to those benevolent men who have laboured for the suppression of infanticide in this province, to see the progressive return to the order of nature, in the relative proportion of sexes, that must be attributed to their labours alone. The total male population is shown to be 5,760, female 1,370; the proportion, therefore, of all ages, is a fraction more than four to one; but the number of both sexes under 20 years of age is, males 2,923, females 1,209, showing a proportion of 2 ¼ to 1, which favourable diminution chiefly arises from the preservation of female life during the last five years, which gives the general result as follows:

Proportion of males to females under	Years.
	10 is 1 ¾ to 1
	9 is 1 ¾ to 1
	8 is 1 ¾ to 1
	7 is 1 ½ to 1
	6 is 1 ½ to 1
	5 is 1 to 1
	4 is 1 to 1
	3 is 1 to 1
	2 is 1 to 1
	1 is 1 to 1 ¼

The

The correctness of these returns is further tested by the proportion of deaths occurring in 1840, which is shown as three to one.

8. It is principally during the last seven years that the attention of Government has been more particularly drawn to the non-observance by the Jarejahs of Katteewar, of their engagements to abstain from the revolting crime of infanticide, and the signal success which has followed the measures adopted within the above period, affords strong grounds for congratulation, and for hope that the practice will in the end ultimately become extinct. This success is fully manifest from the following abstract of the whole Jareja tribe, at the date of Captain Jacob's Report (23d October 1841), between the age of one year and under up to the age of ten years, actually showing an excess of females over males of the age of one year and under.

Year in which Born.	AGE IN 1841.	Males.	Females.	Excess of Males over Females.	Excess of Females over Males.
1831/32	Ten years	232	73	159	—
1832/33	Nine years	150	54	96	—
1833/34	Eight years	225	65	160	—
1834/35	Seven years	201	58	143	—
1835/36	Six years	176	56	120	—
1836/37	Five years	165	70	95	—
1837/38	Four years	143	116	27	—
1838/39	Three years	140	111	29	—
1839/40	Two years	122	95	27	—
1840/41	One year, and under	96	128	- -	32
	Total population, varying from one year and under to ten years of age	1,650	826		
	Deduct total Females	826			
	Total excess of Males over Females	824			

9. It is in the highest degree satisfactory to observe from this abstract, that notwithstanding the unfavourable result of the census of the district of Addooee and the Shapoor talooka (noticed in paragraphs four, five and six of this memorandum), still the excess of male over female registered births in the province of Katteewar, within the 30 Jarejah talookas named in the margin, was in 1837-38, only 27; in 1838-39, 29; and in 1839-40, 27; while in 1840-41, the census exhibits an excess of 32 females over the males.

1. Noanuggur.
2. Moorvee.
3. Dhurol-Sumfdar.
4. Rajkote.
5. Gondel Dhorajee.
6. Kotra Sangahee.
7. Veerpoor Kureree.
8. Drapha.
9. Mallia.
10. Jallia Dewanee.
11. Kheerasra.
12. Lodheeka.
13. Gowreedur.
14. Shapoor.
15. Rajpura.
16. Mengnee.
17. Bhadwa.
18. Satodur Waoree.
19. Mooleeraderee.
20. Gutka.
21. Kotharia.
22. Pul.
23. Seesang Chandlee.
24. Kotra Nayujee.
25. Seerwa.
26. Muwa.
27. Kanseealee.
28. Yudalee.
29. Wankaneer.
30. Addooee Purgunna under Moorvee.

10. With reference to the 10th and 11th paragraphs of Captain Jacob's Report, it is much to be regretted, that out of seven cases of alleged infanticide investigated by the Political Agent, between May 1838 and September 1840, conviction should only have followed in one instance, although the presumption of guilt was more or less strong; in four of the other cases, two only being proved false accusations, on this part of the question, I beg to quote the following passage from the Government letter to the address of Mr. Erskine, the late Political Agent in Katteewar, dated the 16th February 1839, in reply to that officer's Report on Infanticide for the years 1835 and 1836.

"In the 4th paragraph of your Report the different cases of infanticide, which were investigated during the two years above mentioned, are reviewed; these amount to 13 in number, five of which occurred in 1835, and eight in 1836.

"During the first year (1835) conviction followed in four cases, and even in the fifth case, no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction.

"The Governor in Council considers the difference in these results to be as remarkable as it is unfortunate. It may, doubtless, in part be fairly attributed to increased vigilance, and to the adoption of precautionary measures on the part of those by whom this revolting crime is committed to conceal it, in consequence of the convictions of 1835; Government cannot, however, resist the impression that there must have been some defect or mismanagement in conducting the investigations of 1836.

"It appears to the Governor in Council obvious, that these inquiries cannot be conducted on ordinary principles with any prospect of a successful termination. The mode adopted by your predecessor, whenever a case of infanticide came to his knowledge, was, in the first instance, to hold a preliminary inquiry in private, previous to the accused party being placed publicly on his trial, in order to satisfy himself that reasonable grounds existed for the charge, and that it was sustained by sufficient evidence. I am desired to draw your attention to this point, in answer to some of the objections urged by you to the system you found in force on your assuming charge of the administration of affairs in Katteewar.

"One great advantage attending this mode of procedure is, that false accusations are thereby checked *in limine*, and the Governor in Council entertains no doubt that, from the course adopted by your predecessor, had that officer continued in Katteewar, several of the cases publicly investigated in 1836 would never have proceeded beyond the preliminary investigation above adverted to. This remark is particularly applicable to the 7th and 9th cases of your list.

"The Governor in Council considers it to be the duty of the Political Agent to investigate every charge, without reference to the quarter from which it may proceed; but that, in the first instance, his inquiries should be private, and that when in this manner he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however, whether of abandoning or persevering in the inquiry, a full report of the proceedings held should be submitted to Government."

11. The particular attention of Captain Jacob might with advantage be drawn to these orders, with an intimation that they should be carefully attended to in the investigation of all cases of alleged infanticide.

12. Government will, no doubt, look forward with great interest for the report promised in the 12th paragraph of Captain Jacob's present letter, in regard to the Jetwar tribe. The fact stated in this paragraph, that although this tribe was not included in the arrangements adopted against the Jahrejahs, still that the adoption of those arrangements has indirectly tended to the preservation of females among the Jetwas, is very satisfactory.

13. With reference to the 13th paragraph, the Political Agent may be requested to embrace the first opportunity of instituting inquiries, with the view of ascertaining whether, as is alleged, the crime of infanticide prevails among other tribes in Katteewar, besides those of the Jahrejah and Jetwa. In the meantime it is satisfactory to observe that Captain Jacob has succeeded in obtaining from the Manka and Korimja tribes of Wagur, and from the Jahrejahs of Addooee, agreements to renounce the practice of infanticide.

14. The arrangement proposed by Captain Jacob in paragraph 14th of his report, that the wife or nearest female relative of the person employed to take the Jahrejah census be associated with him in the performance of this duty, will doubtless constitute another check against false returns, and seems therefore worthy of adoption. The Political Agent suggests that this woman shall receive a salary equal to half what the censor draws, "during the time actually employed in taking the census." This will form a charge against the Infanticide Funds, and care must be taken to secure that the proposed limitation be duly observed.

15. There is some force in the general observations offered by Captain Jacob, in the concluding paragraphs of his report. I am not aware, however, that it has ever been contended that public opinion in Katteewar was so strong against the crime of infanticide, as to induce the other classes spontaneously to come forward and actively co-operate with Government in its suppression; all that has been urged

urged is this, that the voice of nature being with us, the measures adopted would at all events not be misunderstood, even if they are not viewed with decided approbation. In respect to the inquisitorial nature of our measures, this in my opinion is an unavoidable and necessary evil, for by no other means can we attain our object, and Government must rely on the judgment and discretion of its agents, to prevent the innocent suffering from false accusations. These have on a few occasions, undoubtedly, been preferred, but they have been heretofore invariably detected, and none but the really guilty have suffered punishment. It will in truth be a happy day when we are able with safety to relax from the penal measures now in operation, but all must coincide with Captain Jacob in opinion that the present system can only be relied upon during the pressure of vigilant "supervision," and even though other duties are neglected, the Agent must never relax from that supervision. The complete suppression of infanticide must be a work of time, but looking back to the past, and seeing how much has been effected within a few short years, we are encouraged strongly to hope that a steady and continued perseverance in the measures now in operation will ultimately be crowned with full and entire success. On the 24th September 1834, the date of my first report on this subject, the number of Jarejah females ascertained to have been preserved in Katteewar, of all ages, was 696; on the 23d October 1841, the date of the present report, they amount to 1370, being an increase of 674 in less than seven years, which certainly exceeds my most sanguine expectations.

16. Captain Jacob renews the proposition originally made by Mr. Erskine, that a portion of the Infanticide Funds, which at the date of his Report amounted to 116,786 rupees, shall be annually appropriated to the diffusion of education in the province of Katteewar generally. He recommends that a sum of 4,000 rupees from this fund should be devoted to the erection of a school-house at Rajcote, that 300 rupees per mensem be santioned for the salaries of masters and establishment, and 1,000 rupees per annum as prizes for the best essays in the vernacular language against the practice of infanticide, and to defray the expense of afterwards printing and distributing these essays.

17. I am not satisfied that it is expedient to mix up the question of education with that of infanticide. Government have already once determined that the Infanticide Fund shall not be trenched upon for purposes of education; and before departing from this resolution the consent of his Highness the Guicowar would certainly appear necessary. The Political Agent might, however, still endeavour to ascertain to what extent the chiefs and married men in Katteewar are disposed to aid in the introduction of a general system of education in Katteewar, when the subject can be reconsidered in connexion with some recent correspondence with the Government of India on the subject.

18. There seems, however, to be no objection at once to sanction Captain Jacob's last suggestion, namely, that 1,000 rupees be annually set apart from the Infanticide Fund for prize essays against the practice. I would, however, propose for consideration, whether, until schools are established in Katteewar, these prizes should not be temporarily held out as objects of emulation among the scholars of the Native Education Society in Bombay, the essay being afterwards printed and circulated in Katteewar. The sum proposed might be thus divided :—

First Prize - - - -	300
Second ditto - - -	200
Printing of ditto - - -	500
	1,000

Captain Jacob's opinion might be taken on this suggestion.

19. I beg to suggest the expediency of the Political Agent being instructed to embody the results of the present census in a proclamation, noticing in terms of commendation those chiefs who, by the results, are proved to have adhered to their engagements, and the reverse of those who have not done so. This should then be circulated throughout the province to keep the subject alive in men's minds, and to prove that the government is resolved to persevere in its efforts to suppress the inhuman practice of infanticide.

20. The attention of the Political Agent might also be drawn to the Government letter, dated the 22d of November 1834, which I do not believe has ever been specifically acknowledged. This may probably be attributed to my removal from Katteewar before it was received. Captain Jacob may be requested to state whether the orders communicated in that letter have been acted upon, and particularly whether the measure sanctioned in the ninth paragraph, of endeavouring to induce the heads of those tribes who give their daughters in marriage to the Jarejahs to stipulate at the time of betrothment for the preservation of female issue by such marriages, has been carried into effect; and if so, with what success.

21. Considerable stress was laid by Mr. Erskine, in his Report on Infanticide in June 1837, and in a minor degree by Captain Jacob in his present Report on the severity of the measures adopted for the suppression of the practice. This to some extent may be admitted, but it is unavoidable, and justified by the object in view. Other measures of an opposite tendency, however, formed part of my scheme, which have not, I think, sufficiently been attended to. For instance, I proposed, and Government sanctioned, remissions from and delays in payment of tribute, and honorary presents, either in clothes or money, to those who may distinguish themselves by a conspicuous adherence to their engagements to renounce the custom. Captain Jacob might be directed to report whether the present census does not enable him to point out any chiefs or inferior members of the tribe, who have thus rendered themselves deserving of these indulgences and rewards.

22. Copy of Captain Jacob's Report, and of the Government reply, should be forwarded to the Political Agent in Cutch for information, and Captain Jacob seems entitled to the high approbation of Government for the zealous attention he has bestowed on this interesting question, the final complete extinction of infanticide in Katteewar.

(signed) *J. P. Willoughby,*
Secretary to Government.

1 June 1842.

(No. 4150.)

MINUTE by the Honourable Mr. *Anderson.*

THE suggestion of the Political Secretary on Captain Jacob's Report may be adopted, with one exception, that of a continued prize for essays. I think we should not make the cost of education a deduction from the funds appropriated for the suppression of this crime. If it is deemed good that a prize should be given for an essay against infanticide by one of the scholars of the Native Education Society, let it be done, and the charge be borne by the educational funds.

The chief of Shapoor Talooka should be strictly warned and assured that his continuance in not assisting to suppress this crime will bring upon him the sequestration of his talooka.

It cannot be unsound in policy to inflict this punishment upon one chief, while all the other chiefs are fairly meeting the great object which Government, for the sake of humanity alone, is so anxious to accomplish.

Captain Jacob paints strongly the injury done to the wounded feelings of Jahrejah pride, by the inquisitorial character of the inquiries the very nature of the crime compels Government to sanction. But Captain Jacob sees, as well as any one else, that without these very inquiries the end in view would be as far from us as ever; and therefore we have the choice of having inquiry so made, or quietly allowing this infant murder to stalk abroad as rife as ever. As to education, if we are to wait for its effects, to trust to its influence, we must look forward perhaps to not less than a century. No, we must sincerely persist in our present efforts in our present system to stop this course of murder; and once effectually checked, we may hope that the feeling and prejudice causing it may be overcome, and then the inclination cease. To accomplish that change of prejudice and inclination must be our continued effort; and it is evident our present system has already effected much of this. I would strictly continue it, yet certainly add to it as much of education as circumstances will admit.

(signed) *G. W. Anderson.*

(No. 2127, of 1842.)

(No. 4151.)

From *L. R. Reid*, Esq. Chief Secretary to Government, Bombay, to Captain *G. Le Grand Jacob*, Acting Political Agent in Katteewar.

Sir, Bombay Castle, 12 August 1842.

I AM directed by the Honourable the Governor in Council to acknowledge the receipt of your Report, dated the 23d October last, No. 334, on Female Infanticide in Katteewar for the year 1840, and, in reply, to communicate to you the following observations and instructions on the subject.

2. The Governor in Council considers the explanation afforded by you, of the circumstance of no report having been submitted to Government on this subject between June 1837 and October 1841, to be far from satisfactory.

3. As it is only through these reports that Government is able to form an opinion of the degree of success attending its measures for the suppression of infanticide, the Governor in Council confidently expects that your report will be transmitted, for the future, regularly on the 1st of January of each year.

4. With reference to the 5th paragraph of your present report, I am desired to request that you will be pleased to submit to Government a fuller explanation of the circumstances under which the detailed lists from which the last census was framed have been lost. Documents of this kind ought to be carefully preserved, and some person on your office establishment held responsible for their safe custody.

5. The facts stated in paragraph 6th regarding the talooka of Shapoor, strongly illustrate the evils arising from the orders of Government requiring the periodical reports on infanticide not having been attended to. Government is now apprised that during the four years now reported on, "not a single female has escaped the ruthless effect of Jahrejah pride." Had this melancholy fact been earlier reported, preventive measures might have long since been adopted.

6. Kullajee, the chief of Shahpoor, cannot plead ignorance in extenuation of his culpable apathy, or what may be more justly termed his connivance, at the perpetration of infanticide in the villages. This chief is represented to be a man of intelligence, and in 1836 was fined 50 rupees as a mark of the displeasure of Government, for having been privy to the concealment of the birth of his niece, who, there were strong grounds for believing, was put to death shortly after birth.

7. After the severe examples which have been made in Katteewar, the fine of 1,000 rupees suggested by you to be imposed on Kullajee seems scarcely an adequate punishment; but as Government deems it safe to err on the side of leniency, even at this late period, in enforcing the engagements against infanticide, the Honourable the Governor in Council is pleased to sanction the proposed fine; and you are requested, in requiring this chief to renew his engagements, strictly to warn and assure him that his continuance in withholding his cordial co-operation with the British Government for the suppression of this crime, will inevitably lead to the sequestration of his talooka.

8. The infliction of such a punishment upon one chief cannot, in the opinion of the Governor in Council, be unsound in policy, when all the other chiefs in the country are fairly meeting the great object which the British Government, for the sake of humanity alone, is so anxious to accomplish.

9. Adverting to the 8th paragraph of your report, I am desired to inform you, that as the district of Addooee has now, for the first time, been brought within the census, Government is disposed to make some allowance for the nonobservance of his engagement by the chief who owns that district; but it is desirable that he should be warned, in the name of Government, and in writing, that this will be the last time he will receive such indulgence.

10. I am, on this occasion, desired to refer you to the instructions of Government, contained in Mr. Secretary Willoughby's letter, dated the 29th June, No. 1841, directing you to extend to Addooee the measures which have, for some years past, been in force in Katteewar, for the prevention of infanticide.

11. The signal success which has followed the measures adopted by Government within the last seven years, for the suppression of the revolting crime of infanticide in Katteewar, affords strong grounds for congratulation, and for hope that the practice will, in the end, ultimately become extinct.

12. It is in the highest degree satisfactory to Government to observe, from the statements submitted with your present report, that notwithstanding the unfavourable result of the census of the district of Addooee and the Shahpoor talooka, still the excess of male over female registered births in the province of Katteewar, within the 30 Jarejah talookas mentioned by you, was in 1837–38 only 27; in 1838–39, 29; and in 1839–40, 27; while in 1840–41, the census exhibits an excess of 32 females over the males.

13. With reference to the 10th and 11th paragraphs of your report, the Governor in Council regrets much to perceive that out of seven cases of alleged infanticide investigated by the Political Agent, between May 1838 and September 1840, conviction should have followed in one instance only, although the presumption of guilt was more or less strong in four of the other cases, two only being proved false accusations.

14. In regard to the question alluded to in the preceding paragraph, I am desired to draw your particular attention to the instructions contained in the second to seventh paragraphs of Mr. Secretary Willoughby's letter, dated the 16th February, No. 309. of 1839, and to request that you will be pleased carefully to attend to them in the investigation of all cases of alleged infanticide.

15. The fact stated in the 12th paragraph of your report, that although the Jetwa tribe was not included in the arrangements adopted against the Jarejahs, still that their adoption has indirectly tended to the preservation of females among the Jetwas, is considered by Government to be very satisfactory, and the Governor in Council will look forward with great interest for your promised report in regard to this tribe.

16. With reference to the 13th paragraph, I am desired to request that you will embrace the first opportunity of instituting inquiries, with the view of ascertaining whether, as is alleged, the crime of infanticide prevails among other tribes in Katteewar besides those of the Jahrejah and Jetwa, and to inform you that it is satisfactory to Government to observe that you have succeeded in obtaining from the Manka and Korunja tribes of Wagur, and from the Jarejahs of Addoee, agreements to renounce this practice.

17. The Honourable the Governor in Council is pleased to sanction the arrangement proposed in the 14th paragraph of your report, that the wife or nearest female relative of the person employed to take the Jarejah census, be associated with him in the performance of this duty, as it will doubtless constitute another check against false returns; you are accordingly authorised to grant to such female, during the time actually employed in taking the census, a monthly allowance equal to half of the salary drawn by the censor, to be debited to the Infanticide Fund, great care being taken to secure that the proposed limitation is duly observed.

18. While the Honourable the Governor in Council admits that there is some force in the general observations offered by you in the concluding paragraphs of your report, he is not aware that it has ever been contended that public opinion in Katteewar was so strong against the crime of infanticide, as to induce the other classes spontaneously to come forward and actively co-operate with the British Government in its suppression. All that has been urged is this, that the voice of nature being with us, the measures adopted would at all events not be misunderstood, even if they are not viewed with decided approbation.

19. In respect to the inquisitorial nature of the measures adopted by Government, it is, in the opinion of the Governor in Council, an unavoidable and necessary evil, since by no other means can the suppression of infanticide be accomplished, and Government must rely on the judgment and discretion of its agents to prevent the innocent suffering from false accusations. These have, on a few occasions, undoubtedly been preferred, but they have been heretofore invariably detected, and none but the really guilty have suffered punishment.

20. It will afford the British Government the highest gratification to see that happy day when it can with safety relax the penal measures now in operation against infanticide,

infanticide, but, as observed by you, the present system can only be relied upon "during the pressure of vigilant supervision," and even though other duties are neglected, the agent must never relax from that supervision.

21. The complete suppression of this crime must be a work of time; but looking back to the past, and seeing how much has been effected within a few short years, Government is encouraged strongly to hope that a steady and continued perseverance in the measures now in operation will ultimately be crowned with full and entire success. On a reference to Mr. Willoughby's first report on this subject, dated the 24th September 1834, it appears that the number of Jareja females then ascertained to have been preserved in Katteewar of all ages amounted to 696, and your present report exhibits a total of 1,370, being an increase of 674 in less than seven years, which result exceeds the most sanguine expectations of Government.

22. With reference to the propositions contained in the 21 and 22 paras. of your report for the diffusion of education in the province of Katteewar, I am directed to inform you that the Honourable the Governor in Council does not deem it expedient to mix up the question of education with that of infanticide; for Government has already once determined that the Infanticide Fund shall not be trenched upon for purposes of education; and that before departing from this resolution, the consent of his Highness the Guicowar is necessary.

23. The Governor in Council is, however, of opinion that you should still endeavour to ascertain to what extent the chiefs and monied men in Katteewar are disposed to aid in the introduction of a general system of education in that province, and to report the result to Government.

24. I am at the same time instructed to signify to you, that if it is deemed desirable, the Governor in Council has no objection to a prize being offered for an essay against the practice of infanticide, to be afterwards printed and circulated in Katteewar; but that the offer should be made to the scholars of the Native Education Society in Bombay, as an object of emulation amongst them, and the amount thereof charged to the educational funds. Government will, however, await your opinion on the subject.

25. With the view of proving that the British Government is resolved to persevere in its efforts to suppress the inhuman practice of infanticide, and in order that the subject may be kept alive in the minds of the people of Katteewar, the Honourable the Governor in Council considers it advisable and expedient that you should embody the results of the present census in a proclamation, noticing in terms of commendation those chiefs who by these results are proved to have adhered to their engagements, and the reverse of those who have not done so. This proclamation should be circulated throughout the province of Katteewar.

26. I am on this occasion desired to draw your attention to Mr. Chief Secretary Norris's letter, dated the 22d November (No. 1824 of 1834); and to request that you will be pleased to report whether the instructions of Government therein conveyed have been acted upon, and particularly whether the measure sanctioned in the 8th paragraph, of endeavouring to induce the heads of those tribes who give daughters in marriage to the Jahrejas, to stipulate at the time of betrothment for the preservation of female issue by such marriages, has been carried into effect, and if so, with what success.

27. With reference to the 22d para. of Mr. Willoughby's Report on Infanticide, dated the 24th September (No. 308 of 1834), and to para. 9 of the Government reply thereto, dated the 22d November following, on the subject of granting remissions from, and delays in payment of tribute, and honorary presents either in cloths or money to such of the chiefs of Katteewar as may distinguish themselves by a conspicuous adherence to their engagements to renounce the custom of infanticide; I am directed to state that the Governor in Council is desirous of being informed whether the present census does not enable you to point out any chiefs or inferior members of the tribe who have rendered themselves deserving of the indulgences and rewards proposed by Mr. Willoughby.

28. In conclusion, I am desired to inform you that the Honourable the Governor in Council considers you fully entitled to the high approbation of Government for the zealous attention you have bestowed on the interesting question of the final complete extinction of infanticide in Katteewar.

29. A copy of your present report and of this reply will be forwarded for the information of the Political Agent in Cutch.

I have, &c.

(signed) *L. R. Reid,*
Chief Secretary to Government.

(No. 2128 of 1842.)

(No. 4152.)

From *L. R. Reid*, Esq. Chief Secretary to Government, Bombay, to *A. Malet*, Esq. Political Agent in Cutch.

Sir, Bombay Castle, 12 August 1842.

I AM directed by the Honourable the Governor in Council to transmit for your information copy of a Report from the Acting Political Agent in Katteewar, dated the 23d October last (No. 334), on female infanticide in that province for the year 1840, and of my reply thereto of this date.

I have, &c.

(signed) *L. R. Reid,*
Chief Secretary to Government.

(True extract.)

(signed) *J. P. Willoughby,*
Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 20 August 1842.

(No. 180 of 1842.)

Form *Arthur Malet*, Esq. Political Agent in Kutch, to *J. P. Willoughby*, Esq. Secretary to Government, Bombay.

Sir, Kutch Political Agency Office, 1 July 1842.

I HAVE the honour to transmit, to be laid before the Honourable the Governor in Council, the infanticide returns for Kutch for the year 1841. His Highness the Rao first sent them to me in a form so different from that supplied last year, that no comparison could be drawn. I was therefore obliged to return them, which has caused delay.

2. There is considerable difficulty still in comparing the two returns, as 20 villages were omitted in the former, and some villages were inserted which should not have had a separate entry, being included with the chief towns. To obviate this in future I have drawn up a separate statement of the tribes, which will furnish a basis for future comparisons; the number of them will probably gradually increase, as there are several tribes which might be added, as still nearly pure. The Hothee Kom, or Sept, has this year been entered, and as favourable opportunities occur, I think the Rao will not object to others.

3. The excessive emigration which has taken place this year, and the constant occupation of his Highness the Rao in the Addoee and Wowaneed inquiries, has militated against the detection of infanticide in those tribes not included in the census. The only one which has been discovered this year was the case of Udajee Hothee, of Wejpassur, who has been punished proportionally to his means and rank in life; and the consequence of it has been, that the Hothees are now included in the return. Circumstances have prevented their number from being properly entered this year; it will doubtless be accurately ascertained previous to my next report.

4. His Highness has instituted inquiries wherever the returns give him cause to suspect infanticide. He has not, however, yet detected any case, and some of the investigations cannot be completed till the return of the emigrants to Kutch.

5. My

5. My Mehta has been sent to several villages to verify the returns, and though some trifling errors have been discovered and rectified, they were not of a nature to throw any doubt on the honesty of the persons employed in framing the census. I need, however, hardly observe, that I do not consider the means made use of by the Rao, and those at my disposal, sufficient to ensure perfect accuracy.

6. I am happy to observe the more just proportion of females to males under one year old in this census. Last year it was 1 to 3.31; this year it is 1 to 1.22; and although infanticide must still be inferred, I think it as satisfactory as could be expected. The Sahib Ameer and Ajanee tribes have actually more female than male children living of that age.

7. On the whole Jarejah population, the proportion of females to males has risen from 1 to 14.6 last year to 1 to 10.5 this year. The married and betrothed females, deducting of course those under one year old in both years, were, last year, 1 to 1.268; this year 1 to 1.127, a slight but satisfactory increase.

8. I beg leave to state my entire satisfaction with the exertions of Mehta Muckoondjee Rajhojee, whose duties are greatly increased by this census and its attendant business. As he hopes for an increased salary, he has declined accepting the sum of 100 rupees allowed him by your letter of the 15th February 1841, both for the last census and for this; but as he has petitioned me for an increase to his pay, I shall shortly take occasion to write separately to you on the subject.

I have, &c.
(signed) *A. Malet*,
Political Agent in Kutch.

MEMORANDUM.

THE female descendants as per form, for Sumvut 1897, amounted to 335, of which died 6; remain		329
New-born		161
In 26 new villages, viz.:—		
Old	71	
Young	15	86
In sundry other villages, omitted in the form last year		3
TOTAL		579

The male descendants born in this year, as follows:—

In this year, in the villages, according to the old form	190
In 26 new villages	27
TOTAL	217

MEMORANDUM of Difference in the names of Villages entered in the Form, from those for last Year.

The following villages have been entered, which were omitted last year:—

Doojapoor	1
Goutheelee, &c.	5
Bhangar, &c.	7
Bundrah, &c.	4
Rutteeria	1
Wankee	1
Puswalesoo	1
Ramanee	1
Wurlee	1
Kunthkot, &c.	4
TOTAL	26

The following are not entered by name this year, though named last year.

Double entries for 10 made last year, now inserted under their principal towns:

Weeradia, with Kothara and Kothree	2
Khoombhardee, with Kuniabay and Wandia	2
Khokra, with Chandranee and Gulpadeer	2
Teenwara, with Goga and Godra	2
Tuppeer, with Turadee and Goga	2
TOTAL	10

Eleven villages separately entered last year are included under their principal towns:

Rahpoor and Lukput, with Geelpadur	2
Doodye, Balasur, Chobaree, Khotra, Humeepoor, and Oomia, with Dhumeeka	6
Koombhareea, with Lakeereen	1
Sootree, with Kookraoo	1
Drug, with Ghoriaseer	1
TOTAL	11

Bhooj Agency,
1 July 1842.

(signed) *A. Malet*,
Political Agent in Kutch.

ABSTRACT CENSUS of the JAREJAH FAMILIES in the Province of *Kutch*, as taken under the Orders of His Highness the Rao, in the Year Sumwut 1897-98, or A.D. 1841.

Number of Villages.	NAME of TRIBE.	Number of Houses, or Heads of the Families.	FAMILIES. Males. Sons.	Grandsons.	Great-grandsons.	Total Male Descendants.	Females. Daughters.	Granddaughters.	Great-granddaughters.	Total Female Descendants.	MALES, Including Heads of Families. Living. Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.	Died since last Year. Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.
101	Khengar - -	936	947	233	7	1,187	179	42	1	222	89	250	535	389	860	2,123	17	5	1	1	27	51
62	Saheb - -	740	694	102	6	802	137	33	2	172	57	182	385	313	605	1,542	7	1	–	1	18	27
8	Raeb - -	213	193	35	–	228	30	5	–	35	10	42	117	90	182	147	–	–	–	–	–	–
6	Dedah - -	67	82	13	–	95	14	3	–	17	8	25	49	23	57	162	–	–	–	–	–	1
1	Ramance - -	23	32	–	–	32	9	–	–	9	5	2	16	11	21	55	–	–	–	–	–	–
3	Ajance - -	137	154	36	–	190	19	6	–	25	6	36	87	71	127	327	4	2	–	–	–	6
2	Bheemance -	159	158	32	3	193	15	1	–	16	10	46	84	61	151	352	–	–	–	–	1	1
5	Halla - -	282	262	38	2	302	27	10	–	37	19	43	127	116	279	584	1	2	1	3	10	17
11	Ameer - -	152	90	6	–	96	28	5	–	33	6	24	55	47	116	248	1	–	–	–	3	4
4	Hothee - -	136	147	16	–	163	11	2	–	13	7	34	68	66	124	299	–	–	–	–	–	–
263	- - -	2,845	2,759	511	18	3,288	469	107	3	579	217	684	1,523	1,187	2,522	6,133	30	10	2	5	59	107

FEMALES. Living. Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.	Died since last Year. Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.	FEMALES. Married.	Betrothed.	Unmarried and Unbetrothed.	Total Population of Jarejah Blood. MALES.	FEMALES.	TOTAL.	Proportion of Males to Females.
65	42	50	52	14	222	22	5	1	–	–	28	49	20	153	2,123	222	2,345	1 to 9·5
60	35	34	37	5	172	18	–	–	–	–	18	30	21	121	1,542	172	1,714	1 to 8·9
5	10	10	8	2	35	–	–	–	–	–	–	9	7	19	441	35	476	1 to 12·6
3	7	3	3	1	17	–	–	–	–	–	–	1	3	13	162	17	179	1 to 9·5
–	1	3	4	1	9	–	–	–	–	–	–	2	3	4	55	9	64	1 to 6·1
9	4	2	–	–	25	4	–	–	–	–	4	10	1	14	327	25	352	1 to 13
8	5	1	–	2	16	2	–	–	–	–	2	2	–	14	352	16	368	1 to 22
14	10	6	7	1	37	2	–	–	–	–	2	6	4	27	584	37	621	1 to 13·7
11	10	6	5	1	33	3	–	–	–	–	3	5	10	18	248	33	281	1 to 7·5
2	2	4	4	–	13	–	–	–	–	–	–	4	2	7	299	13	312	1 to 23
177	126	119	120	27	579	51	5	1	–	–	57	118	71	390	6,133	579	6,712	1 to 10·5

Bhooj Agency,
1 July 1842.

(signed) *A. Malet*,
Political Agent in Kutch.

ABSTRACT CENSUS of the JAREJAH FAMILIES in each Talook of the Province of *Kutch*,

DISTRICTS and TALOOKS.	Number of Houses, or Heads of the Families.	FAMILIES. MALES. Sons.	Grandsons.	Great Grandsons.	Total Male Descendants.	FEMALES. Daughters.	Granddaughters.	Great Granddaughters.	Total Female Descendants.	MALES, INCLUDING HEADS LIVING. Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.
Abrasa:															
7 Kothara	57	79	42	2	123	4	5	1	10	13	12	50	36	69	180
1 Kokulia	36	30	2	–	32	3	–	–	3	1	9	13	12	33	68
11 Terah	71	45	–	–	45	4	1	–	5	–	8	30	26	52	116
8 Soothree	30	38	23	–	61	1	1	–	2	4	10	23	19	35	91
3 Sandhan	11	11	4	–	15	4	–	–	4	1	5	6	3	11	26
1 Doojapoor	3	7	4	–	11	2	1	–	3	–	3	1	5	5	14
3 Kotree	20	17	1	–	18	8	–	–	8	5	5	12	7	9	38
1 Mankooa	8	6	1	–	7	1	–	–	1	1	1	4	–	9	15
7 Veenzan	115	99	20	4	123	13	7	1	21	9	28	61	46	94	238
8 Mothaloo	99	96	24	2	122	10	7	1	18	9	28	52	40	92	221
16 Roha	144	129	20	–	149	33	6	–	39	9	28	71	73	112	293
9 Nullia	120	90	13	–	103	20	3	–	23	10	24	46	50	93	223
9 Motee Wumotee	83	94	8	–	102	9	7	–	16	5	20	45	45	70	185
7 Bhangae	186	162	29	–	191	25	3	–	28	6	38	101	80	152	377
Gurda:															
2 Ikree	15	15	4	–	19	2	–	–	2	–	5	8	6	15	34
2 Kookraoo	35	31	5	–	36	2	–	–	2	1	9	23	10	28	71
Mank:															
1 Rutuea	4	–	–	–	–	2	–	–	2	–	–	–	–	4	4
5 Nurrah	17	8	–	–	8	4	–	–	4	2	2	4	7	10	25
5 Gonthulee	69	26	2	–	28	9	–	–	9	–	9	23	20	45	97
Pawur:															
2 Kunniabye	42	45	3	–	48	9	3	–	12	8	6	21	23	32	90
2 Dhanetee	27	33	2	–	35	3	–	–	3	2	13	15	6	26	62
2 Chandranee	27	28	4	–	32	12	1	–	13	5	10	16	8	20	59
Kanthoe:															
4 Godrah	33	32	12	1	45	5	3	–	8	4	10	12	15	37	78
2 Motoo Laejoo	11	9	4	–	13	1	–	–	1	1	1	6	3	13	24
4 Ghoniasur	39	25	8	–	33	3	–	–	3	1	6	24	11	30	72
3 Bidrah	26	25	8	–	33	6	1	–	7	3	6	16	9	25	59
4 Jurddee	76	71	12	–	83	10	3	–	13	10	14	38	30	67	159
5 Mota Assoombia	37	38	16	1	55	4	2	–	6	–	8	24	12	48	92
3 Gujor	16	18	6	–	24	7	6	–	13	3	3	9	11	14	40
1 Kaira	14	24	5	–	29	3	3	–	6	2	10	8	12	11	43
1 Putree	11	15	3	–	18	1	–	–	1	1	6	5	4	13	29
3 Rutaria	18	37	24	3	64	1	5	–	6	1	17	16	14	34	82
1 Nuvee Nal	6	8	–	–	8	5	–	–	5	1	5	2	1	5	14
1 Wankee	27	31	6	–	37	5	2	–	7	4	4	16	10	30	64
1 Ramanee	23	32	–	–	32	9	–	–	9	5	2	16	11	21	55
3 Ghogah	137	154	36	–	190	19	6	–	25	6	36	87	71	127	327
4 Bundrah	136	147	16	–	163	11	2	–	13	7	34	68	66	124	299
1 Goondialee	99	73	4	–	77	4	–	–	4	2	8	42	34	90	176
Hallachooisa:															
4 Budresur	183	189	34	2	225	23	10	–	33	17	35	85	82	189	408
Draga:															
4 Chundia	19	24	6	–	30	3	–	–	3	2	7	13	8	19	49
Anjar:															
2 Kherovee	159	158	32	3	193	15	1	–	16	10	46	84	61	151	352
6 Gulpadur	83	64	4	–	68	19	5	–	24	6	15	32	27	71	151
Wagur:															
6 Wursaineree	141	139	13	–	152	31	2	–	33	12	37	79	58	107	293
4 Dhumurka	64	67	17	–	84	26	2	–	28	5	17	44	19	63	148
5 Wandia	22	22	4	–	26	12	3	–	15	–	5	13	14	16	48
2 Mao	31	21	–	–	21	5	–	–	5	1	4	15	10	22	52
5 Wonah	43	46	9	–	55	14	1	–	15	5	14	21	20	38	98
2 Jesrah	62	63	1	–	64	16	1	–	17	2	21	39	14	50	126
1 Arresur	1	1	–	–	1	1	–	–	1	–	–	1	–	1	2
3 Sunva	42	55	7	–	62	16	1	–	17	7	15	34	15	33	104
6 Kunthcot	67	82	13	–	95	14	3	–	17	8	25	49	23	57	162
203 Villages	2,845	2,759	511	18	3,288	469	107	3	579	217	684	1,523	1,187	2,522	6,133

Bhooj Agency, 1 July 1842.

as taken under the Orders of His Highness the Rao, in the Year Sumwut 1897–98, A.D. 1841.

OF FAMILIES.						FEMALES.												FEMALES.			TOTAL POPULATION of JAREJAH BLOOD.			Proportion of Males to Females.
DIED SINCE LAST YEAR.						LIVING.						DIED SINCE LAST YEAR.												
Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.	Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.	Under 1 Year.	From 2 to 5 Years.	From 6 to 15 Years.	From 16 to 25 Years.	Above 25 Years.	Total.	Married.	Betrothed.	Unmarried & Unbetrothed.	Males.	Females.	Total.	
1	2	–	–	2	5	4	3	2	–	1	10	–	–	–	–	–	–	1	–	9	180	10	190	1 to 18.
1	–	–	–	–	1	3	–	–	–	–	3	–	–	–	–	–	–	–	–	3	68	3	71	1 to 22·6.
2	–	–	–	3	5	3	2	–	–	–	5	3	–	–	–	–	3	–	–	5	116	5	121	1 to 23·2.
–	–	–	–	–	–	1	1	–	–	–	2	2	–	–	–	–	2	–	–	2	91	2	93	1 to 45·5.
2	–	–	–	–	2	–	–	2	2	–	4	–	–	–	–	–	–	1	1	2	26	4	30	1 to 6·5.
–	–	–	–	–	–	–	1	1	1	–	3	–	–	–	–	–	–	–	–	3	14	3	17	1 to 4·6.
–	–	–	–	–	–	1	1	1	4	1	8	–	–	–	–	–	–	3	2	3	38	8	46	1 to 4·7.
1	–	–	–	–	1	–	–	–	1	–	1	–	–	–	–	–	–	1	–	–	15	1	16	1 to 15.
1	1	–	–	3	5	7	10	3	1	–	21	4	–	–	–	–	4	1	–	20	238	21	259	1 to 11·3.
–	–	–	–	2	2	6	5	5	2	–	18	1	–	–	–	–	1	1	1	16	221	18	239	1 to 12·2.
1	–	–	–	4	5	14	6	3	13	3	39	6	–	–	–	–	6	12	4	23	293	39	332	1 to 7·5.
–	–	–	1	2	3	10	3	3	7	–	23	1	–	–	–	–	1	4	4	15	223	23	246	1 to 9·7.
2	–	–	–	3	5	7	4	2	2	1	16	–	–	–	–	–	–	2	1	13	185	16	201	1 to 11·5.
–	–	–	–	–	–	3	9	8	7	1	28	–	–	–	–	–	–	7	4	17	377	28	405	1 to 13·4.
–	–	–	–	–	–	2	–	–	–	–	2	–	–	–	–	–	–	–	–	2	34	2	36	1 to 17.
–	–	–	–	2	2	–	–	1	1	–	2	–	–	–	–	–	–	1	–	1	71	2	73	1 to 35·5.
–	–	–	–	–	–	–	–	1	–	1	2	–	–	–	–	–	–	1	–	1	4	2	6	1 to 2.
–	–	–	–	1	1	1	–	3	–	–	4	–	–	–	–	–	–	–	1	3	25	4	29	1 to 6·2.
–	–	–	–	–	–	5	2	–	1	1	9	–	–	–	–	–	–	1	–	8	97	9	106	1 to 10·7.
–	–	–	–	1	1	3	3	2	3	1	12	2	–	–	–	–	2	2	3	7	90	12	102	1 to 7·5.
1	–	–	–	1	2	1	–	–	2	–	3	1	–	–	–	–	1	2	–	1	62	3	65	1 to 20·6.
–	–	–	–	–	–	2	4	1	5	1	13	1	–	–	–	–	1	6	1	6	59	13	72	1 to 4·5.
–	–	–	–	1	1	2	4	–	2	–	8	–	–	–	–	–	–	2	–	6	78	8	86	1 to 9·7.
–	–	–	–	–	–	–	–	–	1	–	1	–	–	–	–	–	–	1	–	–	24	1	25	1 to 24.
–	–	–	–	4	4	–	–	1	2	–	3	1	–	–	–	–	1	2	1	–	72	3	75	1 to 24.
–	–	–	–	1	1	3	1	2	1	–	7	2	–	–	–	–	2	1	–	6	59	7	66	1 to 84.
2	–	–	–	2	4	3	1	4	4	1	13	–	–	–	–	–	–	3	1	9	159	13	172	1 to 12·2.
1	–	–	–	4	5	2	–	2	–	2	6	–	–	–	–	–	–	–	2	4	92	6	98	1 to 15·3.
–	–	–	–	–	–	2	3	6	2	–	13	1	–	–	–	–	1	–	2	11	40	13	53	1 to 3.
–	–	–	–	–	–	3	1	2	–	–	6	–	–	–	–	–	–	1	–	5	43	6	49	1 to 7·1.
1	–	–	–	–	1	–	–	1	–	–	1	1	–	–	–	–	1	–	–	1	29	1	39	1 to 29.
1	–	–	–	–	1	2	2	1	1	–	6	5	1	–	–	–	6	–	–	6	82	6	88	1 to 13·6.
–	–	–	–	–	–	2	2	1	–	–	5	–	2	–	–	–	2	–	–	5	14	5	19	1 to 2·8.
–	–	–	–	–	–	2	1	2	1	1	7	–	–	–	–	–	–	2	3	2	64	7	71	1 to 9·1.
–	–	–	–	–	–	–	1	3	4	1	9	–	–	–	–	–	–	2	3	4	55	9	64	1 to 16·1.
4	2	–	–	–	6	9	4	2	10	–	25	4	–	–	–	–	4	10	1	14	327	25	352	1 to 13.
–	–	–	–	–	–	2	2	4	4	1	13	–	–	–	–	–	–	4	2	7	299	13	312	1 to 23.
–	–	–	–	6	6	1	–	1	2	–	4	–	–	–	–	–	–	2	1	1	176	4	180	1 to 44.
1	2	1	3	4	11	13	10	5	5	–	33	2	–	–	–	–	2	4	3	26	408	33	441	1 to 12·3.
–	–	–	1	–	1	1	1	–	1	–	3	–	–	1	–	–	1	–	–	3	49	3	52	1 to 16·3.
–	–	–	–	1	1	8	5	1	–	2	16	2	–	–	–	–	2	2	–	14	352	16	368	1 to 22.
1	–	–	–	3	4	6	8	6	4	–	24	3	–	–	–	–	3	4	10	10	151	24	175	1 to 6·3.
4	1	–	–	5	10	17	8	3	5	–	33	1	1	–	–	–	2	6	2	25	293	33	326	1 to 8·8.
–	–	1	–	–	1	4	3	10	7	4	28	1	1	–	–	–	2	7	2	19	148	28	176	1 to 5·2.
1	1	–	–	–	2	3	1	3	7	1	15	1	–	–	–	–	1	8	2	5	48	15	63	1 to 3.2.
–	–	–	–	1	1	2	1	–	1	1	5	2	–	–	–	–	2	2	–	3	52	5	57	1 to 10·4.
–	–	–	–	–	–	5	2	4	4	–	15	2	–	–	–	–	2	5	2	8	98	15	113	1 to 6·5.
2	–	–	–	2	4	6	–	6	5	–	17	2	–	–	–	–	2	1	4	12	126	17	143	1 to 7·4.
–	–	–	–	–	–	–	–	–	1	–	1	–	–	–	–	–	–	1	–	–	2	1	3	1 to 2.
2	–	–	–	1	3	3	5	8	1	–	17	–	–	–	–	–	–	1	5	11	104	17	121	1 to 6·1.
–	–	–	–	–	–	3	7	3	3	1	7	–	–	–	–	–	–	1	3	13	162	17	179	1 to 9·5.
30	11	2	5	59	107	177	127	119	130	26	579	51	5	1	–	–	57	118	71	390	6,133	579	6,712	1 to 10·5.

(signed) *A. Malet,*
Political Agent in Kutch.

MINUTE by the Honourable the Governor, concurred in by the Honourable Mr. *Anderson*; dated 4th August 1842.

THESE Returns are, on the whole, very satisfactory, and the results alluded to in paragraphs 6 and 7, very gratifying. Mr. Malet should be requested to intimate to his Highness the Rao the extreme satisfaction with which Government view his continued exertions towards effecting the extinction of this crime within his dominions. Mr. Malet's own exertions are also entitled to the commendation of Government.

In respect to the Mehta, although his conduct is deserving of praise, Government cannot sanction at the present moment any increase to his salary.

Copy of this Report should be sent to the Government of India and Honourable Court.

(signed) *J. Arthur.*
G. W. Anderson.

SECRET DEPARTMENT.

(No. 2165 of 1842.)

(No. 4245.)

From *L. R. Reid*, Esq., Chief Secretary to Government Bombay, to *A. Malet*, Esq. Political Agent in Cutch.

Sir, Bombay Castle, 18 August 1842.

I AM directed to acknowledge the receipt of your letter, No. 180, dated the 1st ultimo, forwarding Infanticide Returns for the year 1841, and in reply to inform you that they are, on the whole, quite satisfactory, and that the results alluded to in paragraphs 6th and 7th of your communication are very gratifying.

2. I am further desired to request that you will be pleased to express to his Highness the Rao the extreme satisfaction with which the Honourable the Governor in Council views his continued exertions towards the extinction of the revolting crime within his dominions.

3. Adverting to the last paragraph of your letter, I am instructed to state, that although the conduct of the Mehta therein mentioned is deserving of praise, the Government is, at the present moment, unable to sanction the grant of any increase to his existing salary.

4. In conclusion, I am desired to convey to you the commendations of Government for your own exertions towards the suppression of this crime.

I have, &c.
(signed) *L. R. Reid,*
Chief Secretary to Government.

(No. 36 of 1842.)

(No. 4246.)

From *L. R. Reid*, Esq. Chief Secretary to Government, Bombay, to *T. H. Maddock*, Esq. Secretary to the Government of India, with the Governor-general.

Sir, Bombay Castle, 18 August 1842.

I AM directed by the Honourable the Governor in Council to transmit to you, for the purpose of being submitted to the Right Honourable the Governor-general of India, copy of a letter from the Political Agent in Cutch, dated the 1st ultimo, No. 180, and of the Infanticide Returns for the last year which accompanied it, together with a transcript of the reply returned thereto under this day's date.

I have, &c.
(signed) *L. R. Reid,*
Chief Secretary to Government.

EXTRACT BOMBAY POLITICAL CONSULTATION, 5 October 1842.

(No. 771 of 1842.)

From the Secretary to the Government of India, with the Governor-general, to *L. R. Reid*, Esq. Chief Secretary to Government, Bombay.

Sir, Kurnaul, 5 September 1842.

I HAVE to inform you that your letter, No. 36 of 18th August, together with enclosures from the Political Agent in Cutch, forwarding Returns of Infanticide for last year have been received, and submitted to the Right Honourable the Governor-general.

I have, &c.

(signed) *T. H. Maddock*,
Secretary to the Government of India, with the Governor-general.

EXTRACT BOMBAY POLITICAL CONSULTATION, 11 November 1842.

(No. 894 of 1840.)

(No. 4921.)

From *H. Torrens*, Esq. Officiating Secretary to Government of India, Fort William, to *L. R. Reid*, Esq. Chief Secretary to Government of Bombay.

Sir, Fort William, 21 September 1840.

I AM directed to acknowledge the receipt of your despatch under date the 4th August, on the subject of female infanticide in Cutch, and in reply, with reference to the recommendation in favour of the Guzerattee writer alluded to in t [illegible] paragraph, to inquire whether the increase proposed is intended to have permanent effect, in which case the Governor-general in Council would be hardly prepared to sanction it, the increase which Captain Melvill terms "a small additional stipend," making the writer's pay all but double what he now receives.

2. A donation, I am directed to suggest, on the completion of the census, proportioned to the manner in which the service has been performed, or a moderate temporary increase while the duty is in course of performance, would be, perhaps, the best mode of repaying extra service.

I have, &c.

(signed) *H. Torrens*,
Officiating Secretary to Government of India.

POLITICAL DEPARTMENT.

(No. 2389 of 1840.)

(No. 4922.)

From *L. R. Reid*, Esq. Chief Secretary to Government of Bombay, to Captain *P. M. Melvill*, Political Agent in Cutch.

Sir, Bombay Castle, 6 November 1840.

WITH reference to the 12th paragraph of your letter dated the 11th April last (No. 84), and to the 20th paragraph of my communication of your address, dated the 4th August following, on the subject of the increase of salary recommended by you to be given to Muccound Raghowjee, a Guzerattee writer in your office, while employed in arranging and registering the census of the Jarejah population in Cutch, in addition to his present duties, I am directed by the Honourable the Governor

Governor in Council to transmit to you, for any remarks which you may have to offer thereon, copy of a letter from the Officiating Secretary to the Government of India, dated the 21st September last, requesting further information on the subject.

I have, &c.

(signed) *L. R. Reid*,
Chief Secretary to Government.

(No. 193 of 1840.)

(No. 4993.)

From Captain *P. M. Melvill*, Political Agent in Cutch, to the Political Secretary to Government, Bombay.

Sir, Camp at Mandavie, 28 September 1840.

With reference to the concluding paragraph of your letter of the 14th instant (No. 2025), I have the honour to report, for the information of the Honourable the Governor in Council, that in conformity with the advice which, under the instructions conveyed to me in the 13th paragraph of your communication of the 4th August last, I offered to the Rao, his Highness has adjudged the Jahrejah Phooljee to pay a fine of 1,000 corries, and emancipated him from confinement. The prison in the Hill Fort being now empty, the establishment entertained on this account has been discharged from the date of Phooljee's release, the 28th ultimo.

I have, &c.

(signed) *P. M. Melvill*,
Political Agent in Cutch.

(No. 4994.)

Memorandum by the Political Secretary, approved by the Honourable Board; dated 19 October.

This is satisfactory. Captain Melvill has, however, omitted to state whether, as recommended in the 13th paragraph of the Government letter to his address, dated the 4th August last, his Highness the Rao of Cutch is willing to appropriate this, and similar fines which may hereafter be imposed, to an infanticide fund, and whether his Highness, on releasing this individual from confinement, issued, as proposed by Government, a proclamation in explanation of the leniency observed in this case, denunciatory of the crime of infanticide.

The necessary departments should be informed of the discharge, from the 28th August last, of the establishment lately entertained at the Hill Fort of Bhoojea.

(signed) *J. P. Willoughby*,
Secretary to Government.

(No. 2424 of 1840.)

(No. 4995.)

From *L. R. Reid*, Esq. Chief Secretary to Government, Bombay, to Captain *P. M. Melvill*, Political Agent in Cutch.

Sir, Bombay Castle, 7 November 1840.

I am directed to acknowledge the receipt of your letter, dated the 28th September last, reporting that his Highness the Rao of Cutch has imposed on the prisoner Phooljee a fine of 1,000 corries, and released him from confinement, and to acquaint you that the Honourable the Governor in Council deems this information to be satisfactory.

2. You have omitted to report whether, as recommended in the 13th paragraph of my letter to your address, dated the 4th August last, his Highness is willing to appropriate this, and similar fines which may hereafter be imposed, to an infanti-

cide

cide fund, and whether his Highness, on releasing Phooljee from confinement, issued, as proposed in that communication, a proclamation in explanation of the leniency observed in this case, and denunciatory of the crime of infanticide.

3. The Governor in Council requests that you will be pleased to furnish information on the above points at your earliest convenience.

I have, &c.
(signed) *L. R. Reid,*
Chief Secretary to Government.

(No. 2425 of 1840.)

From *L. R. Reid,* Esq. Chief Secretary to Government, Bombay, to the Civil Auditor.

Sir,

With reference to the correspondence noted in the margin, I am directed by the Honourable the Governor in Council to inform you that the establishment recently entertained at the Hill Fort of Bhoojea was discharged on the 28th September last.

Audit on a bill for expenses incurred by the Politic Agent in Kutch, on account of provision, &c. supplie to the state prisoner in the Hill Fort of Bhoojea.
Report by the Civil Auditor, dated 19 August 184 (No. 316).
To the Political Agent in Cutch, dated 14 Septembe 1840 (No. 2025).

I have, &c.

Bombay Castle, 7 Nov. 1840.

(signed) *L. R. Reid,*
Chief Secretary to Government.

(No. 2426 of 1840.)

Copy of the above to be sent by endorsement, for the information of the Accountant-general.

(signed) *L. R. Reid,*
Chief Secretary to Government.

Extract Bombay Political Consultation, 2 December 1842.

Minute by the Honourable the Governor, subscribed to by the Honourable Board; dated Malabar Point, 22 November 1842.

I have perused the papers on the painfully interesting subject of infanticide in Cutch and Katteewar with great attention, and could not but feel that the results of the efforts to suppress the practice, as detailed in the Reports now before the Board, afford satisfactory evidence that the benevolent principles which guide our administration of India have not always been inoperative in producing great and beneficial moral changes among the natives of this country.

These results, moreover, appear to me of great value, as affording encouragement to all who have at heart the improvement of the country. They show that the supposed inveteracy of prejudice and custom among the natives, even on points connected with the most jealously shrouded privacies of their domestic life, is an ineffectual bar to innovation, when the cause of humanity and virtue is supported by temper, judgment, and firmness.

It is but justice to Mr. Willoughby, our Political Secretary, in concluding our letter, to bring to the special notice of the Court the prominent part he has taken in effecting a reformation so creditable to our Government.

It was owing to his humane energy, directed by great temper and judgment, and aided by his personal influence, that the engagements entered into by the chiefs for the suppression of the inhuman rite were strictly enforced, after being nearly dormant for so many years; and Government is much indebted to his zeal and perseverance for the success which has attended the measures, adopted generally at his suggestion, for following out and giving effect to what had been commenced by Colonel Walker and Mr. Duncan.

I am aware that such exertions convey their own best reward, but a knowledge of this should not, I think, prevent our expressing our sense of the value of Mr. Willoughby's services in a cause, the success of which reflects a permanent lustre on the character of our administration.

(signed) *G. Arthur.*
T. M'Mahon.
G. W. Anderson.

(True extract.)

(signed) *J. P. Willoughby,*
Secretary to Government.

EXTRACT from the PROCEEDINGS of the Government of *India*, in the Legislative Department; dated 6th June 1836.

(No. 1160.)

(No. 6.)

From *C. Macsween*, Esquire, Secretary to the Lieut.-governor N. W. P. to *W. H. Macnaghten*, Esquire, Secretary to the Government of India, Judicial Department.

Sir, Allahabad, 19 May 1836.

Judicial Dep.

I AM directed by the Honourable the Lieutenant-governor to transmit, for the consideration and orders of the Right Honourable the Governor-general of India in Council, the annexed copies of a letter and its enclosure from the officiating register of the Nizamut Adawlut, dated the 13th instant.

I have, &c.
(signed) *C. Macsween,*
Secretary to the Lieut.-governor N. W. P.

(Copies.)

(No. 369.)

From *H. B. Harington*, Esq. Officiating Register, Nizamut Adawlut, Allahabad, to *C. Macsween*, Esq. Secretary to the Lieutenant-governor North-western Provinces, Allahabad.

Sir, Allahabad, 13 May 1836.

N. A. W P. Present:—M. H. Turnbull, W. Ewer, A. J. Colvin, and W. Lambert, esqrs. judges.

I AM directed by the Court to transmit to you for the perusal of the Honourable the Lieutenant-governor, the accompanying copy of a letter from the officiating commissioner in the Saugor and Nerbudda territories, under date the 28th ultimo, and to suggest that the subject of it may be submitted for the consideration of the Indian Law Commissioners, in order that, in forming the new criminal code, they may determine whether it might not be advisable to introduce some provision for the suppression of the crime of the murder of illegitimate children by their mothers, which the Court see reason to believe prevails to a great extent in these provinces, by enacting a rule similar in effect to that contained in 9 Geo. 4, clause 31, and extended to the East Indies by 9 Geo. 4, chapter 74, from which Mr. Shore would appear to have adopted the idea.

I have, &c.
(signed) *H. B. Harington,*
Officiating Register.

(No. 131.)

From Hon. *F. J. Shore*, Esq. Officiating Commissioner, to *H. B. Harington*, Esq. Register Nizamut Adawlut, Allahabad.

Sir, Jubbulpore, 28 April 1836.

Judicial, Criminal. Urges upon the Court the want of

I BEG permission to bring to the notice of the Court the expediency of enacting some penalty with a view to check the murder of illegitimate children.

2. This

2. This crime seems to be not unfrequent in these territories. This can be easily done by mere neglect and exposure, so as to leave little or no external marks, that unless the body be examined by a regular surgeon, it is often impossible to prove that the infant ever breathed; and here from the size of the districts, this can rarely be done. But the inference, from the concealment of pregnancy and of the birth of the child, is that the mother did cause its death, or would have done so had it not been still-born. I would therefore suggest that in those cases in which the murder cannot be proved, but in which suspicion is strong, the concealment of pregnancy and the birth of the child should be declared an offence punishable by discretionary punishment.

some enactment for the punishment of the crime of murder of illegitimate children.

I have, &c.
(signed) *F. J. Shore*,
Officiating Commissioner.

(True copy.)

(signed) *H. B. Harington*,
Officiating Register.

(True copies.)

(signed) *C. Macsween*,
Secretary to the Lieut.-governor N. W. P.

Ordered,—That copies of the foregoing papers be forwarded to the Secretary to the Indian Law Commissioners for consideration of the subject in its proper place.

Extract from the Proceedings of the Government of *Bengal*, in the Judicial Department, under date the 7th of August 1838.

(No. 9.)

(No. 30.)

From Captain *T. Wilkinson*, Agent to the Governor-general, South-western Frontier, to *F. J. Halliday*, Esq. Officiating Secretary to the Bengal Government, Judicial Department, Fort William.

Governor-general's Agent's Office,
Sir, Kishenpore Chooteamgpore, 20 June 1838.

I have the honour to transmit herewith, to be laid before the Honourable the Governor of Bengal, my proceedings in the trial noted in the margin *, held at Kishenpore on the 20th of June 1838.

2. The circumstances of this case are, that Gergenday, the husband of Mussumat Beerung, was taken prisoner during the late disturbances in Singbhoom, and sentenced to suffer death. After Gergenday had been imprisoned, a person named Kurry offered to take the prisoner Beerung under his protection; but the condition on which he appears to have agreed to take her was, that she should destroy her child by Gergenday, which was an infant about six weeks of age. To this she consented; and, with the intention of killing it, threw it on the ground in Kurry's presence. This did not kill the child; and she then put an end to its life by tying a rope round its neck, and strangling it. After the child had been murdered, the body was put into a ravine, and covered over with sand.

3. I

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* Court of Governor-general's Agent, under the rules for the administration of criminal justice in the Colehan of Singbhoom and Bowungbatty, approved in Mr. Secretary Mangle's letter of the 6th of June 1837.

No. 5 of Calendar of Lieutenant Tickell, Assistant Governor-general's Agent, Colehan, for the month of May 1838.

Government *v.* Mussumat Beerung, widow of Gergenday, age 22 years.

Charge.—Kutli amud, for the murder of her own child in December 1837.—January 1838.

Apprehended on the 24th of April 1838.

Committed to take her trial on the 29th May 1838.

The jury find the prisoner guilty of kutli amud, or murder.

3. I agreed with the jury in finding the prisoner guilty of "kutli amud," or murder, and have sentenced her to imprisonment for life, with labour and without irons, in the gaol in the Colehan, in Singbhoom.

I have, &c.
(signed) *T. Wilkinson*,
Governor-General's Agent.

(No. 31.)

Abstract Translation of a Persian Missal, enclosed in Captain *T. Wilkinson*'s Letter, dated the 20th June 1838.

No. 5 of Calendar of S. R. Tickell, Assistant Political Agent of Colehan for Singbhoom, for the month of May 1838.

No. 6.—The trial was held by Captain T. Wilkinson, the Agent of the Governor-general, at the sessions for June 1838, before the jurors; viz. Ramkanagram Roy, Lalla Gujraj Sing, and Mobetram Subye, at Kissapore Chuteeah, in Chota Nagpore.

Government *against* Mussumat Beerung, wife of Gergenday, caste Coordee Soeekalay Cole, aged about 22 years, for killing her daughter, by tying a rope round her neck in the month of December 1837.

The circumstances of the case are, that the prisoner's husband was taken prisoner, and sentenced to death; that his brother, named Kurry, offered to take the prisoner under his protection, on condition that she should kill her child, aged about one month and 15 days, she had by her husband (Kurry's brother). To this she consented, and accordingly dashed the child on the ground, with an intention to kill it. On this Kurry said that it was not quite dead, and, twisting a rope, gave it into the prisoner's hand, telling her to tie it fast round the child's neck, and strangle it therewith. She did so in his presence, and thereby terminated its life. Kurry said that he did not abet the prisoner to kill the child, but only procured her the rope, agreeable to her desire; and as, previous to this, she oftentimes desired him to instruct her how to kill the child, he suggested the mode of strangling. Kurry stated that in his presence the child was killed and buried in the sand by the prisoner. Kurry, having been referred to the sessions for trial, died in gaol. The witnesses that were adduced in this case declared they had not seen the actual perpetration of the murder, but that the prisoner confessed having killed the child herself.

By Captain *T. Wilkinson*.—I concur in opinion with the jurors in convicting the prisoner of murder, by corroborative witnesses to her confession, as well as by her own acknowledgment of the crime, and do accordingly sentence her to suffer imprisonment for life in the criminal gaol, constructed for the Coles of Singbhoom.

(No. 828.)

(No. 32.)

From *F. J. Halliday*, Esq., Secretary to the Government of Bengal, Judicial Department, to Captain *T. Wilkinson*, Agent to the Governor-general on the South-west Frontier.

Sir, Fort William, 7 August 1838.

Having laid before Government your letter (No. 9) of the 20th June last, with the proceedings which accompanied it, held by you at Kishenpore, in the case of Mussumat Beerung, charged with the murder of her own child, I am directed to inform you, that the Honourable the Deputy-governor of Bengal, having duly considered the proceedings abovementioned, is pleased to approve and confirm the sentence of imprisonment for life, with labour, without irons, in the gaol in Colehan, in Singbhoom, passed by you upon the prisoner Mussumat Beerung.

I have, &c.
(signed) *F. J. Halliday*,
Secretary to the Government of Bengal.

P. S.—The Persian documents named in the agent's letter are herewith returned.

EXTRACT AGRA JUDICIAL PROCEEDINGS, dated 6 August (No. 51.) 1841.

EXTRACT LETTER from *R. Lowther*, Esq. to *J. Thomason*, Esq. Secretary to Government North-west Provinces; dated 25 May 1841.

Para. 191. THE last case was one of infanticide, a crime which, as detailed in the 23d paragraph of the magistrate's Report, has been discovered to exist in the pergunnah of Barra to a great extent, amongst three classes of the Rajpoot tribe, and for the prevention of which Mr. Montgomery has adopted a very judicious plan. The measures which he has pursued have, indeed, led to the detection of the crimes here noticed.

192. The village police and midwives are bound, under a heavy penalty, to report at the thana the birth of every female child. The thanadar is required to hold an inquest on the body of every female infant, and to transmit it without delay for examination to the civil surgeon. As a further check, a chuprassee is stationed in each village, and, with the view of ensuring a more efficient superintendence, the tehseeldar is associated with the jemadar.

193. Pursuant to these arrangements, the birth of an infant was reported at the thana on the 10th December. On the arrival of the jemadar at the house, the infant was found in a dying state. On a post-mortem examination its death was reported by the surgeon to have been caused by the administration of the juice of the madar plant, which, according to the evidence subsequently elicited, was proved to have been given by the grandmother, at the instigation of the father. The offenders have been committed to the sessions, and I have no doubt that the proceedings of the magistrate in this instance will have a beneficial tendency towards the entire suppression of the crime.

EXTRACT LETTER from *R. Montgomery*, Esq. Magistrate Zillah Allahabad, to *R. Lowther*, Esq. Commissioner of Circuit, 4th Division, Allahabad, dated 28th January 1841.

Para. 23. I REGRET to report that, during the year, I have discovered that the crime of infanticide is common in six or seven villages in Pergunnah Barra, lying on the borders of the Rewa territory, and it does not seem ever to have before attracted the notice of the authorities. The practice prevails amongst three classes of the Rajpoot tribe, denominated Purhars, Kuchwars, and Bedourias, amounting altogether to about 100 families. The number is so small that I have great hopes of soon being able to put a stop to it altogether. On ascertaining that the practice really existed, I lost no time in proceeding to the Pergunnahs and assembling the heads of the different families. I soon saw that exhortations would be of little avail, and I determined to adopt prompt measures.

24. In the first place, I appointed a chuprassee to reside in each village, whose sole duty it was to report the birth of a female child in the families of any of the above classes of Rajpoots. I also bound the goorait, chowkeydar, and midwives, under a heavy penalty, to report separately each birth at the thana, the four thus acting as a check on each other. I directed the thanadar, on the death of any female infant being reported, to hold an inquest on the body, and afterwards to transmit it to the civil surgeon for examination. I associated the tehseeldar with the thanadar, in order to ensure a more efficient superintendence, and promised them both handsome rewards if I should hereafter be satisfied that they, by their joint efforts, had put a stop to the horrible practice.

25. I am happy to state that, as far as I am able to judge, the method I have pursued has been attended with perfect success. It is only two months since the plan came into operation, and of four female infants that have since been born, three are alive and one dead; and as this one was killed in the usual way, by administering the juice of the madar plant, I will detail the particulars, in order to show that my arrangements have, so far as I can judge, been successful in bringing the murder to light.

26. The infant was born on 10th December, a report of which was immediately made to the thanadar. The jemadar was deputed to see the child, and on his way met the midwife, who was also coming to report. She returned with the jemadar's party, and on lifting up the cloth under which the infant was lying,

lying, they found it dying. The midwife declared that a few hours before she had left it strong and well, and that it must have been poisoned. The parents affirmed that its death was caused by locked jaw. They were immediately taken up and conveyed to the thana, together with a slave girl who lived in the house, and the body was sent to the surgeon for examination. The slave girl at first denied all knowledge of the affair, but at last confessed that the infant's grandmother had brought some of the madar juice, and administered it to the infant on the departure of the midwife to the thana. She also stated that the mother of the child at first refused to allow the madar juice to be given, but, at the eatreaty of her husband, at last consented. The surgeon deposes, that he found the juice of the madar plant in the child's stomach, which caused its death. The case is now pending before the sessions' judge, and I trust the parties will be convicted; it will do more towards stopping the practice than anything else; and the fact of the parties being taken up has already caused a great sensation in the Pergunnahs.

27. As I learned that the practice prevails in the Rewah territory, and that some families have left Barra, in order to escape our police, I addressed a communication to the Raja on the subject, and he has readily promised to do all in his power to put down the practice. I would suggest that Government should also bring the subject to the notice of the Raja.

Extract Agra Judicial Proceedings (N. W. P.), 7 June 1842.

(No. 44.)

Extract Letter from *R. Lowther*, Esq. Commissioner of Circuit, 4th Division, Allahabad, to *R. N. C. Hamilton*, Esq. Secretary to Government, N. W. P.; dated 24 March 1842.

Para. 99. It is pleasing to find that the crime of infanticide is almost if not entirely put down in the Pergunnah of Barrah. At the close of the last criminal return there were but three female children in existence; of 15 since born, one died a natural death, and 14 are living. The greatest vigilance is still enforced; weekly reports are received from the judicial and revenue officers; and the magistrate satisfies himself, whenever he enters the pergunnah, that his instructions are strictly acted up to.

(No. 11.)

Extract Letter from *R. Montgomery*, Esq. Magistrate, Allahabad, to *R. Lowther*, Esq. Commissioner of Circuit, 4th Division; dated 7 February 1842.

Para. 22. I am happy to be able to report that the crime of infanticide is fast decreasing in Barra. There are now 14 female children alive, whilst last year I only reported three; another female child was born, but died a natural death, as the surgeon's certificate certified. The greatest vigilance is still requisite; and, on my twice visiting the pergunnah this year, I was most particular in looking into and inquiring after the arrangements I had made for putting it down. I receive weekly reports from the pergunnah head officers, both revenue and judicial.

(True Extracts.)

(signed) *T. L. Peacock*,
Examiner of India Correspondence.

East India House, 15 August 1843.